AN INTRODUCTION

TO THE COMMENTARY

ON THE HOLY QORAN

BEING AN ENGLISH TRANSLATION

OF

AL BAYAN

BY

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NOTICE.

Maulvi Aboo Muhammad Abdul Haqq, of Delhi, the learned commentator of the Qorān, has written a number of books on Theology and other subjects. Al Bayan, an inexhaustive work of unique fame and force on comparative religions, held as an Introduction to his Commentary on the Qorān, was at first published by the author in the Indo-Arabic language. It treats of all the old and new religions, and it is so skilfully based on logical arguments and reasonable statements that an intelligent and truth-loving person unhesitatingly declares that no writing better than this has hitherto appeared on the subject. Some friends of Islām asked the author to make an English translation of the Indo-Arabic version, in order that the English knowing and the English speaking communities may be benefited thereby. Hence, according to the kind direction of the learned author, the translator has tried his best to prepare one in English which is now ready for public use. English is now so widely known all over the world and so extensively spoken by a greater part of mankind that it is no wonder if it be held within a short period a *lingua franca* of all the civilized world. Therefore, to prepare and introduce to the public a work of this nature in English is really to open the way for the truth of Islām among the most civilized non-Mohamedan countries of Europe and America.

MUHAMMED SHAFQAT ULLAH SIDDIQI,
OF BUDAON.

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IN THE NAME OF THE MOST MERCIFUL AND THE COMPASSIONATE GOD.

Blessed be He who revealed the Qorān unto his servant, that he may be a preacher to all the world and Holy is He who sent from among his servants a messenger to lead the people to the right path and made him a bright lamp and a brilliant moon. The blessing and peace of God be upon him, his descendants and his friends who spread His religion and his word, taking hold of his directions, following his examples and his book. After this, I beg to say that the Qorān is the light of God that appeared from the top of the Paran Mountains* to enlighten the world, which was engrossed in darkness. And like the sun that illuminates the world, the Qorān kept on spreading its light until in a short space of time it enlightened the world from East to West.

This fountain of mercy took its flow from the dry mountains of Mecca and soon watered (revived) the whole world. Obstruction to it from the worldly minded people, caused it to break up and to flow with a still greater force. No obstacle could prevent this Sun from giving out its rays. It proved the invisible God to be such a self-existent being who has neither beginning nor ending, who is not limited to a form or confined to a house and who is quite free from the defects of any decline, destruction, or change. He is the fountain of all perfection. The series of all causes end in him. He is Creator and Master of things, not only visible with the senses of man, but also of all that man sees and finds out with his spiritual eyes. When a man's understanding, passing this material world, looks into the supernatural and spiritual, it finds it also created by the

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* Deuter., 33, 2.

same God. Nay ! all that is beyond the flight of man's understanding, owes its existence to Him alone. He is the sole Creator and Master of Nature and of all that is beyond it. All changes of the Universe are the work of His own strong hand. None of the Creature is His partner in any way. No existence is real without Him or independent of Him ; everything has derived its existence from Him. The luminous book (I mean the Qorān) shows us the paths of piety of both the worlds. It developed our faculties of thought and actions to perfection. It showed the mistakes of sciences and reasoning which had crept in, through the weakness and superstition of man, among different religions. It opened before us the beginning and the end of the Universe, its creation and the successive stages of its appearance. It explained man the various stages of his existence, *i.e.*, where he came from and where he will go ? It taught him moral sciences, political economy and Government. It inculcated upon man from the merciful God, the methods and the secrets of love. Man, being made of flesh rather likes to lead a life of frivolity for the gratification of his desires and appetites, and for this reason, the sphere of his knowledge is very limited. He is inclined to acquire the knowledge of this unsubstantial world, through his five senses. This sacred book taught him to lead a life of piety and caused him to make a vast improvement in his limited knowledge, for which reason we have to declare thus :—
" The best writer cannot find out its peculiarities in full, although he may surpass others in describing every thing that can be described."

" From head to foot wherever I see, the charms of this book draw the skirt of my heart to it and say, this is the place to look upon." This sacred book has its comment within itself. It has not such a complex meaning in it that, with the exception of a few persons, no man be able to understand it, but on the contrary, every person having know-

ledge of the language is able to know it according to the scope and extent of his wisdom. But (1) those who do not know the language, are in need of a translation and commentary. (2) In like manner the Arabs whose mother language is Arabic, cannot understand the deep thoughts hidden in the language, nor do they understand the matters having connection with the time the Qoran was revealed and which are merely as allusions or extensions or indications, metaphors, allegories or comparisons. Therefore Mahomed the apostle of God (peace be on him) has himself given explanations of the verses of the Qoran. After this, his disciples, family members and their followers made comments. Then day by day, in proportion to the difficulties that arose in understanding the meanings of the verses, the commentaries grew in number, until they reached thousands, some of which are correct and others not. The incorrectness is chiefly due to the ignorance of the Arabic sciences and arts that make distinctions between right and wrong authorities or it is with the intention of refuting wrong interpretations, or the turning upside down of the real meanings of the verses. Thinking over the spiritual needs of the time, I began to write the commentary with the help of God and getting it finished by His grace, it has been placed before our readers. The people of the time found it sufficiently useful to their purpose, and appreciated it considerably. Now in the year 1312 Hejira, those who felt sympathy for the Mohamedans, thought it proper to prepare its translations in English as well as in the Eastern languages. So in order to make it according to their taste, I had to make some changes in the arrangement of the book and in some of its contents. In view of the new arrangement I name it; Al-bayano fi ulum il Qoran. (A discourse on the Sciences of the Qoran.) This book treats of the things that have very close connection with the subjects of the Holy Qoran. It contains one introduction and three chapters.

INTRODUCTION.

Section I.

It is self-evident that there are several ways of perception in man. 1st—By senses. He receives impressions through 5 senses. He sees with his eyes, hears with his ears, tastes with his tongue, smells with his nose. Nature has put these four powers in the four members of man's body with which he feels, with his hands he touches.

The power of touching generally exists in all the parts of the body of man, but more particularly in the arms and still greater in the fingers. Whatever man knows with the help of these five powers, is his true knowledge and not a doubtful one, to which all the wise men agree. But among the philosophers there is a sect called sophist, who do not believe even this sort of knowledge to be true. They doubt the truth of all that is felt by the 5 senses and say that "the senses are often mistaken in their perception. Small objects look large and large ones look small, and one thing sometimes looks two. Sometimes it happens that all things look red or green or yellow, notwithstanding they are of different colours from what they appear to be. In like manner, the feeling of taste becomes unreliable. All things are felt as if sour or sweet, when they are not of that taste. In such a case which of the senses is to be trusted upon and what can be established as the truth? The world is illusive; nothing in it is real." In reply to which I say that this kind of deception happens, when the senses get deteriorated. Sound sense cannot have a deception of this nature. How can they say that a thick thing looks thin, a sweet one appears sour and white thing is considered as yellow? If they do not believe in the knowledge

of the senses how came they to know the thick, the sweet and the yellow look differently from what they are.

Fire and water are really two different things. Both have their distinctive features which clearly point out that they are not imaginary things or merely false impressions. With regard to the perceptible sciences and material world, there are certain discussions that I find very important to enter into here.

(1) When the philosophers observe the nature of the five external senses, they find a great difference in their observations. For instance the things that are visible to the eyes are described as having different reasons. Some philosophers say that a ray-like matter coming out from the eyes expands into a conical triangle, the base of which is cast upon the thing that is visible and the angle of which is attached to the eye. Some call the tapering figure to be solid ; others say that it is solid at the angle, but further on it gives the lines of the rays, and the air that is found in the lines is also full of light and helps the sight. Some say that a very thin line of ray, coming out from the eye, ends at the object that is seen and becomes at once equivalent to the aforesaid object in magnitude. Some say that the object seen passing through the clear atmosphere, gets itself impressed in the Retina. By coming out of the rays Imam Razi means that the visible object lying opposite to the rays, receives them on its surface in a conical shape, the base of which, that is, the rays and the angle, get near to the eye and the atmosphere lying between the object and the person that sees, fills with the rays and becomes the cause of vision. Recent inquiries have brought out many secrets in Optics. In like manner there is a diversity of opinions among the philosophers with regard to the position and the method of knowledge gained by other senses.

(2) Philosophers acknowledge five spiritual senses in opposition to the five external senses, *viz.*—

First.—*Hiss-i-mushtarik*—*i.e.*, a common sense. The shape of what is known by the five external senses, is gathered in here. Its place or rather its instrument is the first part of the front chamber of the brain. The proof that such a place does exist is found in the observation that a drop of water falling from the sky, looks like a line, although it is a drop (*i.e.*, of a circular form). From this it appears that a first shape of the drop that the sight took, was gathered in this chamber. When the drop was transferred from one place to another, its shape also reached there and gathered together in the place, in consequence of which the drop took the lineal form.

Secondly.—The knowledge gained by this power is kept in another power which is called *thinking*. All the shapes gather here together on account of which we recognize and recollect things that are seen at first. Its place is the last part of the front chamber of the brain.

Thirdly.—There is another power which understands the distinctive features of the knowledge gained by the common sense *Hiss-i-mushtarik* as the she-goat understands to hate the form of a lion and to love that of her own young ones. This is named imagination or perception, the place for which is the middle chamber of the brain.

Fourthly.—There is another power which keeps carefully all the distinctive features of every being and is the abode of all such things. It is called memory. Its place is the last part of the brain. If any sort of complaint or irregularity may happen in this place, all figures with their distinctive features may escape the memory and all former things may be entirely forgotten.

Fifthly.—There is another power which sometimes interferes with the distinctive features of things and mixes one peculiarity with another, such as to imagine a man with two arms, ten heads, four hands, and four faces or to fancy a thing having a man's face and the body of a lion

or to think a thing with the face of an elephant and with the body of a man, &c., &c. This power sometimes separates one particuler thing from another; such as to fancy a man without head or to think a horse of two legs only or a man of one leg only. The interference of this power does happen sometimes according to the outward appearance of a thing and sometimes contrary to it. This is named *mutasarrifa*, *i.e.*, the power which inferferes with another power. When this power acts with the help of fancy in forming or disforming a thing, then it is called the power of imagination. When it acts with the help of reason, it is called the reasoning power. There is no particular place for it in the brain.

Philosophers differ in their opinions as to the existence of such power and faculties, and in the investigations they have made concerning them; but I do not find it expedient to describe them here.

(3) A thing known through the help of these senses is always physical and material. But when a matter becomes pure and etherial, then sometimes all the senses get powerless to feel it, sometimes some of them are unable to know it. For instance the eyes can see the dusty air but when it is quite clear, then all the senses with the exception of one *i.e.*, the sense of touch, are unable to feel it; the eyes cannot see it, the ears cannot hear it, (unless it blows with force,) the tongue cannot taste it, nor the nose can smell it, yes, it is felt when it touches the body. But when wind does not blow in the least, then it cannot be felt at all, even when it touches our bodies, because the sense of touching is then unable to feel it. Modern philosophers have invented instruments to help the senses in their functions. Very powerful telescopes have been made through which we can see distant objects. For seeing the planets and the stars with their motions and other phenomena in the sky, strong telescopes have been made, with

the help of which we can, very clearly and in a still greater magnitude, see things that are very thin, and with the help of which have been found out many things concerning the atmosphere. In like manner, optical instruments have been invented which strengthen the sight so much that it passes even the solid bodies and gains knowledge of things beyond them or which help it in seeing things at the bottom of the sea or in the bowels of the earth or in the deep darkness or with the help of which a wet atmosphere is shown, in consequence of which we come to know the time, during which the clouds would form and commence to rain, or the time during which a storm of wind would rage, &c. In the same manner to strengthen the power of hearing very fine instruments have been invented, such as to shut up the sound which is a particular kind of air and after the lapse of time, with the help of these instruments to hear or cause to be heard the same sound over again or after keeping the sound in the instrument cause it to reach a great distance or to hear the sound of a far distant place. Again, with the power of steam, electricity and gas, wonderful works have been done. Hundreds of inventions have been made and there is no end of them up to this time. Railways, steamers and other machinery are made out of matter and all such inventions are confined to physical bodies. It is a mistaken idea to think that all the facts and phenomena of the universe have been revealed. All peculiarities and effects of the elements and other bodies, whether they be found in a simple or complex form are very far from being entirely known. Before the invention of the aforesaid instruments and sciences, people commonly thought them to be impossible. In like manner there are thousands of secrets quite unknown as yet which may be considered by the people trained in recent philosophy as impossible.

(4) These senses are not confined to man only. God's common gift reaches generally not only to all the animal

kingdoms, but also some vegetables. One who is perfectly acquainted with the conditions of all mankind, of animal and vegetable kingdoms, can point out exactly whether all of them are provided with the aforesaid senses only, or besides them others are also given them and which are more useful and stronger than man's inventions in revealing nature's secrets, whether some of them have all the senses and others have only a part of them. Again, whether their senses are equal to man's senses or they are less or more than them, if so, then which are the senses in which the inequality exists or which are the animal species in which it exists. Philosophers have written many books with regard to this; but they are all as yet a drop in a bottomless ocean. Some birds are famous as peacock, &c., for the power of hearing; kite and eagle for that of seeing and the ants for smelling. Some birds having knowledge of coming epidemic diseases beforehand, leave their places. The circumstances surrounding the animal kingdom, their instinct, their nature, the methods of nursing their young, the skill with which they collect their food for future use, the union among their kind, the sympathy they show towards their species, and apathy towards their enemies, the love of their males towards their females, their sensibility towards their benefits and injuries, and the treatment of their sick all create wonder, from which we are certain that they have senses and other means of knowledge.

Such cases will also be found in the vegetable kingdom. Take the example of a plant called *chhui-mui*, touch me not, how it shrinks immediately at the slightest touch. If any thing prevents the growth of a plant in a certain direction it takes some other side which is open to it. Some species of the vegetable kingdom, bear fruit by cohabitation, somewhat similar to mankind. All this is a proof that Providence has provided them with senses and understanding suitable to their demands.

Among the mineral kingdom if we look into the peculiarities of some and the attachment they have in among themselves, we will come to know that even they are not deprived of God's gifts.

(5) Is it possible that there may be found difference in the senses of individual persons? Yes! It is not only possible, but such is really the case and is witnessed. The senses of an infant, young and old, clearly differ in consequence of the strength and weakness of their bodies. In the same manner the senses differ in power and weakness at the time of disease and health. Therefore, for the help of human senses, fine instruments have been prepared. Telescopes and all other instruments that are made, help the senses only. Then much more is it possible that among mankind some individuals may be provided with such strong senses as to enable them to see material bodies unseen by others and to hear sounds unheard by others. To call the knowledge gained by the senses of such persons as mere fancy and vision and comparing such persons with the mad, is just as bad as the weak-sighted comparing the mad with the person who looks and sees things with telescopes or microscopes that can never be seen with the naked eye, and may call his knowledge as mere superstition and imagination.

(6) There are several kinds of material world and their classes and conditions differ so much that if described in detail, a large book could not be sufficient for it. Philosophy treats a good deal about it, a brief account of which is that, the material world is divided into two kinds:—*First* it is *arz* (quality) which cannot exist by itself, whose existence depends upon something else, as colour, black, white, yellow and red, &c., or quality of being hot and cold, or of being sour and sweet, &c., or of being of good or bad smell, &c., or of being soft or hard or the quality of air having waves

which produce sounds. Or as the surface and magnitude such as length, breadth, thickness, &c. Some of these can be discovered by seeing, some have connection with, and are peculiar to touch, some to taste, some to smell, others to hearing. Nature has produced this peculiarity in such a way that it cannot be removed from its particular place, whatever improvement a man may make in its completion. For instance, he cannot find out good or bad smell with any other sense except that of smelling. Sweetness, sourness or bitterness with their different states can be known by tasting and not with the help of any other sense. Sounds can be heard by the power of hearing only. *Secondly*—It is *jauhar* (quantity). But this again is subdivided into two kinds. *First*—Pure essence or spirit, which has no magnitude and cannot be included in this material world. The existing senses cannot see it such as spirits and angels.

SECOND—Non-spiritual or material, having magnitudes. A magnitude is that which has length, breadth and thickness and which is divisible into parts. *First*—Heavenly, which has not been made of elements or in other words which has not an elementary body, such as the skies, stars, sun and moon with their inhabitants. *Second*—(*Earthly*)—They are also of two sorts (1) Elementary such as fire, air, water and dust. They have no parts of which they may be composed. Yes! They have parts into which they can be divided. One seer of water can be divided into ounces and drachms.

Modern philosophers do not call them elements. They have found out many elements, the number of which is sixty. Whether you call them parts of the four elements which in contradistinction to some qualities, are considered as separate elements, or they are really separate elements I do not wish to discuss here. (2) Compound elements. They are divided into three kinds, mineral,

vegetable and animal, and are called three kingdoms. Each kingdom has innumerable kinds. But it is not desirable to enter into the discussion as to how the creation of the material world began or how the animals are being born, or whether these *species* are eternal or changeable. The essence of all the animal kingdom and the foremost of all the species of this division being *man* who coming into this world, made so much progress by intuition (or God-given sciences and knowledge) that he became master of all the aforesaid kingdoms. This is called his *caliphate* or Government over the surface of the earth which has been granted to him by Providence. He made curious inventions concerning *politics*. He prepared quick-firing guns, he employed engines by the power of electricity, gas and steam; he procured swift-going carriages that carry thousands and thousands of maunds of burden over railroads; he travelled the seas and oceans with steamers, he invented nice clothmaking machines and other machinery to prepare articles of glass, copper and iron; he invented telegraphy to send news thousands of miles in the twinkling of an eye; he discovered through the telescope, the conditions of stars and planets; he also made wonderful improvements in medicine; he invented hundreds of means of happiness and livelihood; he began to sit in balloons and fly up in the sky and no one knows what kinds of improvement he is making now and will make in the future.

Among them who made improvements and inventions there arose many who were famous for their spiritual sciences, and their revelations and knowledge revealed hundreds of secrets of the universe. Nature has put in them the feelings of love and attachment towards their Creator, in consequence of which they surpassed even angels.

This universe of quantity and quality is very great and has thousands of thousands of individuals in it, all of which

have been established as subjects of sciences and have been treated at full length. All such discussions and investigations are considered as separate sciences. For instance, the investigations after simple quality are called Theology, which holds discussions and inquiries about the personalities and attributes of man's soul, *i.e.*, of spirits, angels and of God. Again, in the universe of quantity the discussions held after the natural forms of skies, stars, sun, moon and earth together with all the circumstances and phenomena relating to them, whether all or some of them may be true or a greater part of the discussions and treatments may be wrong, they are named as the science of Astronomy. Ancient philosophers and learned men consider it as "part of Mathematics," because after treating the spiritual world they have divided matter into two kinds. *First*—Mind, that which can hold a thing as apart from matter and in supposing its existence, no particular matter is necessary. All that has connection with the treatment, discussions and inquiries of such things is called the science of *Mathematics* (*Riazī*) because the mind works hard and takes great pains in discussing the conditions and circumstances of its elements and principles. Again, as its subject is *kam* or quantity, it has four kinds and is again subdivided into *muttasil* (*adjacent*) or *munfasil* (disjunctive). The first is either moveable or immoveable. The treatment of the magnitude that is moveable adjacent is called Astronomy and that of the immoveable is named *Arithmetic.* If parts of the disjunctive magnitude bear comparison among themselves, they are called *Music ;* for in it, one sound with another has connection in being high and low which gives tunes of different kinds. If comparison in the parts is not meant, it is called Arithemetic. Again, Mathematics is divided into many divisions, Science of globes or spheres, Trigonometry, Optics, Horoscopes, Astrology. If the existence of these things may be incomprehensible

without matter, then they are *natural sciences.* This is again sub-divided into hundreds of kinds. If it treats of oceans and seas, &c., the cause and time of ebbs and tides, floods and waves and all that is connected with water and what has been going on after the creation of the Universe, then it is called Oceanic Science. When the description of atmosphere is meant it is called *Ilm-ul-hawa* or Pneumatics. In the same manner think over all the other sciences. Recent philosophers have made much improvement in the sciences and obtained numberless benefits from them.

Simple quality is not visible at all. Now we see the material universe whether it is visible or not. It is proved that a pure transparent and fine body is also not only visible to the eyes, but even obscure bodies cannot be seen by the eyes. Because whatever is visible with the eyes, is really its external appearance, *i.e.*, its quantity, its surface and colour. From this the truth of the senses is apparent. Leaving discussion of what is natural, we now come to *compound* things. Among these we see what is a rational being possessing will-power and what is not. Again we see whether it is made of several elements or of one only.

All kinds of animal and vegetable are surely made of several things. An examination shows that they contain both dust and water from which we come to know that dust and water are necessary parts of their composition. Moreover, we see that they have also heat in consequence of which they dissolve their food and have all their movements. This is the reason why the ancient philosophers considered fire as part of their composition. But some philosophers do not accept this. They say that dust and water which are parts of their bodies are not elements. It is possible that nature may have put in them an external heat which is accidental, not found in the nature of the body. Now remains the fourth part that is *airy.* The

ancient philosophers acknowledge it also. But some make objection to it and say wherever some empty place is left in the parts of the bodies, there the air fills in, and is not a part of their composition. Therefore, these philosophers reject the middle quality or nature that is formed after getting these parts mixed together, which is called *mizaj* or temperament, and are therefore free from rational objection raised against the aforesaid philosophers.

There is no doubt that such compound things are perceptible to the senses and they ought to be so. But when it is not admitted that the composition and existence of things depends upon two visible elements, then there will be no objection in believing many of the creatures that are composed of the invisible elements ; such as air and fire or many of the elements which the modern philosophers prove, or the creatures which might be made of such fine elements, concerning which, we know nothing. About the non-existence of such creatures, to argue that if they did exist, we would be able to see them, and why is it that they are not visible to us, is unreasonable and quite opposed to the opinion of learned men ? Because modern philosophers acknowledge ether or etherial matter, as the origin of all the material world. The aforesaid argument can also be brought in support of the non-existence of ether, as it is also invisible. Pure and clear air found in a vessel or glass which can be taken out by means of an instrument should also be considered as non-existant ; because it cannot be seen either.

(8) Which of the senses in man can feel and what is it that it feels ? Is it the eye that sees ? or some thing else that sees through the eye ? Is it the ear that hears or is it some thing else that hears by means of the ear through the hole of the ear ? A shallow-minded person, not looking into the truth, might unhesitatingly say that it is the eye

itself that sees and the ear itself that hears. But inquiring minds who look into and know the truth will say that they are not the senses that do it, because they do not feel at all, neither the eyes see, nor the ears hear, though they may be safe and sound, even when the original thinker is engaged in something else or intoxicated or made insensible by means of chloroform, etc.

So far as careful examination and observation show, it is manifest that understanding or knowledge is the part of *mujarradat* or spiritual things only. Matter or material things have no ability to feel or understand anything, which we will show a little further on. Ancient philosophers, therefore, unanimously prove that it is the person, *i.e.*, the soul that feels and understands. When they did not find such a capacity in minerals or vegetables, they declared without hesitation that, the aforesaid material objects do not have soul. When such philosophers found heavenly bodies moving systematically, they did not prove that such heavenly bodies had souls, but said that they were made to move through angels.

In like manner they found vegetables having power of feeding, growing and generation which they attributed to their nature and said that particular forms of bodies are protector of their own chief peculiarities and attributes. Be it what it may, we do not want to enter into this controversy here. What we want to prove, is simply this that matter or material things, by themselves are unable to have feelings or understanding. Now think what is it in man which, through the aforesaid holes or windows gains knowledge of the external world ? Is it man who governs the whole body ? When he orders the eye to shut itself up, then it closes. When he gives an order to the arms and feet, etc., to move or stop, it obeys. Who is he that does so ? Is it nature that Providence has employed to perform the

functions of the body ? It is not even nature, because it is like a machine which, without its own will and power, does the work to which it is applied. Neither has it sense nor knowledge, nor will-power nor understanding. It goes on doing its functions, even at the time when man is quite unable to perceive and is senseless. When this machine gets spoiled and becomes useless, then the senses, internal perception and mind cannot work at all, as at the time of sickness or old age. The philosophers, therefore, make a distinction between the natural functions and the actions of the will. If a fool may not make a distinction between the two, and know not black from white, it will be a deficiency of his own understanding. Find out then, what is it that gains knowledge of the external world and grasps the ideas relating to moral truths ? Now I tell you, it is *nafs-i-na-tiqa* which in the theological language is called *soul.*

It is manifest from what is described above, that the soul is neither matter, nor is made of matter, but it is purely an independent being. We will fully discuss about this a little further on, and point out what it is, whether it exists after its separation from the body and has knowledge and understanding, more than what it has in this world and whether it will be susceptible of happiness and sorrow in future. It must be borne in mind that the soul as long as it has connection with the body, which is called life, gains its knowledge of the material world through the medium of the senses and sometimes even during this connection it has no need of them as in case of dream and revelation.

(9) A greater part of the joys and sorrows that man feels in this material world is physical and reaches him through the senses. Nice things, beautiful shapes, pleasant gardens, rivers and jungles, green hills and mountains, wonderful and interesting enjoyments give him great pleasure and he feels unhappy with what is opposite to the above.

He feels joyful at hearing good music, pleasing news, eloquent language, poetry and prose and feels sorry at hearing what is contrary to the abovementioned things. He is pleased with sweet smelling scents and feels pain with bad ones. Savoury food, sweetmeats and cold drinks always please him and what is contradictory to them, displeases him. His body feels pleasure when things that suit him (including also cohabiting) touch it. A very hot and cold thing or a wound and scratching thing or a hurt or a cut in his body or any improper matter entering into it gives him pain, then he weeps and cries bitterly.

The reason that we used the words "*greater part*" in the commencement of the paragraph is simply this that, man sometimes feels sorry and sometimes rejoices without the aid of the senses. This sort of sorrow and joy is called spiritual which is stronger and more durable than the former. For this reason the philosophers say that worldly pleasures are mean and transient and very often they have trouble before and also after them. For instance, cold water cannot be a relishing drink to us, before we feel thirsty. After drinking it we feel some heaviness or laziness in our bodies. Food cannot be tasteful to us, before we feel hungry. After eating, we take the trouble to digest it. This is the reason why those whose spirituality is not overcome by bodily darkness, are not inclined towards sensual pleasures. On the contrary, those whose spirituality is not stronger than the darkness of wordly pleasures, they are generally careful of and absorbed in them, like quadrupeds. Such persons always think it as their success to collect the means of sensual gratifications and afterwards to be benefitted by them. But we see in this world that these senses are more sensitive to afflictions and troubles than happiness. Therefore, to overcome their sensitiveness, either by means of sleep or by intoxicating drinks, is considered a pleasure. As by this method, mind, together with the

senses, gets a little rest, the body feels itself refreshed, provided it does not exceed its limit. But the last result of intoxicating drinks is that all the faculties of the body become lazy and useless. For this reason godly persons prohibit its use totally.

(10) The original perfection of the senses does not depend chiefly in the perception which all animals have alike. Whatever inventions and improvements might be made through the external senses and whatever practice or inquiries a man may make in elucidating the laws and principles that act in the combination or separation of the elements of this physical world, still he is just like a boy in an elementary school, in the estimation of those who are careful of spiritual perfection. This is why those people who are perfect in the spiritual sense of the word, care a little for the sciences and arts that belong to this world, just as a great man of politics seldom minds family affairs of little importance, such as eating and drinking and supplying means for keeping them up, because this world with all its perfections is transient.

SECONDLY KNOWLEDGE.

Gained by the Internal Sense.

I. This also is of several kinds (1) The knowledge of self. The soul does not gain the knowledge of its personality, its attributes and all other things as hunger and thirst, fear and pain, &c., by means of external senses, neither through the sense of nose, nor of taste, nor of the ear, nor of touch. This is a general gift of God that is given to all mankind. Then how foolish and strange is it to think that all things are known through the external senses? The grades of knowledge that are afterwards acquired are surely the cause of improvement in which every person has no share.

II. The knowledge gained with the help of mind and logical argumentation, *i.e.*, the finding out some unknown things by arranging together a few common things or propositions. Sometimes a mistake happens in the arrangement of the premises and in drawing a conclusion from them. To guard us against such mistakes, philosophers have made the science of Logic. But there are hundreds of mistakes which remain as yet. The knowledge gained by mankind is divided thus :—If it is without affirmation or negation as the thought of (*Zaid*) (John) without its qualification with existence or non-existence, with white or black, &c., is called *apprehension.* If it has a predicate as John is present or he is absent, then it is called *judgment.* Again if the thought cannot be applied to more than one thing, it is called *juzi* (proper); as the apprehension of John which cannot be applied except to the particular person John. If it is applied to more than one object or thing, then it is called (*kulli*) (common); as the apprehension of man which can be applied to every individual as John, Henry, Scott, &c., which are its individuals. The knowledge of common things cannot be obtained through the senses. The senses can obtain knowledge of its individuals. Mind gets from it a common truth, with the removal of its personalities which is called its meaning. Again the common term is divided into five kinds. Because if it is a perfect truth of its significates or individuals, and besides that whatever it has, are its external qualifications, then it is called a *species* as man. because the common truth of man's individuals John, Henry, &c., is simply this, that they are men, all other qualifications and peculiarities that belong to them are their properties and not their truth. If the truth of the individuals is their distinguishing characteristic or attribute that separates it from other classes of the same group, then it is called its *differentia.* Again, if it is a common truth found in others, and is neither itself nor any of its parts is

particularized, but is altogether common, it is called to be genus as *haiwān-i-nātiq* (speaking or rational animal). Both *animal* or *speaking* are parts of the truth of man, because man is made of these two. But the term *animal* is common to man as well as to other animals ; the ass, the horse, the wild beasts, the birds are all animals, and *speaking* (the differentia) is not found in any other animal except man. *Natiq* means one who speaks. By this is not meant the speaking that we do through the tongue, but what is known through the senses and reasons.* If *common term* does not indicate the truth of its individuals, but it does a property, then it is again subdivided into *peculiar* and *not peculiar* ; as *laughing* which being peculiar to mankind is its peculiar property or *khassa.* But *walking* being found not only in man, but also in other animals is *not peculiar* (*arz-i-am*) but both walking and laughing do not indicate the essence of man.

If the common terms (kullis) be arranged together, they are called *definition* or *muarrif.* This logical definition is divided into four kinds. If it is formed by uniting genus to the proximate differentia, it is called *proper definition.* If it is formed by uniting proximate differentia to the remote genus or by proximate genus only, then it is called *improper definition.* If it is formed of proximate genus and property, it is said to be *complete peculiarity* (rasmi-tām), else it is called incomplete peculiarity or *rasmi-náqis.*

By *muarrif* a definition we come to know the unknown apprehension for which the definition has been arranged. In judgment if one thing is put upon, or applied to another, it is called categorical proposition, whether the predicate does or does not agree with the subject. For instance, John is standing. Here the term *standing* is put

* This is not found in other animals. Nature has given preference to man over all other animals through this faculty.

upon or said about John. John is the subject and standing is its predicate. If one proposition is joined to another, the whole proposition is said to be a hypothetical conjunctive proposition. As, when the sun rises, then it is day. When the separation of one proposition from another is implied, then it is said to be a hypothetical disjunctive proposition. For instance, a certain number is either a pair or single. The first part of the hypothetical proposition is called antecedent and the second the consequent. Again, these propositions are of many kinds and conditions. But by arranging them together we draw an unknown conclusion. This is called argument, which is again divided into three kinds :—syllogism, induction and example. Syllogism is either conjunctive, or disjunctive. These rules and laws are for the forms of arguments. Now hear some explanation about the matter of proposition. If the middle term is the cause of proof of the major premise for the minor premise in mind, just as well as it is the cause of its existence outwardly then it is said to be *Burhani-i-limmí*, else it is called *inni* (priorī and posteriori). To believe firmly in a thing that it is of such a nature and it is really of that nature, it is called a *belief*. By the word *firm belief* is meant the belief that cannot be dispelled or removed. By the limitation that "the belief is really of that nature" *jihl-i-murrakkab*, *i.e.*, ignorance mixed with some knowledge, is removed. Because in jihl-i-murakkab, although the firm belief exists, yet really it is not right. By the term *firm*, conjecture is dispelled; because it is not so firm that opposite supposition may not be taken as for granted, although the opposite side may be weak. When both sides are equivalent to each other, then it is called *doubt*. The weak side is said to be a fancy or whim. By the term that "it cannot be removed" an imitative belief is done away with. Some beliefs are so self-evident that every person knows that they are true; and some are theoretical (nazari) which are known to be

true by argumentation and proof. There are six things that are essential to the beliefs that are self-evident. Because to believe the indisputable proposition to be true, is either through the aid of the senses or of the mind or through the aid of both of them. If it is with the aid of the mind only, then the mind passes judgment immediately after comprehending the subject in connection with the predicate. Such propositions are called the primary or elementary propositions. As a whole is greater than its part. If in passing judgment, the mind needs some means or help which is not of such a nature as not to be dispelled from it, then such propositions are said to be *propositions together with arguments ;* as number four is a pair. Because whoever apprehends the meaning of four and a pair which can be divided into two equal parts, can say at once that number four can be divided into two equal parts, and whatever can be divided into equivalents is a pair. The conclusion drawn will be that the number four is a pair. If the external senses are means of passing judgments, they are said to be *mushahadat* (witnessing), the propositions that are witnessed ; such as the Sun rises. If the internal sense or faculty is the one that passes judgments, they are called *wajdaniat*—(internal judgments not spoken in words. Such as to feel hungry, thirsty, fearful, happy and sorry. If both the external and the internal senses work together in passing the judgment, then there are several ways of judging, *i.e.*, if it is with the sense of hearing only, then the proposition is said to be *mutawatir* (that which is known to be true through hearing). Such as Mecca is a city. In *mutawatir* tradition no certain number of narrators is necessory. In such propositions the narrators may be so many that the mind may not think them to be false. If hearing does not act in passing the judgments, then the mind needs either several witnesses for believing them or does not need any. If it does, they are called experiences

mujarrabat. As a certain medicine has a certain effect which is known by witnessing it again and again. If hearing does not act, then such propositions are called *hadsiyat*. In hadsiyat the mind passes quickly from primary means to the object, contrary to reflection in which mind goes first to primary means, then to object. Hence there are two stages in it, contrary to the "*hads*" which has no stage at all, as the proposition, the moon receives its light from the Sun. Because the increase or decrease of the light of the moon is known immediately after its appearance before or disappearance from the Sun. So we know that it is the Sun that gives the light to the moon. The knowledge of co-relative from relative and of Creator from creature and of things from their signs is also internal and external knowledge. *Mujarrabat* and *hadsiyat* (experiences and non-reflective propositions cannot be a convincing proof to the opposite party. It is possible that in both of his experiences and non-reflective propositions he may be mistaken.

In like manner the propositions that are not true or certain, can be divided into six kinds.

(1) The known propositions, *i.e.*, those that have celebrity among the people. The cause of their celebrity will be found in their being commonly beneficial to the people. Such as the proposition, justice is better than injustice. Or in their being pathetic as the proposition to be kind to the poor is good. Or in their being shameful. As a civilized person will not be naked before others. Or the cause of their celebrity is the habit of the people. Such as those that are not accustomed to eat flesh say that the slaughter of animals is bad. Or the cause of their celebrity is found in their religious books and customs, etc. Every nation and country has its celebrities distinct from others in accordance with their habits, customs and morals. The celebrated things are sometimes opposed to facts. Sometimes

they are genuine and correct in distinction to the primary object (awwaliyat) that are always correct.

(2) *Musallamat*, i.e., admitted propositions, are those that are accepted to be true by the opposite party. An argument composed of such propositions means to charge the antagonist. The argument composed of celebrated and admitted propositions is called *jadl* (controversy).

(3) Believed propositions are those in which people hold good intentions, and have beliefs in them as true statements of religious leaders or of kings or of philosophers.

(4) Supposed or conjectural propositions are not certainties. Such as a certain person wanders in the night.

And he who wanders in the night is a thief. The conclusion drawn would be that the certain person is a thief, although we cannot say with certainty that every person who wanders in the night is without doubt a thief. An argument composed of the conjectured and believed propositions is called *khitaba*. This kind of argument is useful to encourage to do or discourage from doing something particularly in the matter of livelihood of common benefit and of good conduct, such as preachers are in the habit of doing.

(5) *Exaggerations*.—These are the imaginary propositions used to strike the heart for encouragement or discouragement ; such as the beauties of wine that it is red like ruby and it produces pleasurable feelings. A certain person is so and so and has a moon-like or demon-like face. Arguments composed of such propositions are poems or poetical imaginations. When such compositions are arranged in measures and rhymes and are made into poems and sung by good musicians together with musical instruments, they often influence the heart. But this is not a spiritual perfection.

(6) Are superstitions or wrong propositions, founded merely upon fancy or deceit, because to pass an imaginary

judgment about things that cannot be known through the senses, is wrong. A statement that whatever exists is also seen by the senses to which we can demonstrate, else we cannot say that it exists; or there is a dead man in the house; he would do injury to people; such superstitions are sometimes so deeply-rooted in the hearts of people that they can hardly be removed. In civilized countries and nations religious customs and manners are based chiefly on superstitious statements of like nature. Sometimes the explanations and the comments of true doctrines get mixed with such superstitious thoughts. This is why true religions, in lapse of time, get spoiled and changed on account of the superstition of the people. They never leave their religion un-impaired with their falsehood. Among the Mohamedans of modern ages a good deal of false customs and manners has crept in, which they consider to be true Islam. Arguments composed of such propositions and syllogisms arranged by premises of this kind, are called sophistical.

By means of scientific improvements we come to discern such introduction of false customs in which every person has not his share. The perfection of old philosophers and rationalists depended chiefly upon logical reasoning, just as the skilfulness of the recent scientists is found in their examinations and experiences in electricity with the help of instruments.

III. *The science of vision.*—In this also every person has not his share. In dreams external senses do not work at all. What is known to them, is kept in thought and in like manner the discoveries of the power of imagination are also gathered in memory, all of which associate in dreams. Also the creative power does not remain idle. Therefore things known at the time of waking, appear very often in various forms in dreams. These are of ordinary nature which are called vain thoughts or dreams. Surely such

dreams should not be trusted upon, nor can they be the means of man's improvement. But sometimes it happens that the soul when its spies, the senses, are in suspense, tends towards its original place, the spiritual world, the world of light, and then the events of the hidden world get imprinted upon it, just as a pure glass receives the impressions of things that are known by five senses. After waking, the dreamer sometimes remembers the event in its entirety and there happens according to what he sees in the dream; and sometimes the power of thinking puts on particular shapes to the ideals. For instance, a person found out that a powerful enemy is attacking him. His thinking power took it in the form that an elephant or a lion or some other troublesome beast is attacking him. An interpreter after separating the matter from the sensible shape gives its meanings. The philosophers of this science have described the proper shapes of the pure meanings. Those who are trustworthy in the recognition of the proper shapes and are skilful in the art of interpreting dreams, are often mistaken in their interpretations. The reason of putting material shapes to dreams, is that the senses can obtain knowledge of material things only and are unable to reach what is immaterial. To call such dreams as vain and worthless is a great indiscretion and a denial of true facts. It happens very often that some people see in dreams that they visited the dead who informed them of what they did not know before. And after waking such persons found exactly what they saw in their dreams; sometimes the dead have pointed out those things which none had known before. They have sometimes told them of scientific researches and realities of things and the secrets of the universe. They have also occasionally told them exact plans of relief from sorrow, pain and other difficulties, which after waking have been found to be correct. These kinds of knowledge have been surely acquired in dreams, without the help of the senses. Some

persons dream that they went to a city and there they visited some persons who had such and such a shape and that they stopped in such a building, where they found people eating and drinking such and such a thing, although they had never seen such a city in waking, nor had heard about it, nor had seen the building, nor had visited the people and found such eating and drinking before. After waking sometimes they see just what appeared to them in their dreams. Now, the things that were seen in the dream cannot be supposed as imagined, because they were not found out and considered with the help of the senses. If it is not a spiritual recognition of things, what else is it then? For in sleeping he did not walk with his feet, did not see with his eyes and did not eat with his mouth.

Interpreters of dreams and learned men say that the soul though free, from etherial matter, has itself a fine body with appropriate limbs just as the physical body has, and that it feels happy or sorry and painful without the body. After leaving this body the soul feels sorrow or happiness and all that, as it may be the case. This in the Mahomedan religion is considered as punishment and reward.

The prophets of God (peace be upon them) have been taught many fine things and secrets in dreams. This is why the last of the prophets has told us that some dreams are a part of prophecy.

IV. *Knowledge gained by revelation.*—Before we enter into the description of the reality of this knowledge, we think it desirable to mention some things pertaining to mankind. A portion of man is his body which is made of a drop of water (*mani*, *semen*) and this gradually, by means of different kinds of food, takes the substitute of what is dissolved or wasted away and grows up. Having reached a certain limit, his powers and faculties begin to diminish, until like a tree it falls to the ground. In consideration of this part,

man as well as other animals are similar to the vegetable kingdom. As nature has put in the seed its destined grades and perfections which come to existence gradually after it is dropped in the soil, and having reached a certain limit the same seed or something similar to it, comes out again, the same is the case with man's body with the difference that the former grows in the soil and the latter in the womb of a woman. Again, the Anatomists, whatever they might have said concerning the dissection of body and have shown Nature's perfection in its construction, all unanimously declare that this creation is not the work of blind Nature, but it is the workmanship of an all-wise and all-knowing Being. Common thoughts call the physical image man which is, as if it were a kind of fresh and blooming wood, not having knowledge or understanding or power of distinction between right and wrong. But when we look carefully into his knowledge, understanding and senses, then it becomes quite clear that within this image there is some one else, possessing knowledge and wisdom who ascribes all the body to himself saying my head, my foot, and my body, but it is apparent that the ascriber and what is ascribed are two different things. When someone says "my horse" it is clear that the horse is one thing and the one who says mine, is another thing. Let all other things go. Tell me who sees only in dreams the coming events? Do the eyes see it? No. Never. Only the pure essence or rational being (which we call soul or *atma* and which has a separate name for itself in every language) is the real man who is so firmly tied up to the earthly image, that both are as if one thing, affected by each other. Now, this pair has double qualifications within itself. *First*, physical and animal desires which draw him downward to darkness, pleasures and lusts. *Second*, spiritual qualification which carries him onwards or upwards, *i.e.*, encourages man towards heaven. As it is full of light, its inclination is towards enlightened

habits and actions. There is a strange conflict between each other. Man is a strange compound which has double relation, with angels as well as with animals.

Oh Lord ! is it a heart or a hotel, in which sometimes sorrow dwells and sometimes happiness ?

Good people in order to strengthen spirituality and to suppress animal desires, practice certain austerities. Therefore the religions of the prophets have appointed methods to a limit of moderation for the aforesaid purposes. Fasting, pilgrimage to Mecca, prayer, meditation, recital of certain words, etc., are the methods. In like manner they have prevented us from sinful desires as adultery together with its means ot access, as dancing, singing, naked pictures, lustful stories, shameful pieces of poetry, intoxicating drinks, eating and drinking to excess and all other mean practices as falsehood, hypocrisy, persecution, etc. Those who practice austerities can be divided into two groups. One of them is the group of those who do not believe in the religion of the prophets.

They are called *Ishrāqīn* (an old order of pantheists). Among the ancient of them, was the divine Plato. In India Yogis, Sanniasis, etc., belong to this sect. *Others* are those who follow the religions of the prophets and walk in the paths of spiritual improvements taught by the prophets. This is the order of the holy saints and the great Sufis. Although both orders make improvements in the spiritual perfections, and thousand sciences reflect the pure mirror of a soul when it is free from the cover of animal tendencies, which are called revelations, however, there is a great difference between both of them. The austerities of the former order, being irregular and without any principle, require great labours and give results of inferior kinds, liable to many errors in contrast to the second order.

GRADES OF KNOWLEDGE GAINED BY REVELATION.

(1) Revelation to the persons who practise austerities. As nature has given to man external and internal senses to perceive material things, so, in like manner to gain knowledge of the spiritual world, it has put in him, in this world, seven *graces*. (1) The grace of heart. (2) The grace of soul. (3) The grace of secrets. (4) The hidden grace. (5) The most hidden grace. The place of these five graces is the body below the head, *i.e.*, chest. (6) The grace of self. (7) The grace of head. The place of these two is the head. But the knowledge of these graces, their improvements and the states of delight that is felt within, cannot be acquired without the help of the spiritual teachers who lead the people according to the methods adopted by the prophets of God. Each grace carries with it, its peculiarities and blessings which reveal the nature of the spiritual world and the hidden lights thereof and create a curious sort of delight and happiness within. However, a student of Sufiism considers very little of all these blessings in comparison to his real object.

When the eyes are closed, there are seen, with the help of the aforesaid graces, external things thousands of miles distant, and there are known hundreds of things of the spiritual world, which cannot be discovered through telescopes or any other instrument. Such people visit spirits and see their own spirits openly and hundreds of other secrets of the spiritual world are revealed to them. This is the first *grade* which has in itself very many successive grades of improvements.

Second grade.—It is to meditate the attributes of God and to feel delightful with their glories on account of which the soul gets reflected with them and when it is coloured with a colour of His love towards him, it is appreciated and

loved by the people. When graces of Nature appear, then man's power advances physical powers. With this power begin to appear those great works that cannot be performed with external means and which are called miracles and wonders. When the Glory of God's unity appears, then we see only his existence in different manifestations. However, such revelations and emotions have not reached so far as to be free from error and superstition. Again this order has also several divisions and classes, because as all the bodies and their powers are not equal, so the spiritual powers and the souls themselves differ, even more than that, one soul does not attain to the order after long austerities, while another which is stronger and more powerful than the former reaches it with little effort. So far we have mentioned the order of saints and holy persons. Above this there is another, I mean the third order of prophets and apostles. In this order the personality of God glorifies the soul; and the hearts and souls of the people of this order are generally higher than those of others. When they reach this grade, their knowledge, the revelations and their conditions become quite free from superstition and false imaginations and are wholly truthful, and according to facts. All kinds of spiritual improvements end here. Such persons are called true leaders. People believe in their revelations which are called inspirations and, *wahi* (Verbal inspirations). Therefore such persons are appointed by God in His mercy, to be leaders of the people.

(1) *First*—It would be far from reason and contrary to His mercy that he would open the methods of perfections to the lower order of his creature, namely, vegetables and animals and would leave mankind who is superior to all, as imperfect. Therefore, he also made among mankind a few persons who show the paths of righteousness to the people and are their true leaders. God has put in them

such a magnetic attraction that they draw mankind towards the right path. In them, has been placed the enlightening power through which the soul gets itself fully lighted, not only by association with them, but also through faith, union and love towards them, in their absence. When all the sciences and revelations of man are not free from errors, then if there be not such people whose knowledge and revelation are true, who might not have found out all the conditions of man that happen to him after death, God's attributes together with His person, the true state of the spiritual world, the destructive diseases of the soul and the certain curative remedies for them, then the life of man would get destroyed and his creation, useless. Again, prophets are also of different grades and conditions. As this holy order is sinless in its practical powers and its angelic nature cannot be so suppressed by the animal lusts that it may get encouragement to commit unnatural works; in like manner they are so faultless in their theoretical power that no superstition or false imagination can get an access to them. "The sight never shifted nor did it turn from God" as it was said to Mohamed (peace be on him) when he stood face to face with God in the Night of Journey. Moreover man has invented many other means and methods of his knowledge and science; as Astrology, Geomancy, etc. FIRSTLY—The rules and principles of these sciences are imaginary. SECONDLY—The fulfilment of the events foretold according to the aforesaid rules, is still more imaginary and fanciful. Therefore the conditions of the perceptible world found out with the help of such rules are not trustworthy, still less are they of the spiritual world. This is why the rules of these sciences have often been proved to be wrong.

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(2) KNOWLEDGE GAINED BY MEANS OF SIGNS AND EMBLEMS.

For instance, to acquire a knowledge of the existence of fire by seeing smoke. If certain signs and emblems have been fixed for certain purposes, as flags and pillars for miles or by means of telegraph, the motions or sounds of needles for particular object; or written letters for words and words for meanings or particular purposes, as in the day time certain signs with the help of glasses and in the night certain motions with electric lantern have been particularized for peculiar ends, then whatever knowledge is gained by them, will be correct, the truth of which will be held with both the senses and the reason. If natural signs and emblems foretell certain events as through experience particular signs and emblems have been found out for rain and earthquake, for cold and heat, then the knowledge gained thus, will be sometimes probable and sometimes wrong. Here also both the senses and reason pass their judgment. According to the Mohamedan religion this sort of knowledge cannot be considered as information concerning the hidden world. To get knowledge through the signs and emblems, instruments like thermometer, etc., have been invented.

(2) To gain knowledge and to know some conditions with the help of unseen souls as genii, etc. Such knowledge is sometimes true, because impure souls and genii do not have the knowledge of spirits correctly and with certainty. The things of the external world and the circumstances pertaining to them, are of course seen and heard by them. In Arabia there were people who after learning from genii and spirits had given information to the people and were in the habit of mixing ten falsehoods with one thing which was true. Such people were called wizards.

The lawgiver has rejected this series of hypocrisy and deceitfulness in strict words.

If the impure spirits, *i.e.*, genii are not the means of information, but the persons of the immaterial world, as the sound of heaven (angel), then this is also liable to discussion, a detail of which will be given elsewhere.

Sometimes it happens that devils and impure spirits overcoming the people, give information of far distant and coming events that people might believe them ; therefore in order to deceive the people, they call themselves after certain names of conspicuous saints and martyrs, and in order that whatever they teach them about superstition and give them orders for committing evil deeds, the people might support and maintain them, begin to worship them and call upon them in time of need and offer them various kinds of offerings. A greater part of such things is merely falsehood and hypocrisy. Therefore the Lawgiver has said that they are all bad and untrustworthy.

(3) Of the most degraded and contemptuous means of knowledge is omen and augury which are quite nonsense without any foundation. Uncivilised and savage nations gain their knowledge of being successful or unsuccessful in their works through omens and auguries. For instance, if a person while going to do some work, meet a man who sneezes, he will think that he will not be successful in his work. For this reason the Hindus according to the computations of Astronomy have fixed times and dates which are considered as auspicious. According to these thoughts they have considered as prevention of coming dangers to slaughter certain animals as he-buffaloes and to give certain class of persons some particular things, as gold, brass, corn, oil, etc. In their belief such gifts and ceremonies detain the prevalence of pestilential diseases ; such as plague, cholera, amine, death and the attack of enemies. In the same

manner, they have considered them the cause of their health, conquest and prosperity. Different sorts of customs are also celebrated together with them in which the savage and idolatrous nations are involved; and their leaders as Pandits, Brahmins and Jogis use them as means for their livelihood not only in these days, but for hundreds of years past. These leaders, in ancient times, were also in the habit of celebrating such ceremonies for their kings and emperors and were thus squandering their riches. But alas! the Mohamedans, in these days, out of their ignorance have adopted some of their bad customs by mixing in their society. They have formed in among themselves, pandits and jogis in like manner. This is also a series of hypocrisy and deception which is entirely opposed to reason and facts. Because certain things occasionally happen according to their statements and prophecies, it gives an encouragement to their superstitious crafts.

EXTRACT OF THE DISCUSSION.

So far, we have given a perfect proof of certain things:—

FIRSTLY—All creatures are not confined to the sphere of the senses. To say that we accept only those things which we see with our eyes, taste with our tongue, smell with our nose, hear with our ears and touch with our hands is pure folly and ignorance. Such people cannot be considered higher than animals whose knowledge is confined to visible objects only, although they might have made much improvements in making strange instruments. They are deprived of reason and understanding, because right understanding does not confine the sphere of creatures to visible objects, nor does it limit the compound things into physical and visible bodies.

SECONDLY—As mind believes in a thing that is seen with the naked eye, so the eyes of reason believe in a thing

that is known with the aid of reason, even more than this; does not our mind see and know the Creator after seeing His creation? Or after seeing a relative thing, are we not certain of the co-relative? Is there any distinction between the two aforesaid certainties? Or can a man be doubtful about his animal qualities, such as hunger and thirst; fear and comfort, sorrow and happiness? Although these things cannot be known with the senses, neither with eyes, nor with nose, nor with ears, nor with taste, nor with touch. If sciences and modern philosophy deny the existence of these facts, then it will be a proof that they themselves are wrong.

THIRDLY—Matter or those things that are material are in themselves unable to gain knowledge of any kind.

FOURTHLY—The *real-man*—It is soul, *i.e.*, pure essence. It gains knowledge of the physical world with the aid of the senses only; but has no need of the senses in obtaining the knowledge of the spiritual world. There are other means for it, that is, the soul itself without any means, knows it.

FIFTHLY—The senses can obtain perception only of those material things that are *kasif* (opaque). They cannot perceive pure and transparent bodies such as pure and calm wind, even *matter* itself cannot be perceived.

SIXTHLY—All persons universally agree to that. No intelligent person, nor any religion and society is opposed to this that man does not live in this world for ever; rich and poor, king and subject, the learned and the unlearned, the good and the bad all agree upon this that death is certain. Neither ancient philosophy procured a remedy, nor modern sciences and philosophy could devise a plan to oppose death. If any person gets his life spared from diseases, then after reaching the natural longevity of age, he dies. How strange is it that the natural life does not come

to an end suddenly ? Sometimes before it arrives, it sends messages to warn his victim. The death of friends and relatives is a warning to be ready for death. The day is near for you also. Man is insane and intoxicated after animal desires and does not take notice of it ; then death gives him severe warning. To-day he has grey hair, to-morrow the teeth commence to fall. The sight also gets weakened. The digestive power is also waning. The beauty of face begins to diminish.

First of all, the thought of death is more than enough to destroy all worldly emotions, because when he has to live here for a few days only, it is all the same if he passes life in wealth and luxury or drags it in poverty and want. When the clock rings all the time :—Be ready to march ; the train is about to start, the bells are ringing ; in such a case, if he after hard labour, solved the deep questions of philosophy, mathematics, or he became a king of all the world, or he provided himself with all the means of luxury, he ought not to take much interest in this world.

SECONDLY—When it is proved that man after passing death, is not non-existent, but on the contrary what was rational in his body and gained knowledge by external and internal senses and felt sorry and happy, now passed the bodily deficiency and carried with him good or evil deeds. Now in the next world, which is spiritual, he will feel either happy or will be involved in hard punishment and inflictions for thousands of years or for ever. How fearful and heartrending is the truth, before which an intelligent and thoughtful person will not take care of anything else ? Day and night he may be careful of making preparations for the next world and may not mind a bit for the happiness and luxuries of this world, and may weep bitterly for his past actions. He ought to laugh a little and weep much. The matter is of such nature that, before which an intelligent man cannot feel happy and easy. What kind of

celief and what sort of actions will be the cause of salvation and eternal bliss and what will be the cause of everlasting punishment and eternal damnation ? modern philosophy and sciences do not help at all in this matter. They cannot go out of this material world. The modern philosophers and scientists are so short-sighted or rather blind that they say " after death there is no life." Neither the soul is an intelligent quantity nor does it subsist after death, nor does it get reward or punishment for good and evil. But the soul which is an intelligent quantity cannot get comfort by the statement of such a blind physician. The soul will say on the contrary, " well, if you are right in your statement and according to your belief there is no harm if we passed our lives freely like animals, in worldly luxuries and lusts ; if your statment proved to be wrong as we see in every-day life, in your investigations and revelations, *i.e.*, we see every day that philosophy and sciences change ; on the contrary, if the statements of a great body of sacred persons, whose intuitive knowledge is far superior to you proved to be right, then what might happen ; it will be impossible to provide some remedy for it, and what kind of help will you be able to give us "? At least our minds are perplexed with such considerations. An intelligent mind will not cast himself for a little matter into such perplexities. By the aforesaid sacred persons is meant the whole order of prophets and their followers who are not unintelligent or mad persons. The ancient philosophers declare that the soul is eternal, that the good and bad will get reward or punishment ; but modern philosophers have errors in their knowledge of argumentation and intuition, the proof of which is the difference of opinions among them. Whatever plans they put down for the coming life, they cannot comfort us. We ought to follow the directions of such people whose intuitive knowledge and revelations may be free from errors. The information they give, may be their

own witness and the conditions laid down before us, by them might have passed before their own eyes. So a body of such sacred persons cannot be other than the prophets themselves. Our hearts get comforted, when we follow them. They were sent only for this purpose. In prophetical order Mohamed (peace be on him) is the last.

The truth of his mission is perfectly apparent from his revealed book, the Qoran, to produce a book similar to it, is an impossibility as far as man is concerned ; in which all the principles of conduct and the development of soul and the methods of purity and social and moral reform are given so perfectly that an equivalent to which cannot be found in any other book of prophets. Also the pure life of the prophet (peace be on him) and his spiritual influence which is greater and higher than electric power and which, before the half of a century had passed, coloured the whole world with his colour, is a splendid proof of, and a living testimony to, his prophetic mission.

Section 3.

There are two points which might have struck my readers : (1) That the soul is immortal, *i.e.*, destined to live after death. (2) That the soul will receive reward for its good or evil deeds. With the exception of a few nations who are either uneducated and savage or the sphere of whose improvements is confined to the investigations and revelations concerning matter and material objects, in consequence of which such people have also been treated as quite uneducated by theologians and scientific persons, the whole world and the prophets with one voice bear testimony to this. And this testimony which is given by the persons of great intelligence and perfection, who are considered up to this time as great leaders of the world, is more than enough. Is their testimony mere imaginary or fanciful ? Never. Or do they tell a lie ? Or their testimony is

founded upon covetousness, deceitfulness or hypocrisy? Never so; nor is it possible for it to be so. He is himself mad and absorbed in worldly desires who considers that all this testimony together with the sacred predecessors of learning and sciences as telling lies and being erroneous in their thoughts. It is a great misfortune or ill-luck and an eternal deprivation for him. After using the spiritual methods and following the prophets of God, man can himself see that the soul is a pure essence, that lives after death, where it receives a reward or punishment for its good or bad belief, practices and actions. To disbelieve and not to try to know the truth is a great folly.

SECONDLY—We have proved above that perception and knowledge are not peculiarities of matter only; but they also belong to pure essence which is able to know without the aid of the senses. And this is soul. Then it is proved that the soul is distinct from the body. Again, it is proved and known to every intelligent person that in the midst of material bodies those that are pure are durable; such as elementary bodies. Compare the life of celestial bodies such as the Sun and Moon, etc., with the life of the three kingdoms, the animal, the vegetable and the mineral. How much do they differ? When pure and elementary bodies are durable, much more then, the elements and the spiritual thing must be durable. The soul is also a pure essence; then the conclusion drawn is that, it is durable, *i.e.*, immortal.

Further on, we will show the effects of good and evil. When it is proved that perception and knowledge are peculiar to elements and also in the present life perception and knowledge are the work of the soul alone. This body was a kind of hindrance and bar to perception and knowledge. All kinds of pleasures and pain depend upon knowledge. Because, in this physical world when man is made insensible by chloroform, etc., he does not feel pain or pleasure

at all ; cut his hands and feet, he will not know it at all. If thousands of means of pleasures be put before him, he will not enjoy them. And it is also proved that, as Nature has put in bodies some effects which no person can deny, so there are effects in man's knowledge, faculties and works, by which the soul is itself effected. There are thousands of persons who feel pleasure and joy on account of their works. When the body which is a hindrance to the soul is removed and the soul's knowledge also is perfected, then there will be no reason why the soul may not have the knowledge of these effects, and this is what we call reward or punishment. Certainly it is a spiritual secret that good and evil deeds and their knowledge appear in shapes and forms. Therefore, reward and punishment are both of two kinds : 1ST—The spiritual reward and punishment which are called the spiritual heaven and hell—that the soul will feel great delight in its relationship and nearness to God and feel sorry and painful, when God is away from or displeased with it.

SECOND—*The physical reward* or *punishment.* By "physical" is not meant the elementary body in consequence of which objections and doubts could be raised, but that the pain and pleasure will appear in shapes and figures. The figures of pleasure will appear in the shapes of gardens, canals, palaces and houris, of those of pain, in narrow and dark buildings and hell-fire. These shapes and forms are described by all the prophets of God, but the Qoran gives them in detail, against which foolish-minded persons raise objections. *Wallāh-ul-Hādi.* God is the chief leader of all.

CHAPTER I.

SECTION I.

We have described above that all kinds of true knowledge concerning human happiness and prosperity which are unmixed with superstition, have come to men, through the medium of prophets only. In the last ages when the religion of the prophets was nearly disappearing and the admixture of superstition had disfigured it, as if only a dim light of spirituality was twinkling which had at last dwindled down into nothing, as it will be apparent afterwards, then the merciful and compassionate God lightened the Sun of guidance upon the top of the Paran Mountains and brought out the world from darkness into light, *i.e.*, he sent Mohamed (peace be on him) the head of the apostles as his prophet and apostle and sent down unto him a book in which all the preceding principles of the prophets were made pure with hundreds of additions of useful sciences.

This sacred book led mankind to scientific and practical perfection and pointed out to him those secret things which were hidden and were unaccessible to the senses, and which the sciences of philosophers were also unable to reach.

The sacred book also treats such practical doctrines of morality, worship, of social and political reform and of the purity of spirit without which mankind are like the savages and the beasts.

We mention some of the few things which are considered as perfect standards of man's scientific improvement and, therefore, the Mohamedan Law has established them as the articles of Faith, with which salvation and eternal life

are tied up and which are the means of influencing man towards good actions.

First of all these, is the knowledge of God's person and attributes—The proof of God's personality is shown in the first sentence of the Qoran in such a way that it is an argument according to the taste of a philosopher and a belief according to that of the common people.

First argument—Praise be to God the Lord of all creatures. There are chiefly four words here:— (1) *Praise*—commendation and respect. (2) *God*—The knowledge of a self-existent person which has all the attributes of perfection in himself. (3) *Lord*—In the original, the word rather means Providence, that is One who gives nourishment, carries a thing step by step unto perfection, in consequence of which nothing can be out of want from His protection and patronage. The hand of need is always open towards Him. (4) *Creatures*—Rather worlds, plural of world, *i.e.*, many kinds of world, the world of *jawahir* (essence), the world of spirits, the world of body, the world of matter, the Earth, the world of elements and principles, the world of Botany, the animal world, the world of mankind, the visible world, the invisible world and all the universe. Now an intelligent mind looking from the last to the first, will come to know that all the aforesaid things have connection among themselves. In the visible world, if he look gravely into the vegetable and animal kingdoms in which mankind is also included, he will find out clearly, that they are not independent in their existence, nor are they made by themselves. Look again into the construction of every creature. How appropriately every limb has its place. One gets surprised at the art of dissection. What kinds of skill and prudence are made use of, in the construction of the internal and external limbs. Again, for each male a female has been made. In the limbs and faculties of a male, those things have been provided which are necessary

for it. In like manner, the female has those things that are necessary and suitable for it. The methods of progeny, the desire for each other, their birth and growth, their means of knowledge and of speaking and all that, are wonders to an intelligent mind, which point out clearly that there is indeed some very skilful maker, towards which, after all things being made, the series of wants continue. Who is that person ? Western philosophy and sciences could not find it out ? They lagged behind in this matter. Some philosophers say that it is matter ; others say that it is nature (tabiat).

When we tell them that it is self-evident that whosoever may be the person, he possesses at any rate wisdom and foreknowledge, because such skilfulness cannot be the work of one that has no wisdom or will. They accept that matter and Nature have no will. How, then, can they be the Providence of creatures ? Yes ! It is accepted that great skilfulness is found in creation and to prosecute the proper functions of every creature, the machinery of Nature has been established. Now, let me know what is Nature ? To say that mind is unable to know it, is insufficient. Because although the mind cannot thoroughly find out its reality, but how is it that it does not know some of its qualities ? If this is Nature how can you call or suppose it to be a creator ? Again I ask you whether Nature is visible or not. If you say that it is not, then you turn aside from your own accepted rule, that is, you do not believe in the existence of what is invisible. Let that go then. Tell me whether it is comprehensible and possesses knowledge and will or not, if it does not, then it will be impossible for it to be a creator ; because every creature points out to its creator. Every condition of the creature is a mirror of the condition of its creator. If a few lines be seen irregularly drawn on the surface of the Earth and close to it, there may also be found a fine picture of an animal or of a tree,

will not an intelligent mind understand by it that the picture is drawn by some one well skilled in the art of painting? Again, tell me, whether all things have one or different natures. If the nature of all things is the same and has also knowledge and will-power, then all this controversy is settled. This nature we call God. If there are several natures, then they will have to say that they are included in the reality of things and cannot be an outside property or quality, because there is no reason to consider it as a quality. When it is real and this whole part is common to all the individuals of nature, then there is necessarily some other part differentiating their separate realities, else, there would be no distinction between their realities, and to call them several natures would be wrong. Again, if the differentiating part is also a part of nature, then it means that this nature consists of two parts. And it is a natural rule that every compound thing is changeable. That which is changeable, necessitates the presence of one who changes it, namely, who is its creator. Now let me know who made these natures. It is self-evident that their maker or creator is some one else, who is very powerful, wise and omniscient. The same we call God. In short, wherever you go, and whichever side the series of wants may end, that is God. Every existence on every side is under His control.

When it has been established that God is the Providence of all the Universe and He is the person upon whom we have to look, then it has also been proved that He is the patron of all beings; our hand of wants are open towards Him. He is the only person who has used wisdom and foreknowledge in His creation. When such is the case with him, then it is clear, that He has all the attributes of perfection in Him. He who has all the attributes of perfection, is worthy of all kinds of praises and commendations. Now arrange the sentence in a different way and put it according to the methods of philosophers, then a complete

argument on the existence and attributes of God's perfection will stand thus :—

All the universe together with all its individuals is not independent of an efficacious being—Because the arrangement of its existence and the needs and wants for maintaining its life, all point out this fact. You have seen mankind. Now observe the luminaries of heaven ; their swift motions some of which move 24,000 miles in an hour. Again, think over their sizes, how large and heavy they are, that in comparison to them, this earth is like a mustard seed. Tell me who is the wise deliberative person or being who has kept in the heavenly bodies such a strict attraction that they cannot go an inch out of their circles. And all their revolutions have been so regularly arranged that they cannot come into collision with one another. How intelligent and watchful are the Guards of the Railway trains which are comparatively very few in number, still they come into collision with one another. Their nature, capacity and temperaments, etc., are not the works of an unintelligent being. The minor premise is the chief complement to the whole argument. The major premise will stand thus :—

That which is not independent of an efficacious being is changeable—The conclusion drawn will be this :—*The universe with all its individuals in which are included all quantities and qualities, visible and invisible beings, is changeable—i.e.*, it is not without a beginning, but some one has made it. He who has made it, is the skilful, omniscient and almighty God. "All praise is due to the Lord of creatures." (Sura i. i.)

Look at the visible world, the earth with all that is in it, the three kingdoms, of animal, vegetable and mineral, the elements, etc. In like manner, there are hundreds and thousands of luminaries, stars and planets whose number

no one knows except Him, many of which in consequence of their long distances, cannot be seen even with telescope. Each star is thousands of times greater than our Earth. Again they might have countless things like those of this earth, we do not know yet. To the inhabitants in them, might appear our earth as a very little star. Again we do not know the matter they are made of. Whether they are made of etherial matter, or they are composed of quite a different matter. Whether they are surrounded with elements of the same nature with which our earth is surrounded or they have their natures different from one another. With regard to this, whatever has been said by a wise man or a philosopher is his opinion which may either be right or wrong.

Now, we ought to know that all that has been described is a drop in the ocean of existence and a particle of an immense plain of being. And all these countless oceans of existence and wilderness of beings are under the control of the Almighty. Then how is it possible for Him to fit in them and how can He who is purer than spirit appear to us with the aid of the senses.

The invisible world is immeasurably larger than this visible world, "a heaven whose breadth is like that of skies and earth together." Again the unseen worlds have been arranged according to their purity and spirituality. Man's sciences and knowledge are unable to take creatures which are in them together with their circumstances into their consideration. God knows the truth about the sky. However, modern philosophers for the help of the senses have made telescope, through which, when they see them, they appear to be of blue colour. Therefore they say that the sky is nothing but an empty space. On account of seven planets, the name of seven skies is given, not to-day but from the beginning of man's creation. It is merely an empty space which is nothing else but a fancy. Now, this

blue colour which the philosophers found out after a great many efforts and which is commonly seen by all, does not necessarily appear to us as consisting of the lights of the luminaries and of the darkness of the space. It is possible that the original colour of the skies may be so. Let us suppose that they are of blue colour. When the elements cannot be seen with the eyes, then it is not strange or wonderful if the skies are not seen; and this blue colour although may not be found in them, but on account of its being as horizon, the blue colour is necessarily found in it, in consequence of which to call it a colour of the sky is not wrong. Be it what it may, to deny their existence on the ground of their being invisible, is opposed to reason as we have proved above in the prelude.

In short, there are thousands of geniuses in the visible and the invisible worlds and every genius has countless species together with its sub-divisions. Each sub-division has countless individuals. If the birth and other circumstances of each individual or thing be looked into, gravely, each will be a conspicuous argument on the personality and attributes of the Omnipotent, Omniscient and all-knowing God. Therefore in the Holy Qoran, by laying before us a few individuals of the universe, He has shown His existence and perfection, and treated them as signs of His power and argument for his existence. Lots of arguments of this kind are in the Qoran, the source of which is the sentence which runs thus :—*Praise be to God the Lord of all creatures* All other arguments are the explanations and comments on this one sentence. A few of them we mention here. These are called the outward signs or arguments, that is not belonging to man. The conditions and circumstances that have connection with man are also plain and conspicuous arguments of His power and perfection which are called internal arguments. The Qoran points out towards both kinds of signs and arguments in a verse that runs

thus :—*Sanurīhim āyātinā fil āfāqi wa fi anfusikum afalā tubsirūn.* Very soon we will show them our signs that are found in the outside world. Do you not see them within yourselves ?

In the sentence "all kinds of praise be to God the Lord of all creatures," after giving the proof of His person and attributes, he proves chiefly one of them which establishes, between God and His servants, the connection of love, a proof of which is found in the phrase "the most Merciful and Compassionate." It was certainly on account of His mercy and love that He brought all His creatures into existence and now He is preserving them. In consequence of being compassionate He will treat the good in a peculiar way, to which a hint is given in the next verse "the Lord of the day of judgment." And the particular method in which He will treat His servants can neither be acquired with riches and dignity, nor with greatness or perfection, but with the belief and declaration that "*thee do we worship and of thee do we beg assistance.*" O creator of the universe, O great preserver and master of the coming day, *thee do we worship*, because no one else has a right to be worshipped, for no one else is the Creator and preserver of the Universe, and in every matter whether it may have connection with the next world or with this world and in every want which is the peculiarity of a changeable being, "*of thee do we beg assistance*," for there is no one else who may be able to do the work of any person or help him in any way. To abide by this agreement is impossible without the help and mercy of God, in view of the fact that man with his spiritual faculties has also the propensities of the animal which involve him in superstition, cast him in the desert of imprudence and restlessness, entangle him in the luxuries and lusts of this world and make him take to false gods. Therefore, in order to stick strictly to the agreement, it has been indicated that we ought to ask the same

merciful and compassionate Lord of creatures thus :—*Direct us to the right way.* The words "right way" are so common that they include all the worldly and heavenly matters. Right way leads us to our object in every matter. Nature has given two powers to man, power of thought (theoretical power) to gain knowledge and to be certain of it.

This is common to all kinds of knowledge without having any regard to practice. All the knowledge of God's person and attributes, of angels and prophets and of the good and bad things that happen to man after his death has connection with the *theoretical power.* If this power is directed rightly it brings salvation after death. If it is right, it is called faith (iman); if it is wrong, a heresy.

(I) To pass beyond the limits of this power, is to think erroneously and what is contrary to facts, to deny God's existence, or to impute evil attributes to Him or to make an assertion that others also take part in His attributes or to believe another person together with God as having authority and power in the organization of the universe. All this, in theological language, is called paganism and idolatry.

To lower the standard of this power is to give up a part of what was essential to him to know and to believe.

II. *Practical Power*—All the sciences moral, social and economical are the offshoots of this power. It is possible that there may be unlawful expansion and lessening in this also. For instance, generosity which is a good moral quality in man, if extended beyond its limits, is called extravagance, squandering and waste of riches, and if diminuted excessively, is named miserliness. Therefore, the *right way* which we are shown to ask and to be led to it, is pointed out in the aforesaid prayer as fixed and just, *i.e.*, "*the way of those to whom thou hast been gracious,*" who were successful by walking in it. Who were the successful persons?

The prophets and their followers. The Qoran itself gives an explanation for it, *i.e.*, the prophets, sanctified persons, martyrs and the righteous. Among these, the prophets have perfect light of the power, the sanctified stand next in receiving it, the martyr is a shadow of the light that is directly from prophets, and lastly comes the order of the righteous in this respect. *To whom thou hast been gracious.*

What is intimated here, is because people do not have doubt in the usefulness of a thing whose good result becomes known through experience. After this, we are prohibited to be superfluously inclined towards "*the right way, i.e., not of those on whom thy wrath has befallen* or *against whom thou art incensed.*" Indeed the excitement of God's anger rather happens in consequence of the excessive use of theoretical power. In like manner, a lessening of this power has also been prohibited by the phrase *nor of those who go astray.* Now, among the ancient religions or peoples whatsoever or whosoever may be the object of the aforesaid two phrases, all the sects that are gone astray have either passed beyond the extremity of faith or they have forsaken a part thereof, whether they might be followers of the prophetical order as Jews and Christians, or they might belong to the school of philosophy.

Second Argument—is based on heavenly bodies, the creation of the skies, the stars together with all their phenomena. In the Holy Qoran, there are many places where reasoning is based on making the heavens together with their extension and firmness or on creating the sun and the moon with their revolutions. "And the sun appears to revolve in its circle; this is a measurement fixed by a powerful and knowing person." "For the moon we have appointed stages, in consequence of which, it seems at last so thin and fixed as a dry branch of a date tree ; neither the sun has power to overtake the moon. nor the night runs

anterior to day. Every star is swimming in the sky within its circle.

The reason for which the argument is given here, is this that, if matter according to Atheists, either by itself shrank and got consolidated into the forms of the sun, moon and stars ; and the gas the luminaries had within themselves, is their light, then tell me (1) the reason of the difference which is found in their bodies and also in the quantity and quality of their lights ? Because when matter is the efficient cause which is alike in all things, then its unintended actions also, should be similar to the works of machine and nature. (2) Why would they be irregular among themselves ? But we see in every day-life that there are things which after shrinking and drying up form into different parts which are irregular. All such parts are generally disfigured and are of different shapes and forms. Look at the tanks when they dry up and their mud shrinks, then the mud forms itself into big and small cakes or gets cracked in pieces of various forms. Such is the case also with the rocks of mountains and hills. Who fixed the sun on its axis and made the stars move round it, in accordance with the recent sciences ? Again, how different are they in their several revolutions ? Some are so fast and quick that they travel 24000 miles in an hour ; and some are so slow and dull that they cannot pass even one degree in 24000 years. These are called stars in opposition to the planets. How strange is the dexterity found in them. Some are fixed in their own axis, some are nearly fixed ; others are fast and quick. The degrees of their revolutions are also various. Again, they are so great in their bodies that some have a space of trillions of miles in themselves, such as the sun. Some are less, others are still less. Again, their circles although innumerable, are different from one another. Some planets, hundreds of thousands of miles distant from the sun, revolve round it and create their orbits. Some are

much more distant than the abovementioned planets, others are nearer to it than the aforementioned ones. If some one try to give in detail, the diversity of distance that is found in the orbits of the planets and the stars, his life, if prolonged like Noah, may not be sufficient for it. How strange is it, that in passing their orbits, they do not come in collision with one another. Consider the different lights they give out to us, some look red, some yellowish, some greenish, some whitish, some bluish and others blackish. How wonderful is all this skill ?

We accept that they are all material, not spiritual, but if matter be supposed to be their creative cause, then we will have an objection to it. Tell me, which is the creative cause whose mighty hands, extensive knowledge and skill has kept in them the aforesaid differences with its own power and authority ? It cannot be a matter. Now, think over their natures, whether they can be so naturally, or not. I say that they cannot be so. (1) Because the nature of bodies prevents it. It cannot exist before the existence of bodies. Then how can it find a chance of showing its skill in making them with various forms, etc. (2) If it be accepted that their nature did exist together with their matter, previous to their creation, then will rise the question that the matter of all of them, being the same, their nature should be alike also. What is then, the cause of the differences which are found in them ? We accept that the all-knowing and skilful maker has established in the aforesaid bodies, for some management and control, a nature which by itself, has no knowledge and perception, which is merely as a machinery of Nature, and which goes on doing its work in all the bodies alike. But it cannot be a creative cause.

(3) The works and functions which manifest a skill, a will-power, a knowledge and an authority of their maker, cannot be ascribed to their nature, as it is free from all such qualifications. Now, call Mr. Nature to the place where

atheists, unable to give an answer, ascribe all the above-mentioned works and functions to it. But it is quite strange that, when we make some inquiries, concerning nature and ask them something about it, they wink and to show us that they are unable to have such knowledge. Would it not be then a stupid thing to assign unhesitatingly such permanent functions and uniform skill to the aforesaid blind nature without being able to understand its reality ?

We will have to raise about nature, the same objection which we had laid down previously in the first argument, namely that, if it is one nature and has also knowledge, power and will, and notwithstanding its being invisible, you do believe in it also ; then the same we call God. If the natures are several, then it is strange or rather a great wonder that they have a committee of their own, which has devised so skilfully principles and laws that there happens no defect in its work up to the present time, while the learned philosophers of Europe and America detect hundreds of errors in their plans and find, very often, an interference in their arrangements.

Oh ! ye philosophers, very often you speak out big words and show your high-mindedness, a good deal, but cannot prove your statements. Now, look here, we will point out to you what are the innumerable natures ?

They are angels who guard the natures of bodies and who, in the inspired language, are called *mudabbirat-ul-umur*, *i.e.*, those who govern the affairs of this world. They are all servants and creatures of the High, Strong, All-knowing and Almighty God. A good deal is said about them in the Qoran, a detail of which will be given in the account of angels.

The Third Argument—is on the elements and principles together with their changes and conditions and on the creatures of the firmament. If everything be looked

into, gravely, it will be an argument, an evidence and an open sign on the unity and the perfect authority of the Almighty, the unique and the unparallel God. These kinds of evidences are also brought in many places of the Holy Qoran and in various ways—

Surely in the creation of heaven and earth and in the regular changes of night and day and in the ship that sails in the sea, loaded with what is profitable for mankind and in the water which God sends from heaven, quickening thereby the dead earth and replenishing the same with all sorts of cattle and] in blowing winds and the submissive clouds between heaven and earth, are great many signs to the people of understanding (*Sayaqul* 2, *Ruk.* 3). The perfect wisdom which is found in the aforesaid things, is not hidden from the eye of any person. Everything is an example of perfect power. Let us observe carefully that, when all the material worlds are made of one matter, *i.e.*, ether, then whose mighty hands made them to differ from one another ; some of them are called heavenly bodies such as sun, moon, skies, etc., and of the same matter are made elements of diverse natures ; and in the revolutions of the luminaries appear nights and days ; the days sometimes go on increasing and sometimes nights. And these vicissitudes are the cause of life and happiness to the creatures of this earth.

Ancient philosophers say that the globe of fire is over the atmosphere. But it is so fine and elegant that it cannot be seen just like the air ; however the proof of its existence is found in the incident that the vapours of the earth, when go up the air, catch fire on account of the globe and appear to us as shooting stars in the night ; if the matter is much, then it keeps up burning for a long time and appears in the form of commets and other bodies, for nights, days and months, and their dust is seen falling to the ground. If there is no fire above the atmosphere, then why is it that the earthly vapours catch fire after reaching there ? Our

object is not to investigate this question here, what we want to ask, is simply this that, who made of the same ether, the three globes of air, water and dust having different natures, being placed successively upon one another, with water upon earth and air upon water, and according to the statement of ancient philosophers, with fire upon air ? The same diversity is found also in the different degrees of heat, cold, moisture and dryness. Their places are also fixed in the sky which are said to be their natural posts. For instance, having filled up a vessel with air and closed up tightly, take it to the bottom of an ocean and let the air escape there. What will happen then ? The air splitting the waters of the oceans, will come up to its natural posts, I mean the atmosphere. In like manner, every thing differs from others in its gravity and attraction. If you say that all this difference is in consequence of nature, matter or temper, then we will have to bring over again, the aforesaid controversy, and you will have to be necessarily convinced of the existence of an Almighty and all-wise God. Now, look at the changes of winds. An easterly wind is just blowing ; after a while, it is westerly that blows. Tell me please,whose are the mighty hands that pull the fan? Surely they are His. Again, let me know who established from the same ether, the variety of natures, in all sorts, of wonderful things, the minerals, the vegetables and the animals which came to exist by the mixture of the aforesaid things, *i.e.*, dust, water, air and fire, every division having a separate nature and shape and distinguishable from others in all their properties and characteristics that are peculiar to their own division. In consequence of the sun's heat there arise always vapours from the earth, which reaching or rising up as high as the frigid zone of the atmosphere, get frozen and are called clouds. They are neither exactly upon earth, nor are they in heaven ; they are really between both of them. According to the attraction

of gravitation they would fall to the ground. How appropriately is formed their gravity that they cannot fall to the ground, nor go up higher. Is it not a wonder of Nat re. Again, sometimes the hailstones fall and sometimes little drops of water, but a sudden fall of an immense sheet of water never happens. Occasionally it rains so much that the earth gets inundated and at another time rains very little. Then the motions of clouds are also full of wonder and curiosity, as if an army has its marches under the order of a commanding officer; wherever he gives his consent there it rains and wherever he does not, there it does not rain. Again by the friction of the clouds such an awful sound comes out, which can be produced very seldom by the friction of even the hardest materials. How forcibly the electric matter breaks up from them and what a terrible sound is then produced. When the lightning falls to the ground, then what calamity befalls us ? How curious is it that the same place holds both water and lightning, two things of opposite nature. Whose skill is this ? It is surely of the powerful all-knowing and wise God.

The prophets of God who take no notice of the means of this world, but always look towards Him who provides us with the means, sometimes ascribe the natural functions of bodies to God the provider of all means who created a nature for bodies ; and sometimes they ascribe them to the watchers, *i.e.*, angels, whom God has appointed over the aforesaid natures. This is why the last of the prophets has told us that the angels of God spread the clouds over the sky and thunder is the sound of the praises (hallelujahs) they offer to God. Lightning is the whip used to lead the clouds. It is an error to raise objection to such a language which is really metaphorical, not philosophical, used sometimes by the divines having true knowledge of things. How has He refreshened the earth with water ? A man of ordinary understanding knows how do the plants grow

from it, towards which a hint is given in the phrase "quickening thereby the dead earth." Water is also cause of creation of the animals which walk upon the earth. Various kinds of animals, after coming into existence walk and wander over this earth. We will treat the question of the animal creation a little further on. Now, look carefully into the gravity and natural tendency of the atmosphere which causes the ships loaded with thousands of maunds of burdens, sail so swiftly over the surface of water, by means of sails, engines and electric power. The natural gravitation of the atmosphere does not let them be drowned. Learned men have discovered an exact limit of burden, over which, if loaded in ships, the gravity of the loaded vessels, surpassing that of the atmosphere, sends the ship down to the bottom. Did the aforesaid peculiarities and characteristics come to exist in matter by themselves? No, never. Who then is the Creator? He is the same powerful and Almighty God, for which reason, it is said in the Qoran that there are signs or proofs on the existence and perfect power of God, in all the things indicated above, to the people of understanding and not to those of bad understanding and imprudence.

Fourth Argument.—Think over the high mountains, the low hills and the mineral kingdom in its variety of forms and shapes, their attraction of gravitation that does not let the earth quake, whether it may be considered as moving round or fixed in one place, else it would not be inhabitable, and if there happens an earthquake, for some reason, what calamity befalls us; (this is what is meant in the Qoran by the mountains that are said to be the pegs of the earth) their properties and peculiarities, that out of them, are made some precious stones, as rubies and sapphires; gold, silver, copper and iron; sulphur, saltpetre, ammonia, alum, salt and charcoal, etc., which are principles of ores and other different and useful things, in which man, with the help of

his intuitive knowledge, manufactures wonderful things and thereby proves himself to be as Caliph or representative of God over this world. Again look at them, some are black, some white, some yellow and some of several colours. This variety of colours in the mountainous stones, lined with beautiful stripes, shows an example of power and perfection. These mountains are somewhere closely connected with one another and somewhere they have passes and valleys which are frequented by people. Some are very high and others are very low, while there are some from which fountains of sweet water flow out, water the land and adorn it with fine-looking gardens, green fields, nice plants and vegetables and thereby the cattles are benefitted and the whole earth looks like a garden. There are others from which burning flames of fire with melted lava rise up high in the air. Tell me please, my readers, is it matter itself that creates all these different shapes and forms and causes all the aforesaid incidents to take place? I think not. Matter is always a subject which is influenced or effected by others. It has not a capacity of doing anything or rather of being a doer of thing. To call it as agent of works and actions would be a proof of an ignorance of the arts of philosophy. Who is then the agent? He is surely master of knowledge and understanding and a very skilful person who has carefully considered far-reaching results in all the aforesaid changes. The nature of the special, physical and individual forms of bodies cannot be the agent; because it came to exist after the above specified changes, and the agent ought to be anterior to them. There remains now the unknown nature, concerning which we will have to raise the same question over and over again. Those who are convinced of nature, ought to prove first that it has knowledge and understanding and to believe in it as independent, strong, knowing, self-existent and invisible person, then they will be justified to lay it down before us

as an agent. When they acknowledge this, all controversy that is between us and them, will then be at an end. Because putting aside, their defective knowledge, we accept the same as self-existent Creator and artificer of the universe, whether they call Him Nature, Matter or give Him any other name they like. Whatever defective attributes they will attach or rather they do attach to the Creator is because of their defective knowledge which is the result of their oblivion to consider the right claims of prophets.

The Holy Qoran brings arguments consisting also of the aforesaid objects and calling them as signs (rather proofs on the existence of God). Such an argumentation is given in different Suras (chapters) and in various forms ; in some Suras the arguments are brought upon very many things collectively and in others, a few of the objects of nature are given as to bear testimony to His existence. "*Wa alqā fil arzi rawāsiya an tamīda bikum wa anhāranw wa subulalla allakum tahtadūn*" (*Sura Nahl, Bee, Ruk* 3). "And he has cast a great burden of mountains upon this earth that it might not bend along with you, here and there. He made rills and rivers to flow and paths to be led through." In this argument how elegantly the earthly paths are hinted at, which indicate the paths of divine-knowledge. "*Wallāho jaala lakum min al jibāli aknānan,*" (*Sura Nahl, Bee, Ruk* 10). He is God alone who made for your protection the shadows of the things that are created and also made ambuscades in the mountains for you to hide yourself in them." "*Wa min al jibāli judadum bīzuww humrum mukhtalifun alwānuhā wa garâbībo sūd.*" *Sura Fatir, Ruk* 3). There are strata of various colours in the mountains ; some white, some red in variety of shades and some are of dark hues.

Fifth Argument—It is on the vegetable kingdom and their circumstances. To cause the vegetables to spring up from earth and to create in them peculiarities and

circumstances which are particular to them, is a proof of His existence, unity and perfect power. When dust mixes with water to make it capable of producing vegetables, to appoint a vegetable nature for the protection of their functions and conditions, which gradually renders the wet soil as a part of its body and passing the stages of a fixed growth, shows its perfections and beauties, gives its flowers and bear fruits and reaches a certain limit of its stature. It has also generating, nourishing and growing power and reaching the extreme limit of its perfection, begins to disappear and being broken to fragments is reduced to powder and dust and is mixed up with the soil, as if they then appeared from the ocean of no-existence and drowned itself again in the same. After a lapse of time it does not appear that the dust had ever taken a form of vegetables. Days and nights, thousands and lacks of thousands of things come to existence and then they disappear. How wonderful a scene of Nature is to an intelligent mind ?

Now, observe deeply what is the law of nature submissive to which all the leaves, flowers and fruits are uniformly cast in a mould, and what is the machine of Nature which forms them as similar to one another. The deep embroidery and skilfulness that is found in leaves and flowers is greatly wonderful and utters forth in its language thus :— "There is a sweet heart hidden under the curtain of heavens." The blind nature of plants is not capable of such a skill and wisdom. It is the workmanship of a powerful hand, of a very great Artificer. Contrary to this uniform plan, Nature shows also a different plan, when it overturns the aforesaid sameness or conformity of scheme. Think over a tree or a plant with the same water, bringing flowers of various shades, giving fruits of different tastes. The learned philosophers, up to this time, continue observing this matter gravely, still they are at a loss to find out the reason why a certain seed brings such and such leaves, the

branch gives flowers of different colours and the same leaf or flower has different colours which are also peculiar to it. Again the vegetable kingdom shows various charms of nature; some are creepers that spread over the ground, others stand upon their own roots; some trees are very tall and thick; others are of moderate size and thickness, some of them are still less. Some trees have very large leaves as plantains and cocoanuts, etc. Some trees, although very tall and thick, have very small leaves as tamarind. Again, the leaves of some of them have very little motion and those of others move more than one hundred times a minute; as *pipal* the holy tree of the Hindus. Again, the fruits of some trees give useful kernel with a crust outside, as almond; others are quite contrary to them as dates. Some fruits are open, others are closed and cautiously wrapped up in a wrapper. Some trees are very tall but bear very small fruits as the *jaman* tree (engentia jambos). Some are unlike to the abovementiond trees as water-melon and egg-plant (begun), etc. There are various kinds of sweet fruits and also sour; some fruits are astringent with a slight sweetness and sourness and others are both sweet and sour with a little astringency. Some trees are without flowers and fruits and are used chiefly for their juice as sugar-cane. Some trees bear fruits without flower as the Indian fig; others bring flowers without fruits as roses. Now, my readers, take note of the sweet scents of flowers which are also of very many kinds, the reason of this difference is still unknown to the wise people. Again some have thorns and some not. Their peculiarities and characteristics are as great and wide as the deep ocean. Though wise men have found out their peculiarities through their experience, still they do not know why they are found in some and not in others.

Now look carefully into the generative system of this kingdom. Some of it spring up from seeds, some from

branches, some from leaves. There are some that do not grow out of the soil, like a kind of creepers they spread and climb up the trees. They take their food from the trees and the atmosphere. Some plants are found growing on the surface of the water; others on seas and oceans, as corals. In short, all the capabilities of this kingdom and also of the animal one are beyond knowledge and understanding of man. It appears that they have also a kind of sense and perception; sometimes they feel sick and healthy; get young and old. In the generation of some, cohabitation is necessary. A proper part of their food, they suck up from the atmosphere. This is, as if it were their power of breathing. This is the first stage of progress in the compound materials which are detained by nature to ascend the second stage of improvement, *i.e.*, animal kingdom and also to ascend a still higher stage of progress which is humanity. Is there any chance even for a fool to say that this is the work of matter or it is the skill of their nature or it is the workmanship of blind Nature? Those who have truth-seeking eyes, to them every leaf of a tree is a book of divine knowledge, and a mirror to see where—in the face of God. How strange is it that in all the aforesaid objects there are innumerable benefits for man. All the world is prepared as a garden for the hospitality of mankind.

In the Holy Qoran, arguments based on vegetables together with their conditions and circumstances, are brought sometimes in commandments, sometimes in the history of past peoples, sometimes in refutation of divine plurality, sometimes in proof of resurrection, with great appropriateness, as testimony of the perfect power and unity of God and also to show His goodness and rewards towards His people. "*Wa huwallazī anzala min assāmai māan fa akhrajnā minho khaziran nukhrijo minho habbam-mutarākiba; wa min-an-nakhli min talihă qinwá-nun*

dāniyat-uwwa jannatinw wazzaitua war rummānna mutashābi-hanw wa gaira mutashābih ; unzurū ilā samarihī izā as-mara wa yanih ; inna fi zalikum la āyatil lí qaumīn yomi-nūn." (*Sura Cattle Anam, Ruk.* 11). It is He who send-eth down water from heaven, and we have thereby produced the springing buds of all things, and have thereout produced the green thing, from which we produce the grain growing in rows, and palm-trees from whose branches proceed clus-ters of dates hanging close together, and gardens of grapes and olives and pomegranates, both like and unlike one another. Look at their fruits when they bear fruit and their growing to maturity. Verily, here are signs unto the people who believe. "*Wa huwallazī anshaá jannātin maarūshātin wa gaira marūshātín wan nakhla waz zara mukhtatifan ukulhū waz zaitūna war-rummāna mutāshabi-han wa gaira mutashābih.*" (*Sura Ana. Cattle, Ruk.* 16). "He it is who produceth gardens of wines both those which are supported on trials of wood and those which are not supported, and palm-trees and the corns affording various foods, and olives and pomegranates, alike and unlike unto one another." "*Wa huwal-lazī anzala min-assāmai mā an lakum minho sharābun wa shajarun fīhi tusīmūn. Yunbitu lakum bihiz-zara-waz-zaitūna wan nakhīla wal aanāba wa min kullis-samarāt ; inna fi zālika la āyātal li qaumin yata-fakkarūn.*" (*Sura Nahl, Ruk.* 1). "It is He who sendeth down from heaven rain-water, whereof you have to drink, and from which plants, whereon you feed your cattle, re-ceive their nourishment. And by means thereof he causeth corn and olive and palm-trees and grapes and all kinds of fruits to spring forth for you. Surely herein is a sign of divine power and wisdom unto people who consider." Sura Nahl, Bee. Ruk. 1. In like manner, there are great many verses in the Qoran found in many other Suras. Look at the process of ripening. There is the same matter which is sucked up by a tree through its roots, but which

is used for different purposes and changed in various forms, carried partly to the bark, partly in the growth of the tree, and partly in making leaves and flowers of the tree. Some part of the same matter is conducted to the fruits which are turned into delicious sweetness. Mind gets surprised at all this process. Whose work is this all ? Of the same person who has appointed the nature of bodies to perform all these functions, with the difference that, a fool ascribes the work to the machines, with the help of which it is done, whereas, a wise person knows that it is by one who made and used the machines.

SIXTH ARGUMENT—which is based on the creation of animals and the different circumstances pertaining to them. The compound matter in passing through the successive stages of progress, gets its promotion from the vegetable to the animal kingdom. The animals have also some of the peculiarities of the vegetable kingdom. When matter reaches this stage of progress, it takes some form that is particular to the animal kingdom and has also perception, knowledge and motion at will and obtains power and capacity of expressing its inward intentions clearly or through sounds. Mankind make known their thoughts in plain words and animals in ambiguous sounds. *Mantiq-ut-tair* bird-speech also belongs to the latter division. People of perfection, *i.e.*, divine persons, know this language also. The vegetable kingdom according to its capacities has also a language which has no sound in it. God has gifted the divine persons with an ability to understand this language also. Every creature in accordance with its knowledge describes the sanctity and holiness of its Creator and glorifies Him. Divine people sometimes understand this also. Persons of average understanding, not having a share in the divine knowledge consider it as an impossibility and contend that their conditions and circumstances indicate

the sanctity and holiness of God, and describe the unparalleled wisdom of the Artificer.

Again, there are two kinds of animals.

FIRSTLY—are those that are born in the wombs of their mothers from the seed of their fathers.

SECONDLY—those that are born differently from this. To the first kind, belong savage beasts, quadrupeds, birds, mankind, &c. To the second, insects, &c. Immediately after, the matter obtains a capacity of getting an animal life, God the true benefactor provides it with life. Different kinds of fruits, food, cattle-dung, mud, stagnant water, lime and also other impure things produce some kinds of the animal kingdom. Mosquitoes, fleas, lice, flies, insects, centepedes, scorpions, snakes, frogs, fishes and locust, &c., are of this nature. Occasionally these kinds of animals, in the lapse of time, attain generative power; after which by the usual method of cohabitation between males and females, produce their offspring and in great numbers. As these kinds of animals have in themselves vegetable properties in great proportion, they cannot have as good senses and perceptions as the animals of superior kinds have. Nothing of this world is free from these kinds of animals. The atmosphere, the globe of the earth, water, even all the parts of human body* and fruits, &c., have also these sorts of animals. These kinds of reptiles and insects are so slender and thin that they can be hardly seen with microscopes Occasionally these insects, &c., catch poisonous effects and do injury to the health of mankind.

The secret of their creation is also full of curiosity and wonder. It happens sometimes that these small insects die out very soon and a new kind coming to existence, takes their place. Sometimes, they are transformed from one

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* Recent philosophers have discovered very fine insects even in the animal seed and blood.

shape to another or from one species to another. We have seen very often that worms are changd into flying insects. To have knowledge of all their geniuses and species, of their peculiarities and actions is the part and parcel of the all-knowing and all-wise God, who gives nourishment to everybody and provides it continually with means of livəlihood. Out of these, are the advanced animals that are born by cohabitation of both sexes in the wombs of their females. These animals in the first stage of their creation may be very likely the same sorts of worms, which after passing through the different species might have been transformed in the recent bodies and classification. It is also possible that, in the commencement they may be created from earthly matter, *i.e.*, they may be made out of dust,* and afterwards may have been continued according to the usual manner of generation. Sometimes, a series of animal species continues for thousands of years and sometimes it gets destroyed very soon. It is possible that up to the time of man's creation or previous to it, there might have been species and classes of which after making improvements in their senses and perceptions, might have reached very near to the grade of mankind and might have their actions and movements similar to them. But in consequence of the dominant power of the animal kingdom, they may be excessively inclined towards cruelty and evil deeds. Therefore, it is very likely that, when Nature wanted mankind to appear in this world, then it might have extirpated the aforesaid species and classes of the animal kingdom. The Tradition of Ibni-Abbass, concerning which the learned traditioners, in view of the series of its transmission are

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* It is seen that small snakes are made out of wet lime, which reaching the age of maturity and being full grown begin to produce their offsprings, similar to their insects. In like manner, a wet corn, when leavened, produces flies that join the society of other flies. In the same manner, we have seen frogs and rats forming out of mud at first and afterwards multiplying according to the method of generation.

doubtful, and which says that in the strata or parts of this world are found mankind like you, an Adam similar to yours and prophets who resemble your prophets, does indicate the same meaning.

When the descendants of Adam spread over the world, there may have been then, a remnant of the aforesaid species, in the mountains, forests and islands. Those whom we call demons and fairies might perhaps be the remaining progeny of the same. Singular stories are told about their shapes that they had two horns upon their heads and had their faces long like horses, &c. It is a well-known story among the Parsis (Zorastrians) that Rustam had killed white demon. Hindus have also well-known stories similar to this and call such people as Rakshash. No wonder, if the Hindus in consideration of some good qualities of Rakshash or for fear of them, which they may have felt for their tall statures and strong bodies, might have begun to worship them whose curious shapes are, up to this time, seen sculptured upon the Hindu temples. It is also possible that it may be an invention of their own mind for which the uneducated people of hot countries are famous throughout the world. A true knowledge of all this belongs to the all-knowing God alone. The latter class of animals is subdivided into thousand kinds. Some learned men count the number to be eighteen thousand; but we cannot say how far it is correct? One of the divisions is that they are either birds that fly in the air or they are not birds. The latter are again subdivided into those that live upon the earth, whether on its surface or in the holes made underneath it, such as reptiles; or those that live in waters. Among these, there are some that have feathers and others which do not, still they jump like birds, leap up tall trees and high places and roam about as easily as birds do; as squirrels, &c. There is also another classification that they (1) either hatch out their young from eggs or (2) give birth to their young. In the

first class are included all the animals whose ears and the membrum virile do not protrude from their bodies as all the birds and a greater number of the marine animals, and among the reptiles, snakes, &c. To the second, belong all the animals whose ears and the membrum virile protrude from their bodies, as all the quadrupeds, savage beasts and mankind. Again, those that walk upon the earth are divided into several kinds. Some are those that walk with two feet as a greater part of birds and mankind. Others are those that have four feet such as all the quadrupeds and savage beasts. Some animals have more than four feet such as reptiles, centipedes, &c. Some have neither hands nor feet at all, as snakes and a greater variety of fishes, which, with the strength of their bodies run as fast as those that have feet.

Now, after this account we have to see who has effected all this variety of workmanship which is apparent in the material construction of the above-mentioned animals ? Even the mind cannot fly up to the point or limit, beyond which it cannot travel to find out who it is that having kept himself behind the curtain, made different kinds of animals and formed them in various beautiful forms and showed his wonderful wisdom and skilfulness in them ? Of one matter, bones, muscles, arteries, veins, flesh and the different members of the body have been made. To the same matter, fine feathers, nice-looking wings in pleasing colours, some red, some green, some black, some in mixed colours, some having beautiful stripes and also nice-looking hairs, are given, appropriate to every kind of animals.

Out of the same matter are formed teeth, claws, and bills, &c., so hard that they serve the purpose of iron instruments. Again, how curious are the knowledge, the instincts and perceptions of the animal kingdom that even the wisest

of all men are surprised at them! A spider is taught by its instinct to web so nicely that even a man is unable to do it. A *kumhārī*, an insect, is taught to make nice mud-huts with cells in them. How apppropriately do the birds make their nests. The skill of *baya* in making its nests is fit for consideration. The bees are taught to make their hives, in lofty places, measured with compasses of Nature so exactly in six-sided cells that even a bit of place is not irregularly left out of measurement. Again, how do the bees produce wax and honey and how curiously they pick out to suck, nice flowers and fruits and on their return never forget the way to their hives! Their instinct of cohabitation between the sexes, of their kind, of distinction between friends and foes, of their necessaries of life, of fighting with their enemies, of their escape from their attacks, of the different seasons of the year, and of their treatment towards their patients, all this is a wonder to those who observe them. Think over their songs and sweet sounds that are so pleasing to the heart that mankind might, perhaps, have learnt their science of music and the construction of musical instruments from them. The peculiarities and characteristics of the animal kingdom are so great and so much that man can hardly comprehend all of them. Tell me my readers, who is the all-knowing and all-wise Being who shows this wonderful power, through this visible curtain which is the world? Matter is a subject on which an operation is performed; nature, *i.e.*, temper, comes to exist after birth. Nature is not an intelligent being. Now, it is quite clear that it is God alone who has worked all this so skilfully and prudently in every animal and has kept innumerable benefits for mankind who are so ungrateful to their Benefactor.

The Atheists tell us what He should do and what signs of His existence and power He showed to them, behind all the scene that, they according to their reason, should

believe in Him with certainty and that we may lay down before them, the same manifest signs and clear proof of His existence. More than what they would require of the evidence concerning God's existence, is given and shown in the animals. But woe unto them! who do not believe. The spiritual eye sees Him distinctly through the mirror of every creature, so that nothing is so clear as His existence.

"See nothing but the friend with the eyes of the soul."

"Whatever thou seest is His manifestation."

A divine person admits whatever he looks at, first he sees God through it, he looks at nothing through which he does not see God. Even a desert Bedwin has at last declared that, the camel-dung shows its camel, and the footsteps show their passengers. How is it possible then, that the heavens with their constellation of stars and earth with its mountains and valleys do not show their Creator who is so kind and wise. "Some one has just passed this road. The marks of his feet show this at once."

In the Holy Qoran, the arguments are based with strange beauty and in various forms, on animals together with their conditions and circumstances concerning the power and perfection of God and everything is considered as a sign of His existence. **Wa mā min dābbatin fil arzi, wa lā táirin yatīro bi janāhaihi, illā umamum amsālukum, mā farratnā fil kitābi min shai, summa ilā Rabbikum yuhsharūn.*

* That is, as mankind are His creatures and are of different circumstances, so is the case with other animals. By the "book" is meant either the Qoran which has a brief or an explanatory account of every thing in it or the office of divine knowledge under the command of two angels called "qazao-qadr" in which office every thing is recorded and which is called *Lauh-i mahfuz*, a tablet or a slate taken care of by God alone. It should not be considered that it is iron or a board of wood. By the last phrase of the aforesaid verse, namely. "unto their Lord shall they return" is meant that all animals with their different conditions are known to Him. The people shall be brought before their Lord on the day of judgment, or as the existence of all things had their beginning in God, so in like manner, after all the changes of this world, they will turn again towards Him.

Sura Anam, Ruk. 3. There is no kind of beast on earth, nor fowl which flieth with its wings, but the *same* is a people like unto you, we have not omitted anything in the book of our decrees, then, unto their Lord shall they return. (Sura Cattle, Ruk. 3.)

Wal anāma kha'aqahā lakum fīhā difun wa manāfio, wa minhā tākulūn. Wa lakum fīhā jamālun hīna turīhūna wa hīna tasrahūn. Wa tahmilo asqālakum ilā baladin lam takūnū baligīhi illā bi shiqqil anfus ; inna Rabbakum la raūfur Rahīm. Walkhaila wal bigāla wal hamīra li tarkabūhā waz īnah ; wa yakhluqo mālā tualamūn. (Sura Nahl, Ruk. 1.) "He that likewise created the cattle for you. In them you find the thing wherewith you keep yourself warm and get other benefits, and of them you eat also. And they are likewise a credit unto you, when you drive them home in the evening and when you lead them forth to feed in the morning. And they carry your burdens to a distant country, which it would be very difficult to reach without them. Surely your Lord is very merciful and compassionate. And He hath also created horses, mules and asses that you may ride thereon, and they may be an ornament *unto you* and He likewise createth now and will create in future *other things* which you know not," as railways, tramways and steamers, &c., are found in this age. (Chap. Bee, Ruk. 1.)

Wa inna lakum fil anāmi la ibrah ; nusqīkum mimmā fī butūnikum min baini farsin wa damin labanan khālisan, sāigan lish-shāribīn. (Sura Nahl, Ruk. 8.) "Surely there is also an example or instruction for you in cattle : we give you to drink of that which is in their bellies, between dung and blood, *namely*, pure milk which is very tasteful to those who drink it." (Chap. Bee, Ruk. 8.)

Wa auhā Rabbuka ilan Nahli anittakhizī minal jibāli buyūtan wa minash-shajari wa mimmā yaārishūn. Summa

kulī min kull-issamarāti faslukī subula Rabbiki zululā : yakhrujo min butūnihā sharābun mukhtulifun alwānuhū fīhi shifāul-linnās ; inna fī zālika la āyatal li qaumin yatafakkarūn. (Sura Nahl, Ruk. 8.) "God infused the bee, *i.e.*, put in the mind of the bee to build its houses in the mountains, in trees and in thatches wherewith people cover their buildings, to eat every kind of fruit and to frequent the holes *of the hives.* There proceedeth from their bellies a liquor (honey) of various colours which is a medicine for men. Surely herein is a sign unto people who consider." (The Bee, para. 8.)

Awa lam yarau ilat-tairi fauqahum sāffātin wa yaqbidn; mā yumsikuhunna illar-Rahmān ; innahū bikulli shain basīr. (Sura Mulk, Ruk. 1) "Do they not behold the birds above them extending and drawing back their wings? None sustaineth them, except the Merciful ; verily He regardeth all things." (Chap. Kingdom, para. 1.)

Yakhluqo mā yashā, izā qazwā amran, fa innamā yaqūlo lahū kun, fayakūn. "God createth what he pleaseth : when he decreeth a thing, He only sayeth unto it, Be, and it is." (Chap. Family of Imrān, para. 4.)

Besides the aforesaid verses, there are many others in the Qoran which indicate that God has created animals some having two feet, some four and some more than four. Some walk on their bellies and are made of different colours and descriptions.

Seventh Argument.—The birth of man together with all the events that have connection with it, is full of wonder and mystery. Behold first, the conception of man. A drop of man's semen reaching a woman's womb changes into different forms. After a time it is transformed into congealed blood, then into a lump of flesh ; then appear limbs, a heart like a point, brain, and liver are formed ; by and by

all the limbs, the bones, the skin, the flesh, the muscles, the arteries and the veins appear. This vegetable essence is then gifted with the purest of all the animal spirits, nameby, the soul. After this it gets its nourishment in the same womb, for a time. When all its limbs are perfected and whatever is to be done to make it male or female, is completed, then after a time the usual duration of which is nine months and occasionally more or less, it is born. During the time it stays in its mother's womb, whatever is prepared for its nourishment, passages and breathing, &c., is so full of wonder and curiosity that even an intelligent mind is unable to understand its reality. How is it possible then, for a drop of semen to make wisely, any arrangement for becoming a man or taking the seed of another animal to form it similar to the animal. In short, after the child is born it is taught in the school of God to suck up its mother's milk. Then, in proportion as the limbs become strong, its understanding increases. Then passing all the stages of birth and growth, it stops at a certain limit and begins to decrease. The internal and external powers of the limbs continue to lessen, till at last the attractive tree falls to the ground and the rational being (which is the immortal part of man) and which was confined in it, goes away. As it is extremely fine it cannot be seen parting from it. Afterwards, it enters the new life and the new world which is everlasting and receives a reward or punishment for the good or evil deeds, it had committed during its imprisonment in the body, and the body whose latent matter was made of earthly foods with which it was nurtured, mixes up with the dust, as if, the dust going on tour or bearing some changes turned to its original place or condition

This is a true and a brief description of man who puts God-like claims for himself and holds discussions about His power.

Man's External Perfections.

Laqad karramnā banī Adama wa hamalnāhun fil barri wa' bahr. "We have conferred honour on mankind and caused him to ride on land and water."

Laqad khalaqnal insāna fī ahsani taqwim. "We have created mankind in a good *measurement.*" His beautiful shape, appropriate limbs, erect stature, black hair and pupils, white nails and corners of the eye, and teeth of shining whiteness, conical arms and legs with projected thighs and wide chests, fine-looking neck, open forehead, the brows like two bows, high and fine nose, thin and red ruby-like lips; his wonderfully red and white colour, a black circuit of beard on the face of males, leaving out cheeks, how appropriately a woman's body is made and in what a beautiful mould it is cast! All this point to the same thing, namely that mankind is superior to all other creatures. None is so beautiful among the animals. After beholding his shape which is an example of divine* power, all the animals have to bow down their heads before him. What else can they do if they are not submissive to mankind, and of what account are the poor animals in comparison to mankind? Even the angels and genii have to lower their heads† before him. Beholding

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* This is what is meant by the following tradition *Inn Allaha Khalaqa Adama alā sūratihi.*—"Verily God created mankind similar to His shape. It is nothing else but a title of respect."

† The adoration of angels to Adam was simply this that, they accepting his superiority over themselves paid their respect to him, which was in those days the lowering of their heads. This lowering was not a kind of worship which is lawful for none but God. To give an order like this would be quite contrary to the dignity of the Almighty or to worship other than God would be inconsistent with the rank of truth knowing angels. Whosoever considers it to be a worship and pleads for Satan that he was a pure unitarian, therefore he did not bow down his head before any except God, or whoever makes an objection to it, in opposition to Islam is certainly mistaken. Such a mistake is an outcome and product of a wild fancy.

his beautiful shape and finding out in him signs of superiority over all other creatures his rivals* became exasperated with him and on account of their envious dispositions rebelled against their Creator and master, saying how is it that man has been endowed with such good qualifications ; he has been appointed as beloved and head of all creatures. If our noses be cut off ; if all our respect get spoiled, we will not let him go, until we disfigure his and his descendants' luminous face with the darkness of sin. As the animal desires are found in man, it is easier for us to entice him towards lusts, hate and covetuousness. It will be difficult for him to obtain freedom from the hands of these three devils and take care of the commandments of his Benefactor and Creator. He may rebel against Him and get himself caught in the net of superstition in such a manner that he might make hundreds and thousands of imaginary gods and may begin to worship them. When his mind will tell him that while these false gods are neither creators nor masters of heavens earth, mankind or a single thing, nor have they power to do good or evil to any person, what right have they then to be worshipped as gods ? Then we defeat him with the force of our imaginative powers in such a way that all power of reasoning and all his understanding may flee from him and that he may rest satisfied with the vain thought that these are mediators between him and God whose blessings reach me through them alone. These

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* By the word rival is here meant the envious Satan and his progeny which before the existence of Adam had made himself as the sole master of this world. He did not belong to any of the well-known three kingdoms of creatures. He had had a greater part of tohse elements in his nature which cannot be visible at all times. As the animal desires are found to a greater excess in him, therefore his tendency is mostly towards the lusts and the allurements of this world, and in consequence of the fiery elements in his nature, he is also proud, boastful and rebellious.

Satan after the practice of austerities for a time, joined the society of God worshippers, namely, the body of angels which perform the duties that belong to this world. An investigation about the subject will be found a little further on.

things, *i.e.*, gods are instruments and manifestations with which He shows His perfections. They are as it were His assistants or agents in His laboratories. As in this world we cannot do our work, without giving presents or offerings to the agents of the king, so is the case in the workshop of God. When he commences swimming a little in the ocean of sciences and arts we will plunge him in such a way that he may not be able to rise up again and will persuade him to think that there is neither God nor angels nor immortality of soul after death nor punishment or reward in the next world. Those who call themselves prophets are really a body of philosophers, who through their imaginary encouragement entice the people to obey their laws. To believe in the invisible things and to forsake the luxuries of this world for them, cannot be the judgment of a sound mind. O man! do what you please, you are quite free. Freedom does exist in the human nature. In short, we will make him to fight such a tremendous battle with his patron and master that even if His messengers might come to this world and may try to reconcile them and in order to prove the truth of their mission, may show supernatural signs (miracles and wonders) to the people, the rebellious people will not come to good terms with their master; but on the contrary, mock at the prophets and oppose their good counsels and admonitions.

The holy Qoran warns people in very many places against the aforesaid circumstances and the bad plans and intentions of their enemies.

MAN'S INTERNAL PERFECTIONS.

Wa allamal insāna mā lam yālām. (Sura Alaq, Ruk. 1.) "We inculcated upon man what he did not know." (1) If any of the powers and faculties that are found in man, be fully explained, a large record will not be sufficient for it. All kinds of knowledge and understanding that have

been specified above and their instruments together with the means of their increase and decrease have been abundantly granted to him by Nature, and therefore after passing the stages of vegetable and animal kingdoms he has come up to the high rank of man. As he is a mixture of both animal and angelic natures and Nature has put in it a strange evenness, in consequence of which these two salted and sweet streams, after mixing together create wonderfully good faculties and precious pearls of affection and love, self-denial and resignation to the will of God. When the angelic nature of man got coloured with this colour, there appeared within him two qualities of which even the pure personalities of angels were void, and it is a divine secret that the soul of man which is a pure essence or quantity is confined, in this world, in a body of dust. When his spiritual affection is towards the holy God, then thinking all the visible and invisible creatures as annihilated and removing all kinds of preventions and tearing all sorts of obstacles that oppose him in his marches to the vicinity of God, he reaches His holy court which is his resting place and satisfaction of mind and thereby obtains thorough peace in his heart. Again his qualification with that sorrow and sympathy that are found in him on account of the animal nature, sometimes gives him preference over angels also. This is what is meant by the divine deposit which could be borne neither by the heavens, nor by earth, nor by mountains, but this hasty and short-sighted man laid down his head before his Lord saying "I am ready to bear all the burden of love upon my head; none before me has a right to do so."

"God forbid, the enemies may be so fortunate as to be killed from thy sword."

"The head of thy friends is safe and sound to be examined by thee with the scimitar."

Innā araznal amānata alassamāwāti wal arzi wal jibāli, fa abaina ain yahmilnahā wa ashfaqna minhā wa hamalahal insana ; innahū kāna zalūman jahūlā. (Sura Ahzāb, Ruk. 9.) "We laid the deposit before heavens, earth and mountains, but they refused to bear it and got frightened at it. Man bore it patiently, because he was hasty and imprudent." (Sura Confederates, Ruk. 9.) "The heavens could not bear the burden of the deposit."

"The lot of augury was thrown in the name of me a fool." In allegorical language, by "deposit" is here meant the responsibility of love and affection. The heavens, the earth and the mountains are incapable of feeling love, &c. Therefore they are said to be unable to bear the burden ; whereas man has ability to feel love and sympathy, therefore in the language of the Qoran he is said to be able to bear the burden of love, &c.

When the soul of man is purified from sinful desires and is free from the darkness of animal lusts, then all the secrets of the next world begin to appear. And this pure mirror of his heart receives its light from the shining face of God, it is invigorated with that power and authority, at which the common mind gets surprised. In such a case supernatural works begin to appear from him ; because these kinds of works are in reality wrought by the hands of some higher power.

On the other hand when man's physical desires exceed his spiritual ones and man is inclined towards the knowledge of the next world, he makes such wonderful discoveries and shows such curious arts that not only the animals, but even the genii get surprised at him. By making changes in his food, clothings, houses and in the means of livelihood he obtains superiority over other creatures in such a manner that no other animal is able to do. He made railways and worked wonders through steam, gas and electric power.

Thousands of machines are applied to do his work. Thousands of maunds of burden are carried from time to time by land and water by means of engines. What wonderful works he performs with the aid of electric power. He discovered the secrets of geology and things at the bottom of the ocean and found out all about the atmosphere. Through the aid of telescopes he has laid open the facts that had connection with the stars and planets. Being acquainted with the effects and peculiarities of the elementary bodies he invented means to bring together the different things into combinations which are considered as if magical performances. In short, he began to walk with God. He has also acquired a wonderful practice in imitating the works of Nature and in showing his strange skill in the changes he makes in them. Who is the doer of all these things? The same drop of semen, the same unintelligent child which was unable to remove even a fly from his face and to express his sorrow or grief. To-day this ungrateful man has forgotten his great Benefactor who taught him all this and gave him all the above-mentioned faculties, knowledge and understanding. O my readers! behold whatever is in all the universe, a miniature of it, is found in man also. This is the reason why man is called a *little universe*. If a man look gravely within himself, he can find out innumerable splendid signs of the power and perfection of God. These kinds of arguments are called personal arguments. On account of the mixture of both animal and angelic natures in man, people became of several kinds. Because these two natures are either unanimous with or opposed to one another. In the first case they are sub-divided into two kinds. *First* in which the angelic nature predominates and the animal nature is subservient to the first. People of this kind are prophets (peace of God be upon them). Below them are the orders successively of saints and righteous persons. *Secondly*—In opposition to

the first class, the animal nature overcomes the angelic one and does not let the latter appear. They are eternally unfortunate persons who are given up day and night to worldly desires, lusts and sports, etc. Their dark nature does not allow them to believe in God, His attributes and all that happens to man after death. These are the infidels the idolators and below them the evil-doers who do not attend to their leaders. In the holy Qoran such a wicked state is sometimes spoken of, as sealing up their hearts and sometimes as spreading a curtain over their eyes, etc. To such people the mission of the prophets is merely to convict them as guilty for everlasting punishment. The second kind has also two grades. *First*—The angelic nature has sway over the animal nature generally, but occasionally the last one appears with greater force and power. These are the good and sincere persons among the common people who on account of their animal nature sometimes commit evil deeds. However, the angelic nature prevailing against the animal one, at last prepares them to repent of sin and to give up their evil deeds and thereby to obtain divine favour. " Such people have mixed a good action with another which is bad, per-adventure God will be turned unto them." (Sūra Tauba, Ruk. 12). *K͟halatū amalan swālihan wa āk͟hara saīyyīān, as Al-laho anyalūha alaihim.* They are in need of practicing austerities and self-denial. This is why the Mahommedan Law allows to a certain extent the practice of austerities. In the second class are included persons in whom the animal nature predominates, while the angelic nature appears very seldom. They feel disposed towards sincerity and good actions and dislike bad ones, but very soon the darkness of their animal nature surrounds them (and they return to their usual conditions). Such people in the language of the Mahommedan Law are called *munāfiqs* (hypocrites). In the Qoran they are compared to rain, lightning and thunder. *Kullamā azwāa*

lahum mashau fīhi ; wa izā azlama alaihim qāmū. (Sūra Baqar, Ruk. 2). "So often the lightning of angelic nature enlighteneth them they walk in it four or five paces, but when the darkness of animal nature surroundeth them, stand still and do not like to listen to God's commandments and the punishments they have to receive in the next world." *Wa jaalū aswābiahum fī āzānihim.* (Sūra Baqar, Ruk. 2.) "They put their fingers in their ears. Again, they are divided into different classes. In accordance with the power of angelic or animal nature in them, there happens to him the changes after death. Some persons at the time of death aspire to go to the next world and consider that death is really a freedom from the cage of the body and it is a kind of union with the sweet singing birds of Heavens. Some persons on account of their propensity towards the animal nature and the love of this transitory world, think it a severe punishment to depart from here. The love of rank and wealth, of wife and children does not allow their souls to flee to the superior world, however necessary the departure from the imprisonment of the cage may be ; therefore an awful scene, of severe struggle ensues. *May God preserve us from the condemnation of the next world.*

After death, the souls find the same conditions in proportion to the connection they have with their bodies. If they do not care much for their physical desires, they obtain a high grade, and if they care more for their bodies than their spiritual desires, they gain a low grade. Therefore, the souls of the wicked receive punishments in the subterranean world, which place in the language of Mahommedan Theology is called *sijjīn*, a hell.

Human being is a collective truth, whosoever knows it, knows the Almighty God also. It is plain that every art or work points out to its artificer and a creature to its creator.

But the creature that may be a perfect mirror of the face of its Creator, whosoever looks at it with his spiritual eye that is safe and sound, will not be doubtful of seeing the face of the Almighty God in it. With the bodily eyes we see material things and believe in their existence, but with the help of the spiritual eye, *i.e.*, the mind, we see, that is, gain knowledge of things in a better way and obtain a perfect belief in the existence of our Creator and Maker. What a good statement is made by some divine person concerning the human nature :—*Man arafa nufsahū faqad arafa Rabbahū.* "One who knows his own person, knows his Lord also."

The descent of man is not from different persons (there are very many proofs of this, which we have no opportunity to mention here), but from one person only who was at first made out of dust by the Creator of the universe, as we see now many things are coming out of dust. The name of the first man was Adam (peace be on him). Afterwards his wife was born or made from his left rib. To be born of the left rib, might not be understood by people. When the series of animal creation is still going on before our eyes, then it is not impossible to think that Eve might have been made out of a part of Adam. Some learned men say that she was also created from the dust similar to Adam. And to be born of the left rib is a hint at the meaning that woman is a match to man, is naturally below him, has some perversity in her nature and explain the phrase of the Qoran "God created from him his match" differently from others. But this statement is not considered as strong and reliable. All mankind are descended from the same Adam before whom had happened the affair that angels obeyed him and Satan in consequence of his envious disposition did not conform to his directions. There existed animals and vegetables of all sorts prior to mankind. The Hindus and

Magicians believe the time of their birth to be so long that a man gets tired to count them. They suppose it to be crores of years and establish an imaginary division for it. But it is a mere fancy without an argument or proof or a historical testimony. To count time with the aid of stars and to fix the aforesaid duration according to it, is totally wrong. A body of the Greek philosophers believes all species to be eternal and everlasting, the falsehood of this statement is apparent from what we witness in every day-life. They do not say that all men are descended from the same person; but believe that different persons are the origin of different races. Some recent philosophers say that vegetables gradually making improvements became animals, and some animals (as monkeys) in their advanced stages became men. It is a wrong opinion. Of course man does advance from vegetable life to the life of animals and from animals to human life; but it does not mean what they think. It really means what we have described above that in the beginning of man's creation is found vegetable life, namely, birth and growth; after it, man acquires animal life, *i.e.*, perception and knowledge, which being completed in the mother's womb, human life appears and comes to perfection after he is born.

There are different opinions among the learned men about the locality of man's birth. Some say he was born in the Garden of Eden. Others say in Palestine, while some consider it to be a higher part of Armenia which was adorned with a natural garden. The learned men among the Jews and Christians hold the time of his birth to be a little above seven thousand years, which they count according to the ages of the prophets, of Adam's descendants.

Many learned men say that Adam after being created by God, was ordered to live in heaven, but for some reason

he was forbidden to eat of the fruit of a forbidden tree. Being instigated by Satan he ate of the aforesaid fruit, for the punishment of which he was turned out from heaven and was cast on the earth. Whereupon he wept for a long time, till at last he was forgiven and was warned to be careful for the future. Afterwards his descendants spread over the world; but where he lived and died; how many of his descendants spread before him; in the beginning how long their statures and ages happened to be, how far civilized they were, all this has been recorded by historians who differ among themselves.

In short.—Who has put in matter, the aforesaid skill and has expressed with foresight such strange arts in it? Who has shown a curious glory of His power and perfection in His wonderful workmanship? Did the matter itself become so? Did it itself display such wonderful changes whose cause and origin is still unknown to the intelligent minds of philosophers? I think it is an impossibility. As a wise mind immediately after seeing a good box, passes his judgment with certainty that it is the work of some skilful and wise worker; parts of wood and iron did not themselves fix together in such a rare order; nor did these engravings come to existence by themselves, in the same manner, after finding all this wonderful being passes his judgment that it is the work of some all-knowing, all-wise and Almighty Artificer, who has not only created it in an astonishing manner, but has also kept some benefit in all the Universe. One of the most trifling things which is acknowledged also by recent physics is this that, the blue and the green colours are suitable to human sight, while others and more particularly white colour is injurious to it. Again, the firmament and next to it the globe of water which surrounds our Earth are made of blue colour. The numberless trees and plants over the surface of the Earth give us green colour. Moreover, what measures are taken

for the security of animal life in this world, and spiritual life in the next world. Now tell me my readers; who is the all-knowing, all-wise and Almighty Governor of all this? Is it the nature of bodies? No! never, because it has no knowledge and understanding and cannot exist before the existence of bodies; and in addition to the above specified difficiencies, the nature of a body cannot affect other bodies, while they are different from and separate to each other. Tell me please what is it then? Is it Nature or the Universe? Because they are quite unknown to us, besides that, they have no share in knowledge, understanding, power and perfection. If there is such a person, superior to all who has power, perfection, knowledge and understanding, in whom ends the series of all beings, the same is the Almighty God; whether He be styled with the title of Nature, Universe or any other name, it would only be a difference of terms not of meaning.

In the Holy Qoran the birth of man together with the circumstances and changes that attend it, and the things that are made for the benefit of man are brought as arguments abundantly on the existence of God, which are well-known to every reader of the Qoran, that to repeat them here would be making the account superfluously lengthy.

SECTION II.

Attributes of God.

God has all the good attributes and is free from all the bad ones. The Qoran proves all the good attributes, *i.e.*, knowledge, life, power, will, unity, eternity, mercy, wrath, talking, elegancy, sufficiency, independence, purity, justice, etc., for the great God and describes Him as free from and void of, all the defects of change, immortality, want, ignorance, similarity, and body together with its necessary qualities, *i.e.*, cruelty, etc.

Knowledge.—God knows all things. From eternity He knew all the coming events. All kinds of restraints to our knowledge are nothing before Him. He also knows all things of this visible world even if they were greater in number than the particles of sand in jungles and rivers together, whether they be beneath the earth or at the bottom of seas and oceans. All that is hidden to us is open to Him. In like manner, He knows all the things in the spiritual world even above those of Jabrūt and Lahūt the most hidden of all the hidden worlds, are also apparent to Him. *Wa in dahū mafātīh-ul-gaibi. Wa indahū kh̲azā-in-ul-gaibi lā yālamuhā illā Hū. Ālim ul gaibi wash-shahādati. Allām-ul-guyūb. Al alīm-ul-kh̲abīr.* "He has the keys of the hidden world." "He has treasuries of the hidden world; none but He knows them." "He knows the spiritual and physical worlds." "His knowledge of the hidden worlds is very great." "He is all-knowing and all-wise." Hearing and seeing are also ascribed to Him in consideration of the knowledge of material things. Because in the language of man, the knowledge of material things is acquired by "hearing and seeing." Otherwise it is plain that he has neither ears which are pieces of flesh, nor eyes which are parts of the body, nor does He hear by means of air, nor see by means of reflective rays or impressions.

Philosophers of Greece.—According to the rule, established by them that the knowledge of every particular material object belongs chiefly to senses and God being free from them, because they are dependent on the body, they say that He has no knowledge of each particular material object in detail. They are totally mistaken in their opinion.

My readers have learnt in the prelude of this book about knowledge gained in dreams, how the soul, without

the help of physical senses does gain a detailed knowledge of particular material objects. As long as it is confined to the body, it gains its knowledge of things through the senses. When it becomes free from it, it will not be in need of these five windows to obtain it, but it will be capable of getting it from every source. When such is the case with the human soul, how much more so with the holy God who is the most elegant of all, is it unnecessary ?

All kinds of sciences and religions with the exception of Islam have a deficient knowledge of Divinity. From the study of the Pentatuch, the Gospels, the Vedas and Dusatirs of to-day what we say, can be established.

Objections.—The deficiency of the divine knowledge is proved also from the Qoran which has phrases like this in many places :—"liyālama" "liyabluwakum."

"God did so and so that He may know such and such a thing" or that "He may examine you" or "in order to know the right from wrong, he did so and so."

Answer—God's knowledge is intuitive which is superior to acquired knowledge.

Intuitive knowledge is also eternal. It is subdivided into two kinds. One is called fore-knowledge which He had about His creatures before their existence or about the coming events. All the aforesaid creatures and events were known to Him in His eternal knowledge. In opposition to the first the other is called experimental knowledge which is to convince men of their sin by means of trials. In the places specified above, the latter kind of knowledge is meant.

Life—Animation. The life of everything is its existence which again is according to the nature of the thing itself. God is eternal, has neither beginning nor end. This is called His life which is everlasting. The banishment of some particular qualities from a thing is a kind of

its extinction. God is free from it also. *Huwal Haīyul-qaīyūm.* "He is a living and self-existent God and all causes end in Him." His personality together with all His attributes is quite independent of any other person, in opposition to what depends upon the existence of others and to what is changeable.

Power and will.—He has power over all beings (especially over mankind and exercises his power and will as He likes. To create to nourish or to provide His creatures with means of livelihood, to bring it to full development or to extinction all depend on His will and power. He is not under an obligation to do a thing without His will or power. But it is a different thing if through His goodness, justice and mercy and with His own authority He sometimes permits certain results and effects upon certain means and causes to appear. He has given heat to fire, light to the sun, thirst to be quenched with water, hunger to be removed through food, the vapours to form into clouds and then to rain, the birth of a child by cohabitation between males and females, the destructive quality in poisons, good results from good actions, and bad results from bad actions. All the abovenamed things have been thus arranged by God. Nor is it beyond His will, intention and power not to arrange them in the above-mentioned manner or to reverse the aforesaid order of things, if He likes. He can produce cold from fire and heat from water. The results that have been arranged to appear upon the series of causes and means, are also really His actions. To cut with a sword, to write with a pen and to work with a machine are really in succession the works of one who draws the sword, or of one who writes, or of one who sets the machine in motion or of one who makes it. Yes! In figurative language we often refer the work successively as that of the sword, the pen or the machine. The effects of medicine and of prayers in the order of things are also from God. "*Inn*

Allāha alā kulli shaiin qadīr." "*Yafal Ullaho mā yashāo wa yahkumo ma yurīd.*" "God is powerful to all things." "He does what he wishes to do, and commandeth what He intendeth." Some persons, not accepting the leadership of the prophets are gone astray in their knowledge and try to find a deficiency in the attributes of the Almighty God.

Philosophers of Greece.—They say that the universe has come to existence from God without His intention and will, that He is unable to remove the qualities which are peculiar to things and the inevitable results that follow certain causes or to interfere with the systematic arrangement of the Universe. The laws of nature are so definitely fixed and settled that it is impossible to do anything contrary to them. This is why they do not observe the miracles of the prophets (peace be on them) and wonders of the saints which are their spiritual works and are wrought under the law of Nature that is different from the aforesaid laws. The traditions handed down to us concerning the miracles and wonders are considered by them as fictitious stories or rather nonsense. The recent philosophers who are followers of the old doctrines in this matter entertain the same thoughts.

In the reign of Abbasi Caliphs when works on Greek philosophy being translated into Arabic, came to be known the light of Mohammad's Mission from the hearts of the people began to diminish, in consequence of worldly pleasures and luxurious ways of living ; and the darkness of worldy desires commenced to spread, a body of Mahommedans came under the influence of this philosophic teaching and they made every efforts to spare Islam from the attacks of philosophy. They were not, however, successful in removing these objections, but themselves began to renounce the enlightened principles of Islam, that is, having changed the original meanings of the Qoran and Mohammad's tra-

ditions they began to apply the doctrines of philosophy to them, through wrong explanations and false interpretations and on account of their weak-mindedness they counted it as a great good that they did to Islam and the Mussulmans. This sect was named by the orthodox Mahommedans as Muatatazilas (Heretics). In opposition to the Heretics there arose a body of Islamic philosophers who with the aid of their rational arguments refuted the Greek philosophy they had boasted of and showed up the Greek philosophers. Among such defenders were Imām Ghazzalī and Fakhr Uddīn Kāzī, etc. (may God reward them with good reward and bless them with great blessings). In our days there appeared some persons who were neither well-versed in Islamic sciences nor were acquainted with the secrets of the Mahommedan Law, nor were they aware of the Oriental or of the Western philosophy; they did not know even the language in which the western sciences are found, but merely the travels in Europe and the splendours of the Continent dazzled their weak sight, and therefore they considered Islam to be defeated by the recent philosophy. In their opinion the progress of Europe does not depend upon the arts, skills, union, sympathy and efforts of its people, but it is the result of their fashion, their way of living, their atheism and freedom from religion, their engrossment in worldly pleasures and luxuries of life and other trifles of like nature. Therefore the friends of nation and the true well-wishers of Islam were also inclined towards the interpretations of the Qoran and all the verses and traditions that appeared to them as opposed to European thoughts, although they may be of the common and vulgar, they began to make changes in the Mussulman religion and temper it with vulgar thoughts; and for this purpose through the explanations and interpretations of the Holy Qoran they tried to spread what they considered enlightenment but which was really narrow-mindedness.

However, God raised a body of His people who totally refuted all their weak thoughts with the help of strong arguments just as a spider-web is blown up by a gust of wind. Whereupon they together with their flattering poets and papers made a great display of boisterous opposition. But the Mahommedans were not so much lost to ignorance as to unhesitatingly accept of their plausible explanations. A fictitious teaching always remains fictitious. On the other hand, people having learnt from their educational institutions a fashionable life of freedom from religion and piety became bad examples to others. Such people were quite ignorant of the sciences, arts and skills of earning their livelihoods who depended mostly as candidates for some service, and who in addition to the above-mentioned misfortunes had to bear the expenses of the social life of Europe, and being free from the customs and laws of their religion and society and given up to want and poverty or rather pauperism became quite dejected and were hopelessly lost for ever, a good evidence of all this is based upon what we observe in these days.

Among the Hindus there have arisen two bodies of reformers. First—The English-knowing Bengalese who founded a religion called Brahmo Samaj. The founder of Brahmo Dharam laid its foundation upon an elective system that may be acceptaible to every heart. But it must be borne in mind that "the religion which seeks to gain favour in every heart is insulted by every heart." The restrictions of eating and drinking which were a necessary part of the Hindu religion, were put aside by this sect. No nation can be called a nation as long as it follows the hard customs of the Hindu religion.

A second body among the Hindu Pandits arose of the followers of Aryā* Dharam. The founder of this sect con-

* The founder of this sect invented in his opinion a new philosophy and science, which are supported neither by reasonable arguments, nor by the sacred

sidered that the teachings of the Vedas, the Shastras and the Puranas which are wrong and rude and are full of superstitions and myths or fabulous stories, are not only a shame to an intelligent and enlightened mind, but they are also a black spot and a bad name to the characters of their forefathers. He was, therefore, led to think that it is impossible to defend all the aforesaid religious books, so he boldly rejecting all the insignificant ones thought it desirable to be content with merely the first part Sanghta of the four Vedas and to the best of his ability began to give fabricated explanations and also prepare a commentary which he could not finish. He did all this against the original meaning and the language of Sanskrit. The commentators anterior to him unanimously cry out that he has turned upset down all the original meaning of the sacred records.

The light of recent sciences had dazzled his eyes. So in order to give a position to the Vedas among the scientific

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books of any religion. Sometimes he refers his fictitious teachings to Shat Path and other Hindu books, but in them not a trace of his teaching is found. It is possible that he may have changed the original meaning of the aforesaid books according to his own opinions with a slight similarity. It is also one of the philosophical teachings of the founder that the human souls, in accordance with the actions of their former births migrate into the bodies of vegetables, animals and mankind. So in conformity to the actions of the recent birth, they will again take some other body————————————

Firstly—What actions will be taken into account at the beginning of creation, while the three kingdoms, *i.e.*, the mineral, the vegetable and the animal are proved as changeable————————————

Secondly—We will have to accept the actions of plants and animals as worthy of rewards or punishments which is impossible, unless they have perfect knowledge, understanding and will-power in the discharge of their actions, also inspired warners among them, although it is not pointed out in any Veda, even about mankind that there are certain actions that cause people to take certain birth or freedom from it. When the inspiration of the Vedas do not fulfil the want even of mankind who is transmigrated into the bodies of pigs and dogs without knowing the reason thereof, then how sad is the case of plants and animals. But who can tell all this to them who think and believe differently from what we do.

books, he drew out from them principles of philosophy and claimed that the sciences which help the construction of Railways, telegraphs and steamers are all found in them. But as there was nothing in them, about making even the ordinary things of everyday-life, neither about creeds, nor concerning morality, purity, worship, nor about the next world, the poor Pandit was obliged to establish the performance of the *Hon* ceremony in place of actions as fountain of all sciences and of practical wisdom, and the words *ashon*, etc., used in the Vedas for theoretical sciences were taken by him, sometimes in the meaning of the sun, sometimes of a snake, sometimes of gas and were declared to be as elements of the recent arts and skills. All kinds of machinery are set to work with the assistance of the aforesaid things which are found in the Vedas and having learnt everything from which the people of Europe have invented all kinds of arts and science. In opposition to the Pandit the learned Europeans might perhaps say "we are far from learning them from the Vedas, we had not heard before, even their names. Recently a few learned Germans are inclined to learn foreign languages. .

Considering the Vedas as very old books, they have published them and have acquired a good knowledge of Sanskrit as that of Pazandī and other ancient languages. The Arian creed also limits the power of God similar to what has been specified above. More than that, they do not believe in God as Creator of quality or quantity. Soul, matter, elements and principles are all eternal neither created by God, nor are they under His power. God is unable to blot out the traces and actions of his servants. Happiness or sorrow whatsoever we have now in this world, or may have in future through transmigration is outside the sphere of God's power. If any person repent of his sin and ask pardon for it from God, He is unable to give it to Him or to efface the evil deeds from him. Among the creatures even

an animal has not been created by Him. I am at a loss to find the reason for which they feel an obligation to believe in such a weak and powerless God. It would be better for them to deny in plain words, the existence of God similarly to their brethren the agnostics, the Bodhs and the Jains. What they do believe is really a denial of God's existence. It is not unreasonable to think that the natural impossibilities are beyond His power. For instance, to create His own equal or to create evil attributes of changeableness and immorality, of falsehood and cruelty, etc., are beyond His power.

Unity.—As He is unequalled in His personality so is He in his attributes of perfection. Because in all Beings nothing, but He is self-existent. All others that exist are dependant upon Him. All creatures have come to existence through (the shadow of) His existence. In like manner an effect of His attributes has also appeared in them. The power, the knowledge, the life, and the will of a creature are all limited, and whatever it has, is the gift of God. He also provides us with all the means of the aforesaid qualifications. The qualifications of mankind according to the different degrees of civilization and enlightenment and also in view of those of angels and of prophets howsoever extensive and wide, in comparison to the attributes of God, are so insignificant as a little drop of water compared to a broad ocean. Any person how much soever exalted in the sight of God, if considered as equal to, or partaker of His person and attributes, it is called idolatry which is the greatest of all sins. In like manner to suppose that there is any deficiency in His person and attributes, is rank blasphemy.

A number of rational arguments is brought in proof of God's unity. (1) If there might be two Gods, it may be necessary to accept that the divinity is the internal quantity and reality, not an external quality of each god. In such a

case the divinity would be a genus common to both. Then according to logical division there ought to be another part which may distinguish the one from the other, else they would be called two in number. Now if the two parts be proved in the quantity and personality of the godhead, then the personality of each should be considered as composed of two parts, and it is a rational law that each compound is changeable, because, before its composition it did not come to exist. It is also plain that for every changeable being there ought to be some one who changes it, and mixes the two parts into one. Then this god which is supposed as composed of two parts cannot remain as god but will be a creature. If there is another creator together with the first then we will have to accept him also as creator and so an endless series of creators will be necessary to be accepted which is impossible. If you say that there is no other creator, then our claim is proved that there is only one true God. In what a nice way the Holy Qoran gives an argument on the unity of God :—*Lau kāna fīhimā ālihatun ill-Allaho lafasadatā.* "Would there be two gods in heavens and earth, both would have been destroyed ere long." Because each one ought to be independent of the other in his power and authority, else none would be a god but a member of a committee, not having power and authority independently, even in worldly affairs. The Christians can believe in the existence of such a god. They form a Committee of the Father, the Son and the Holy Ghost and cause it to act divinely. When each of the two gods is independent of the other in all his dealings, then he has power either to do any work in opposition to the other or he does not. In the latter case, he cannot be called an independent and powerful being, in the former, the capability of opposition, would be injurious and destructive to the arrangement of heavens, earth and all the Universe. But the arrangement is still going on as usual as it is in an un-

settled state, from which it is apparent that there is no other god but one who is all powerful and who has not His equivalent.

An intelligent mind looking carefully into anything of the creature will instantly find a manifestation of pure unity.

An Arabian poet gives the same thought in the following line—

"*Fa fī kulli shain lahū shāhidun*
Yadullu alā annahū wāhidun."

"Everything bears testimony to the fact that there is only one true God."

In the eyes of a divine person nothing but His existence is real. All other beings are a mere shadow of His existence. Far from having a second god we do not have even a second being except His.

In the Holy Qoran copious indications are given also about this point.

Wild fancies of the uneducated and savage people sometimes induce them to believe in others as having aŭthority in the government of God and supposing the unseen God after his creatures, ascribe to Him hundreds of qualifications which in their considerations are good and perfect, but which can be counted as great defects in the sacred person of God. This superstitious mixture in religion is a calamity from which a person can save himself when he follows the religions of the prophets and walks in their foot-steps.

"Thousands of boats have been drowned in the bottomless ocean of this superstition from which not a single plank ever arose the shore safely."

Multitudes of people made the invisible souls as part and parcel of the divine person and adopted methods of offerings and worship to them. When asked, they say

just as the kings of this world give the arrangement of their kingdoms in charge of their agents, to propitiate whom is to gain success in our works, in like manner God has committed our fortunes or misfortunes in the hands of these persons. They are masters of prosperity, health, rain and conquest and are able to remove our calamities. On the day of judgment they will plead for their worshippers. Some persons believe that the aforesaid authorities belong to the prophets of God (peace be upon them), to the members of their family and to the saints. Some call angels as His agents and suppose that they have the same relation with God which children have with their parents, *i.e.*, they are His daughters. Sometimes they ascribe the agency to the genii, sometimes to their heroes, and sometimes to the imaginary personages of devils and demons.

These false religions and creeds were not particular to Arabia, but were found also in other countries. In India they exist up to this time. The Mussalman kings tried much to remove this falsehood. The Holy Qoran gives copious warnings upon it, saying *Mā anzal-Allāho bihā min sultān.* "God did not send down any proof or testimony to the effect that He has given His authority to the aforesaid things and they after taking the briberies of your offerings perform your works." Sometimes God says in it, "if you are true in your statement, bring a testimony to that effect." Sometimes in expressing His power, authority and singularity He says that "none except me can benefit or do injury to others." Again He says "what is it among my creatures which is made by your gods?" "Who can save your gods if I destroy them?" Sometimes supposing God as a king of a huge image, ascribe to Him all pomp and splendour of a king's court. Sometimes they consider Him to be a very old person with a hoary beard, luminous face, a turban over His head, putting

a coat on His body, or with a naked body smeared with ashes, with a necklace of snakes hanging around his neck, riding on a bull, with a trident in His hands, with red eyes burning in anger and with flames of fires coming out of his nostrils, etc. Sometimes supposing Him to be in the shape of a very beautiful woman or man, with amber-scented locks, rosy cheeks, and pearly teeth, weep and cry in their earnest desire to see Him. But the Holy Qoran is pure and free from all these fanciful shapes and qualifications. Therefore it is plainly said in the Qoran "Oh Mohamed! thy Lord is free from the fabricated qualifications of the people." *Subhāna Rubbika Rubbil izzati ammā yasifūn.* In other place He says "*afa ra aita man ittakhaza Ilāhahū hawāho*—Oh my messenger, didst thou see those who made their gods according to their own wishes. They follow their own desires and cast His shape after their own imaginary bodies.

**All eternity.*—God is eternal and has neither beginning nor end. There was nothing anterior to Him. He will stand always to any length of time which a mind can conceive. Likewise. He has no end after which there may be something else, whatever the length of time may be supposed, He will be found after it. Both the aforesaid qualities are necessary for a self-existent being. As none can take part with Him in any of His attributes, so nothing

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* The recent philosophy has solved clearly the question of eternity in connection with the luminaries and heavens and has proved the unreasonableness of the old opinion ; because it has been ascertained with the help of instruments that the luminaries are formed of ether and are susceptible to changes. Last year on account of the unusual cold and frost, the astronomers through their instruments of observation discovered that the gas of the Sun is lessened to the extent of the thousands of millions When these changes are witnessed, there can be no doubt in their mortality. It is true that the heavenly bodies are more durable than others, we cannot count their ages. The old philosophers together with their followers, in consequence of their durability considered them to be eternal and having based their argumeut upon the fantastical premisses brought it before the public.

can be parallel to Him in this either. As the Greek philosophy is based upon hundreds of superstitions and the philosophers have thought their wrong opinions to be true facts, so in this matter they are overcome by their superstitious power and are misled to believe that the heavens, the earth, the luminaries and the elements and principles are eternal. Following them the other philosophers say the same. The Aryans have also the same belief and say that the souls are eternal. All of them believe that there are hundreds of things in existence which are equally eternal with the powerful God, who has no preference over them in this respect. Upon what ground do they base this idolatorous belief? They have no proof for this spurious idea. All the fictitious arguments of the Greek philosophers have been wholly refuted by learned Theologians. The Arias in support of their claim, say that if the aforesaid things may not be equally eternal with God, then what can be the object of His creation and government? To which we answer *first that* it is possible that besides the above-mentioned things, there might be hundreds of substances in nature unknown to us, as objects of His creation and government, and the Almighty after keeping them for a certain time, would have destroyed them, then creating something else, blot them out of existence also and thus go on creating for ever. In such a case to surround or to limit His creative or governing powers to certain things, is to limit His attributes without a proof. *Secondly*—The existence of a quality does not depend upon its being put in practice. Suppose some one has power to speak and yet does not speak, can there be the slightest difference in his power of speech? Perhaps he who has never heard him speak, may not be convinced of this power; but this is his folly, for the knowledge and certainty of the existence of things do not depend only upon their being witnessed. *Thirdly*—When the substances above-mentioned

are eternal in themselves, how is it possible then, for them to be God's creatures and subjects? because the Creator ought to be anterior to His creature. When God on account of His being the creator is pre-eminent and the other substances are posterior to Him, then their eternity is altogether lost, for what is eternal can never be preceded by non-existence. On this supposition their object to make known the Creator and the creature cannot be gained. Again, if they are not self-existent then they cannot be eternal. When they are self-existent, *i.e.*, independently of any other being, they are likewise so in their attributes, by virtue of their own nature. Again, the substance which is independent of any other being or cause in his person and attributes cannot be governed or be submissive to any government. What philosophy the wise Arias have conceived in adopting such a baseless doctrine? we do not know yet

Mercy and wrath—are the two attributes in opposition to each other. Each has a separate chance and time of its appearance. There is no doubt that our Creator is very kind and has mercy and love for His creatures. Parents are not Creators of their children. Still how much sympathy and love is found among them, from mankind down to the savage beasts and birds, in consequence of a particular relation between them! Much more so is it between the Creator and His creatures, the extent of which is beyond our conception. The Qoran explains thoroughly this point. *Inna rahmatī wasiat kulla shaiin*—"My mercy surrounds everything." All are under the extensive sphere of His mercy. Besides this, He is not only our Creator, but also our protector and providor. Therefore the essence of all the Islamic teachings is contained in the following two points:—(1) *Attaazīmo li amr Illāhi*—To honour and obey the orders of God; (2) *Wash-shafaqato alā khalq Illāhi*—"To be kind and merciful to all His creatures." And

it is His mercy that he did not create anything deficient and imperfect and provided all things with every means of perfection and livelihood. *Aatā kulla shaiin khalaqahū, summa hadā*—"He granted everything, all its wants according to its nature and led it to the right direction." More particularly how abundant and strange are the blessings with which God has provided mankind the best of all His creatures in this transient life. *Wa in tauddū niamat Allāhi lā tuhsūhā innal insāna la zalūmun kuffār*—"If you count the blessings of God you cannot do so. Verily man is unjust and ungrateful to God." Heavens and earth are all employed to do his work.

"The clouds, the wind, the moon, the sun, and the heavens hold employments."

"That you earn your bread and do not eat carelessly."
"All of them are scattered for, and obedient to you."
"Is it right that you may not be obedient to Him ?"

It is also on account of the same mercy that He sent His prophets in this world that we may be able to obtain an eternal life in the world to come. *Wallāho yadūkum ilā Dār-is-salām.* And God, rather the prophets of God, call you towards Dar-is-salām (a certain grade in heaven for the good Mussalmans), that they may inform His servants of evil and good deeds. But Oh wretched man! all the power and authority which Nature has given thee for thy benefits, thou spendest in luxuries, in animal lusts and in the disobedience of thy eternal master. Neither art thou thankful to thy patron; nor believest thou in His existence; nor puttest thy faith in His attributes; nor art thou submissive to His commandments. The bad effects of these thy poisonous doings, namely opposing His prophets and thinking of every kind of injury to them, thou wilt have to suffer. Instead of being obedient to them, oh evil-hearted and sinful man,

thou makest out images according to thy own imagination and makest gods in accordance with thy own superstition and fancy. Oh shameless man, thou didst not lower thy head before thy eternal master; but doest bend it before the creature which is similar to thee or lower than thou art. Thou didst not in thy disasters pray to the merciful and powerful God who listens to thy petition and hears thee even without calling. Thou callest to the fictitious gods who are unable to hear thy prayers, or if they do hear, they are unable to grant thy requests, or if they are able to do so, have nothing to do with showing the mercy.

If it not be the wrath of God that should fall upon man what else should happen to him, in such cases, *i.e.*, when he should not obey God and is led astray into error and sin? God's wrath sometimes does appear in this world, in the shape of earthquake, famine, inundation, hailstorm, sickness, plague, poverty, the ascendancy of enemies, defeat, disgrace; failure to carry out plans, mutual-enmity, selfishness, murder, capture by enemies, decrease of wealth and fame, want of prosperity, peril, restlessness and death of children and relatives, etc. But how merciful is He, notwithstanding all this, if man only repent of his sin and forsake evil deeds and wickedness, and be kind to His creature, by giving alms and charity, He gives him freedom from punishment; a detail of all of which is given in the Holy Qoran. The wrath mentioned above, sometimes appears in the next world. The soul of a man, after his death goes to hell, or it is confined in the dark and narrow caves of captivities, etc., all of which has been fully described in the Qoran and the traditions of Mohamed. Then is it not the time for him to repent of his sin? In the next world he will get himself consumed with the powder he left in this world, after setting fire to it. Here also, if he is not a convict of the crimes of disbelief, the theoretical power, although he committed sins in the world, the merciful God sometimes

grants him pardon after a limited punishment, sometimes through His mercy without punishment, and sometimes He provides him with the means of obtaining pardon, *i.e.*, those who are alive, pray God for his pardon and give alms and charity in his name.

They are mistaken who oppose us upon this point. Our brethren, the Christians, considered God so narrow-minded and wrathful that He did not give pardon to Adam for a slight sin he had committed, although he repented of it and suffered worldly punishments and troubles for it to a great extent, but took revenge of all this from Jesus (peace be on him) who was not genealogically a descendant of Adam, *i.e.*, God caused Jesus to be crucified upon the Cross, and He did not take pity upon him for his crying and weeping, kept him three days in hell, and cursed him, although he was sinless and quite innocent. Again, when they take the counterpart, they consider God so merciful as to pardon all men after Christ's crucifixion and to give freedom from all the commandments of the Pentateuch, from the lawful and the unlawful things (detailed in the Law of Moses) nay! more than that, He gave permission to commit evil deeds and like a halterless camel to do what they please; all is forgiven. The Jews and the Hindus particularize this mercy purely to themselves, for they are approved and beloved children of God. If they were put to trial for their sins, there will be a very slight punishment. The Brahmins are quite free from all kinds of punishments. The Shudra cannot reach up to the rank of a Brahmin although he may be extremely good and a worshipper of God. The Brahmin is free from punishment even for the common crimes. If he receives some punishment, it is just what a European receives in opposition to a Hindustani. Perhaps God has made some contract with their families to treat them always in this way. Wealth, prosperity, splendour, the office of a prophet and all kinds

of human greatness belong to them and to their families. The rest of mankind are born to be their slaves and like beasts to be employed for their happiness and ease. The God of the Arias is so void of mercy that He cannot prevent any person, from the punishment of his evil deeds, from transmigration into the body of a pig or a mangy dog; and He is also so destitute of wrath that He does not take care for the evil deeds of any person and He cannot punish them himself independently. The Ishwar Maharāj (God) like a dethroned king, quietly keeps witnessing all this show, taking place before His eyes.

Power of Speech.—The great God expresses His object to His creature, gives information about the present, the past and the future, orders him to do good and forbids him to commit evil. All these attributes of His are eternal, but to bring them into practice is His changeable quality. For instance, the creative power in Him is His eternal attribute, however, to create John and Henry are His changeable qualifications. This eternal attribute can better be called as His Personal Speech. But as our seeing and hearing differ very much from His seeing and hearing; we see and hear through physical organs, He sees and hears without them, better than we do; so our speaking differs from His as much as heaven differs from earth. We express our inward thoughts with the aid of bodily organs; therefore their peculiarities are also separate from them. We speak with the tongue; with its aid, in fixed terms, through sounds, we express our objects. Sometimes, we make known our thoughts through writing or through certain motions, as we do through telegraphy; God's words are quite free from all these things. Sometimes He makes His servant hear His object in sweet words, through the medium of cherubim. Sometimes He gives His inspiration through others and at other times He himself puts his words in the heart of His people. He talks with them spiritually in a very sweet

language, the peculiarities of which are quite distinct from those of human languages. People of spiritual perfections can talk very easily among themselves without language, words or sounds, from distances of thousands of miles. In dreams, they talk with spirits, where neither this bodily tongue, nor its words and sounds are used, but where there is another kind of tongue from which different sorts of sounds and letters come out. Super-human beings can talk according to their grades. The means and organs of the speech differ from those of human beings. The means and methods of spirits and angels' conversations are peculiar to their own kinds. To judge God's words by human standard and to raise useless objections over it, is greatly erroneous.

Whatever is said to the people through the prophets is His Word which has been compiled in a book-form. All this compilation is named the Pentateuch, the Psalms, the writings of the prophets, the Gospels and the Qoran. In order to keep the Word of God carefully, pious persons have invented letters and marks which have been recorded upon paper, committed to memory and engraved upon stones, etc. But both the words and meaning of the Qoran that are written in letters and marks are all the Words of God, not an iota of which is increased or decreased, nor is it from the prophet Mohamed (peace be on Him).

Purity.—God is free from matter. His person is superior to matter and material things and pure from all bodies and bodily qualities which are all created by Him. He is also free and pure from all physicial and material peculiarities, therefore He cannot be visible to human senses, neither can be seen with eyes, nor can be heard with ears, nor can . e tested with tongue, nor can be smelt with nose, nor can be touched with hands. Because human senses are unable to perceive (with the exception

of obscure materials), even the pure and transparent bodies, as we have mentioned in the commencement of the book. Certainly according to our abilities we can see Him now, with our spiritual eyes and after leaving the body, we will see Him in heaven. We can neither call Him lean, weak, fat, long, broad, nor white, black, sweet, sour, sweet-scented, bad scented, because all these qualities are peculiar to material things. We cannot establish a particular locality for Him and say that He lives in heaven or on earth, or sits in a certain place, or that He eats or drinks, or is old or young or that He causes a woman to beget children, for these are all physical peculiarities from which He is quite free. The heavens, the stars, and the planets are all before Him, like an atom. How then is it possible for Him to fit in it ? Surely He is omnipresent and His manifestations and glories are found everywhere. But they are sometimes ascribed to sacred places and reputed buildings, in order to show His greatness and glory. For instance, we say God is in heaven. His throne is upon water and He was upon waters, or that the heart of a believer is the house of God.

All such expressions are metaphorical and are used to show His greatness or to explain them to the people or to express His sacred Nature to human beings. For instance, when we say that the lowest heaven together with others is surrounded with the ninth heaven, which is called Arsh in the language of the Mahommedan Law, we mean that the physical world ends here. The Almighty and the Holy God is higher than Arsh for which reason we can say that He is above or in heaven or Arsh that is the ninth heaven. In the physical world the Arsh is higher and purer than all others, and the medium of whose organization are the spiritual beings. Therefore to call angels as if standing in rows around the Arsh or supporting it, is quite correct in metaphorical language. It is in consequence of the poor

understanding of Lālājee that he compares the Arsh with the throne of Rām Līlā, the angels with *Kahārs* and the Holy God with Rām and Lachhman, the two Brahmin lads and then raises objections to this.

Independence.—God's Holy Being is not in want of other persons or attributes for His existence.

If all His creatures become good, righteous and sanctified and day and night sing His praises (Hallelujah) He will derive no benefit from it, nor any of His spoiled or closed work will become right. If all His creatures turn bad, begin to do wicked deeds, give up to obey His commandments, and commence to worship idols, He will get no harm thereby, nor His heavenly kingdom be interfered with in the least. In all the arrangements of the Universe, in creating and annihilating it and also in providing it with all means of living, He is not in want of any other person. Similarly, He has no need of any person's money or of food and clothing or of an animal's flesh* or blood, but "all the treasuries of heavens and earth belong to Him." *Wa Lillāhi khazāin-us-samāwāti wal arzi.* "He is independent of all the universe;" *Innallāhā la ganīun anil ālamīn* although He Himself supplies His creatures.

All the aforesaid statements are not so complex and minute that one is unable to understand them. However,

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* *Lain yanāl Allāha luhūmuba wa lā dimāuhā wa lakin yanāluhuttaqwa minkum*—neither the flesh of sacrifice nor their blood, but your piety reaches Him. He has no need of the blood and the flesh of sacrifices. The apostle of God (peace be on him) says :—*La tanzuru fa innanuzura la yagni min al qadari shaian wa innama yustakhrajo bihi minal bakhili*—(Both Bukhari and Muslim relate the tradition.) Do not give offerings, because they cannot change matters of fate. Whatever is destined will come to pass, although you accept to offer lacks of offerings. By this means some property of a miser can be made to come out. To give thanks for our success, to give up some work or worship for His satisfaction or to resolve to perform some kind of worship, is surely an acceptible thing which ought to be performed. *Walyufu nuzurahum*—People ought to make their offerings and to make good their promises.

some enemies of Islām, perhaps to show their meanness to others, turn away in jest saying that the God of the Muhammedans is so poor that He asks for loan from the people and there has appeared to Him such a need that He promises to return twice or thrice as much. "Praise be to him who is so bold in telling lies." To consider that God Himself uses what we give in His name, or He is accustomed to do our works when we give our offerings to Him, is a mistaken idea. People go so far in their superstition that they begin to invest God's authorities to His creatures, to think the Almighty to be a dethroned king and to give all kinds of offerings to the so-called mukhtars (masters). Again, they degrade themselves so much that they begin to give offerings to the graven images, and to feed and clothe the idols. When they are asleep, their worshippers ring bells loudly in order to wake them. They are made to hear the songs of musicians and to please them musical instruments are played. If any person wishes to witness all this, He better come to India and see the Hindu pagodas. Idolatrous and superstitious systems are so prevalent all over the country.

He is Holy.—And free from dependance, change, matter, body, time and place; destruction, mortality, want, poverty, sickness and regret, etc., never attack Him.

Justice.—He is just and is not cruel to any person. When a calamity befalls a person, in this world, or it may befall him in the next world, it would be the consequence of his own deeds. *Fabimā kasabat aidīkum.* He gives punishment in proportion to the crime and does not punish others in place of the convict. *Walā taziru wāziratun-wizra ukhrā.* Neither He catches children for fathers' crime, nor convicts a father for his children's sin. The nations that are free from superstition about this point are very few in number. The Christians, the Hindus and the Arīyas ought to

consider their teachings. In like manner He gives an appropriate reward for good deeds. There are persons who after doing good, commit evil to a great extent, in consequence of which they lose the effects of their good deeds. This is not a cruelty on God's part but the persons themselves are cruel to their own selves. This loss of good deeds is called the waste of deeds in the language of the Mahommedan Law. He is a great pardoner of sins and He is merciful, gracious and bountiful. By His grace and kindness He gives sometimes a little punishment and at other times does not punish at all, but acquits the sinner altogether. *Wa yūfū an kasīr.* When He wishes He gives an abundant reward for a trifling good deed. There are some who have been granted bounteously without any kind of good deeds. All this is not a cruelty or opposed to justice. It depends on His will to give some much and *others a little. It comprehends all the worldly blessings, the means of being fortunate and capability of developments in this and the next world, which is the chief cause of difference between mankind. To count it a result of a previous birth is altogether a wrong idea, for which there is not a single traditional and reasonable argument. Besides this, it is a case for which no person will be thankful to God. Again, where, and what will be the use of His grace and mercy ? Because whatever wealth or blessing any person has, is, according to the Hindu statement, the fruit of his *karma* or deeds. In the first place they supposed *Ishwor* so weak and power-

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* By cruelty is meant not to return good reward for good deeds or to give more punishment in return for evil deeds than necessary. Some evil deeds that have connection with the theoretical power (belief) if not repented of, can not be apart from the sinner. If a person of wrong belief may live for ever, he will not give it up. Therefore the punishment for such deeds is also everlasting. This is the reason why the Law of Mohamed has decided that the punishment of unbelief and idolatry is eternal damnation in hell. This kind of sin is stronger than the practical sin, because belief and knowledge are chief elements to actions. It is not a cruelty on the part of the just and truthful God. Whatever a person does, it comes before him. "Kardanī k͟hesh ā adanī pesh."

less that He made neither soul, nor matter, nor had He any authority or power in the arrangement of the universe, now they exhonerate Him from grace, mercy and kindness also. Every intelligent and just mind can say that it is a deficiency of their belief (theoretical power). Their supposition involved them into mistakes about God's knowledge and they are fallen in this dark and deep pit on account of their fabricated principles of creeds. Up to the present time no person could bring a single argument to convince us who he was in the former birth ? Where was he born ? In which city or house ? And what deeds had he committed there ? When and where and from what sickness did he die ? Which birth is it that they who are dead among their kinsmen and relatives, are come in this world and where and how are they ? The Brahmins cannot give a satisfactory answer to the aforesaid questions. Of course, to mislead the uneducated people, they devise great many plans which are the cause of disgrace and shame to them at the time the secret becomes known to the public.

He is also Creator.—In the universe all things that had or have or will have their existence, whether they be dependent or independent beings are created by Him. The angels, the souls, matter, the heavens, the earth, the three kingdoms and more particularly mankind together with good and evil deeds are creatures of God. He has kept sweet scent in good flowers and bad smell in the bad ones. He causes a snake to have poison in his mouth and others to have antidote. He has given heat to the fire and light to the sun. To say that no substance can be made out of nothing, that matter can only be changed in various shapes and that even God cannot do more than that, is a useless thought and a pure delusion. Because when the glorious and the Almighty God is the only self-existent Being, then anything that has its share in exis-

tence has it from Him which is called making out of nothing. Now, nothing may either be supposed as having existence, which is quite wrong or supposed as non-existent; in the latter case, we will have to admit that every thing has obtained its existence from Him and will have to acknowledge that it is also changeable and is made out of nothing. By creation, it is not meant that the creature is a part of the Creator, as the Hindus think that some have emanated from His mouth, some from His arms, and others from His feet, on account of which they try to prove grades and ranks among nations and peoples. This teaching is found in the Vedas which renders it necessary that the Creator may be divided into parts and which would be a great blemish upon His sacred person.

It must be borne in mind that God has neither taken incarnation in everything, nor is it that everything is the same Creator, *i.e.*, the common person who appears in different individuals and manifestations; because there is a natural difference between the creator and the creature both by reason and by Law. God is an everlasting Being, the creature is changeable; but, according to the aforesaid supposition both the creator and the creature unite into one whole unity and the difference that is shown in consequence of the different manifestations and personalities and the examples of a bubble and a river or of wax and its different forms which are often given, are not sufficient; because if the reality of the external appearances that are here discussed may be the same God, then it would render the aforesaid part necessary. Also these personalities cannot be the cause of distinction; for they can be either non-existent or existent beings; in the first case, they have the same common existence without a differentia or a distinction between God and His creatures. It is secretly a denial of all the preceding religions, of the Holy Qoran, of the traditions of Mohamed (peace be on him), of reward

and punishment in the next world and of heaven and hell. Before the sixth century of Hejira there passed great many divines and saints in Islām. None of them had belief in the teaching. Saiyid Abdul Qūdir, Junaid Shiblī, Bāyazīd Bustāmī, Hasan Busrī, the disciples of Mohamed and his family members were the divines and saints of the above-mentioned description. Yes! It is a different thing that like some persons who try to prove pantheism from the Qoran, with the aid of their plausible explanations of its verses, there may be persons who might attempt to prove it also from the statements of the aforesaid divines. The teaching is not recent, but it has come down to the Hindus for thousands of years and those who believe in it are called Vedants. The Vedant Shastur of Bayāsjee who compiled it after being taught from Zartasht the Zorastrian does explain and prove the same teaching. Of course the language in which it is written, is Sanskrit which is not correctly known by the recent Sufis of our religion. In Islām the founder of Pantheism was Muhē Uddīn Ibnul Arabī. There is no doubt that His revelations and spiritual qualifications were extremely high. After the reality of the creatures' nominal existence became revealed to him, nothing but God alone might have appeared to him as having real existence. His inward feelings and spiritual conditions, in this respect might perhaps be correct, but in explaining them he used words and expressions which do not give fully its meaning. That was the reason why Ibni Arabī forbade the public read his books. Still in his age, there arose a great clamour for this doctrine. Ala-Uddīn of Samnān, a great and glorious Sufī of his age rose in opposition and could not refrain himself from declaring the teaching to be pure atheism. The body of men partial to Ibnī Arabī left no stone unturned in answering the objections of the antagonists. Be it what it may, we can in no wise accuse the

Sheikh of making no distinction between the Creator and the creature or of calling the external beings to be one with or the same as God. However, it is a great pity that the body of men which arose after the time of the Sheikh as partial to him, expressed the hidden truth badly in their poems and coloured it with the colour of Hindu pantheism. To consider the doctrine as true Sufeism; to get into a state of frenzy, to dance and frisk about over the aforesaid poems, when sung and played upon musical instruments, to utter words contrary to the Qoran and *Hadises* (traditions) is a pure blasphemy. No man, be he either *Sheikh-i-Akbar* (the greatest of all the Sufīs of his time) or *Sheikh-i-asgar* (the lowest of all the Sufīs of his age), can reach up to the standard of God's knowledge which even the lowest of the servants of the Apostle Mohamed (peace be on him) had. Mohamed is the head of all divines. One whose revelations and knowledge are opposed to the apostle's, is mistaken in proportion to his opposition.

SECTION III.

God is Creator of all the Universe.

All, apart from God, is the universe. It is that with which something is known. It is so named because we gain knowledge through it of its Maker and Artificer. It is a pure mirror to show the face of its Creator, provided we have eyes to see it. God has endowed human nature with intelligence and wisdom and given it a mind that man may be able to see God with it. But given to luxuries and lusts of this life, he plays the part of a blind man. Therefore, they who deny the existence of God, are among the blind and cannot be called wise and intelligent.

There are several kinds of universe, the physical and the spiritual; the first which is also named as Nāsūt, is

subdivided into several kinds : the *celestial* as skies, heavens, and stars ; and the *terrestrial* as elements and principles, the mineral, the vegetable and the animal kingdoms. Man is the essence of all and is himself a miniature of the universe. This is the reason why God has based arguments of His existence and perfect power on the conditions and changes that happen among mankind as you have already seen. The spiritual world is also subdivided into several kinds : the worlds of Lāhūt and Jabrūt (worlds of God's nature and attributes) and the malukūt, *i.e.*, the worlds of angels, spirits and of many other things.

Creation of the Universe.

It is made known to us through the inspiration of the prophets that the spirit of the great God felt at first a kind of manifestation or brightness within Himself. There appeared in the unlimited personality of the Godhead determination and manifestation of attributes. Then the spirit moved and the immaterial things came to existence, because He is himself immaterial and spiritual. So the spiritual things, rather creatures, have exceedingly great similarity or resemblance with him. As these things are the first manifestations of God, they stand superior to all the rest in their person and attributes, such as angels and spirits. Afterwards there came to appear another manifestation, *i.e.*, through the medium of these angels and spirits the world of senses took its existence, as if the high spiritual beings kept descending continually until they reached the lowest grade of matter and body and thus the physical world became manifest. This world is the last stage or extreme point of the wave from the ocean of existence. After this, the wave of existence turns again towards the same point from which it had taken its flow. The things of this world after throwing off the garb of matter turn again to the same spiritual world. *Kullun*

ilainā rājiūn. "Everything is turning towards us." Man, after death, cannot be called mortal, just as water, after it has evaporated, cannot be said to be annihilated *Kullu shaiin indahū bi miqdār.* "Everything has a certain amount or magnitude before Him." All the aforesaid account is supported by the verse :—*Qul-Illāho Khāliqo kulli shaiin wa Huwal wāhid-ul-qah-hūr.* (Sūra Rad) "Oh prophet (Mohamed)! Tell the people that the Creator of everything is a powerful God,."

THE PHYSICAL WORLD.

About the creation of the world the Qoran briefly says :—*Allāh-ul-lazī khalqas-sa-māwāti wal arza fī sit tati aīyāmin summastawā alal-arsh.* (Sūra Sijda). "It is God who created the heavens and the earth together with all that is in them, within six days, then He came to the throne of authority" (Chapter Adoration). *Qul a innakum la takfurūna billazi Khalaqal arza fi yaumaini watajalūna lahū andādā ; zālika Rabb-ul-ālamīn. Wa jaalahā fīhā rawāsīa min fauqihā wa bāraka fīhā wa qaddara fīha, aqwātahā fī arbaati aīyām ; sawāql-lis-sāilīn. Summastawā ilas-samāi wa hia dukhānun fa qāla lahā wa lil arzia tiyā tauan au karhā ; qālatā atainā tāiīn. Wa qazwāhunnā saba samāwātin fī yaumaini, wa auhā fī kullisa-māīn amraha ; wa zai-yannassāma ad-dunyā, bi maswābiha wa hifzā ; zalikā taqdīr-ul-azīz-il-atīm.* (Hāmīm Sijda, Ruk, 2.) Ask them (O Muhammad) do you indeed disbelieve in the divinity of the Almighty God, who created the earth in two days ; you raise equals to Him ; He is alone the preserver of all the universe. He placed heavy burdens on the earth, *i.e.*, He made mountains in it, gave blessings to it, and apportioned its products according to the wants of its inhabitants in four days, namely, two days in which the earth was created and two days in the creation of the things of this earth, altogether four days passed in creating the aforesaid creatures. Afterwards, He set His

mind towards the heaven which was then vapour. So He said unto it and to the earth, come you both willingly or against your will ? They answered, " with our consent we come to thee O Lord." Then He formed the vapours into seven heavens in two days and revealed unto every heaven its duties. He adorned the lower heaven with candles* and protected them also. This is the measurement of the mighty and the wise God." *Aantum ashaddu khalqan am issamā a banāhā ; rafa a samkahā fa sawwāhā. Wal arza bāda zālika dahāhā : akhraja minha māahā wa marāhā ; waljibāla arsāhā.* (Sūra Nāziāt). " Is it more difficult to God to raise you again (after death) than creating the heaven which hath been formed into a lofty and perfect roof ? He made the night thereof very dark and produced the light thereof." Afterwards He straightened the earth and caused it to spring forth into water and pasture, and He raised the lofty mountains over it." There is a tradition of the great apostle (Peace be on him), *Kān Allāhu wa lam yakun shaiun, wa kāna arshuhū alal māi ; summa khalaq-as-samāwāte wal arza.* (Rawāhul Bukhārī). " There was God, nothing was before He was. And His throne was upon the water. Then he created the heavens and the earth." Razīn, one of the disciples of Mohammed, says that he asked the prophet saying, where was God before the creation ? " He was quite hidden. There was nothing around Him and He made His throne upon the water," answered the prophet Mohamed. *Fī imāin, mātahtahū hawāun, wa mā fanqauhuū hawāun, wa khalaqa arshahū alalmāi* (Kawah-ut-Tirmizī) Mohamed (peace be on him) says if you suspend a rope into a well, *i.e.*, beneath, it will reach God, *viz.*, there is nothing except God beyond the material existences. Then he read over the verse :—*Huwal awwulā walākhiru wazzāhiru*

* In dark nights when the sky is clear, the stars twinkle like candles and a curious glittering takes place.

wal bātin wa huwa bi kulli shaim alīm. He is Alfa and Omegā. He is both hidden and manifest; He has knowledge of everything. This *hadis* is handed down through Imām Ahmad and Tirmizī. By comparing all these verses and traditions we come to know that they teach the—same thing and serve the same purpose as the recent philosophers have proved with the aid of telescopes and philosophical arguments. First of all, God created ether or matter in the material world which is also in some respects very fine and is indivisible into parts. By smoke and vapour is meant the ether spoken of by the philosophers.

All the unlimited firmament was at first full of it. Then it changed into two parts, the upper and the lower. Some portion of the lower part got congealed and was formed into the earth, and the greater portion of it changed into water and was formed into seas and oceans. Now, the water had waves and movements, on account of which there arose vapours high up in the firmament and got mixed with the ethereal smoke. Then the mighty God made out of it, seven skies one above another and a greater portion of the remaining matter in which there were created gases also, after shrinking, was transformed into the sun, moon, planets and a number of stars. There was kept the power of attraction in the skies and the luminaries, etc., and they were made to move over the specific circle with peculiar motions. And as the ether had one nature, all the bodies that were formed of it, had equally globular shapes that have on all sides equal distance; but the earth was dark hitherto, and in consequence of the dense vapours, the rays of the sun could not penetrate it without interruption. It began to rain from the vapours and the heavy showers turned the surface of the earth into deep dells and high hillocks. The high portions had also stripes within themselves and were turned into high pieces of different shapes and forms. The rays of the sun now clearly struck

the surface of the earth, in consequence of which, the lofty pieces of land became hard and turned into the mountains and hills. The earth now got natural gravitation and was prevented from quivering hither and thither. From the mountains and hills there broke out fountains of water and began to flow in the forms of rivers, brooks and rivulets and caused vegetation to grow around them. The earth was, at first, created within the space of two days, and the throne of God 's authority was hitherto upon the waters, which had surrounded the earth on all sides. By the throne of authority is meant the control which God had over all. All this creation took place within six days—

Afterwards, the earth began to produce various kinds of vegetation which had undergone changes in the course of time. Some old kinds of plants, got annihilated and new ones took their place. Then the animal creation began, after the earth became suitable for it. This creature also went on improving till at last mankind appeared. The contention that the skies have really no existence and what is called the blue sky is originally the firmament that is full of ethereal parts and getting composed of the brightness of the luminaries and the original darkness, looks blue, has no proof and is without an argument or authority in its support.

Firstly.—If we accept that the blue colour does not belong to the skies, even then, it cannot be proved that the skies have no real existence for it is possible that they being made of very fine matter might not appear.

Secondly.—There is not a satisfactory proof to the effect that the blue colour does not belong to the skies ; it is only a conjecture, like hundreds of other things which the scientific persons have imagined the incorrectness of which will appear in the course of time.

Ancient philosophers say that the skies are one above another and are closely joined together. Their number is made known to us on account of the planets and so on.

We do not care to raise objections about the number of the skies or about their position whether they surround one another or are situated close together; what we do object to, is that, the planets are studded in the skies and that the one sky is originally more than one. When the skies take their revolutions, the planets that are studded in them, also move round, and that the skies are also joined together with one another. The doctrines of recent philosophy on this occasion are more reasonable.

Ancient philosophers say also that beneath the skies is the sphere of fire, under the fire is the atmosphere, below which is water and below water is the globe of earth. The skies alone have motions which cause day and night and also the motions of the planets. The earth is fixed on its axis and has no motion at all.

Islām neither agrees nor disagrees with these doctrines, nor the Qoran describes them clearly, nor is it its duty to explain such things, nor were the prophets sent to teach them. Islām neither shows any kind of favour to the recent astronomy nor to the old one. He who has derived such a teaching from the verses of the Qoran and has made it responsible for it, is indeed mistaken. It is the offspring of their own judgment which is liable to be considered either right or wrong.

Creation of the Universe.

There are strange statements made by philosophers and religious leaders about creation. The diversity of their opinions is a reason to doubt the genuineness of such statements. Solo the philosopher of Malta establishes water as the origin of all the universe. The water that was frozen

became earth. The remaining portion of it turned into air, a part of which, on account of motions, changed into fire and from the vapours, the skies came to existence.

The philosopher Ankīmānus of Malta says that the origin of all the universe is air which was transformed into other elements. The invisible things, *i.e.*, angels and spirits, etc., were made out of fine air and the visible things out of the thick air. The Greek philosophers, such as Aristotle, etc., say that first of all God created the first reason (āql-i-awwal) pure spirit, which in view of its own existence created the second spirit, and in view of others, created the soul, and in view of its own natural capability, created the ninth heaven which is also called the heaven of heavens. After this, the second spirit created the third spirit and the eighth heaven which is also called the heaven of the stars, so that the ninth spirit created the lowest heaven which also passes by the name of Falak-ul-qamar, the heaven of the moon and the tenth spirit. This is the way in which the aforesaid ten spirits and nine heavens came to existence. The tenth spirit which is called āql-i-faāl (the greatest artificer of things, created the rest of the things that form the universe.

Hindu Statements.

The statements of .the Hindus concerning creation are mostly savage and regardless of reason or religion. They say that it is Brahma whom the Almighty God created at first and who took his abode in an egg for a length of time which cannot be counted in numbers. Afterwards Brahma broke the egg, from the exterior part of which he made the heaven (*swarg*), from the interior part, the earth and from the empty middle space of the aforesaid parts the skies, etc., were made. Pride and reflection were made from his power. Then from his own self he made the first spirit and the senses.

It appears also from their inconsistent statements that the creatures are made from parts of the Creator's body.

Some emanated from his head, some from his hands, and others from his feet. All things after transmigration will ultimately join His person. This annihilation from existence is called their *muksh* or salvation. Their books are so full of utter nonsense with regard to creation that modesty does not allow us to enter into detail, before educated people.

The Statements of the Ariyas.

The leader of the Arīyās has raised, about Islamic creation of the universe, an objection, which we bring here as an example of the rest of his objections. He says that to create the universe in six days is a proof that God is imperfect and deficient in His power. In reply to the above, we say that if the Pandit would prove that God was unable to create it within a moment, then his objection would be all right, which is impossible for him to do. But, on the contrary, it is proved that He can create with the word "Be it so," and it was so. If a person having power to perform his duty in a moment, may do it, for some reason, in six days or within a year, how can he be considered as imperfect and deficient in his power. Much more, we cannot consider this about God. It is a strange conclusion that can be drawn perhaps only from the Hindu Logic.

Parabolical Attributes.

The purpose of inspired records is the guidance of man, but when they have to describe God's person and attributes which are beyond the reach of human senses, then according to human ability and understanding they are given in the form of metaphors and comparisons, on account of which, in the vain fancies of some persons, they are turned and twisted to refer visible objects. Surely right-minded persons who are trained in the knowledge of prophets do take them in their original meanings. But the worldly-minded persons

whose hearts are spoiled with wickedness and evil, put new meanings to them, in order to raise objections or to construe them to their bad purposes. Such verses and attributes are called *mutashābihāt* (parabolical or ambiguous) in the language of Law and are thus mentioned in the Qoran:—*Huwallazī anzal alaikal kitāba, minhu āyātun muhkamātūn, hunna ummulkitābi wa ukharu mutashābihāt, fa ammallazīna fī qulūbihim zaigun, fa yattabiūna ma tashābaha minhubtigā-al-fitnati wabtigā a tāwīlah, wa mā yālamu tāwīlahū Il-lallāh, war-rāsikhūna fil ilmi yaqūlūna āmanna bihī, kullum-min indi Rabbina wa mā yazzakkaru illā ul-ul-albāb. Al-i-Imrān, Ruk.* 1). "It is He who hath sent down unto His prophet the book wherein are some teachings clear to be understood ; they are the foundations of the book and others are parabolical. But they whose hearts are perverse will follow what is parabolical therein, out of love of schism and a desire of the interpretation thereof, yet none knoweth the interpretation thereof, except God. But they who are well-grounded in knowledge say we believe therein, the whole is from our Lord and none considereth except the prudent." (Family of Imrān-Ruk. 1).

According to this verse, the learned theologians, leaving the parabolical expressions of the Qoran to God, sincerely believe them to be true and do not fabricate their meaning according to their own desires in order to pervert the original sense. The learned theologians of later ages say that they who are well-grounded in knowledge have a right to understand and to explain the parabolical verses, for which reason they interpret the verses according to religious laws and Islāmic principles in good and correct senses which can be understood from the words in similes, metaphors, figures and parables. Such persons never interpret the aforesaid verses into the meanings that are inconsistent with the holiness of God or opposed to other verses that describe His holiness. This opinion, we know, is quite

correct, because an eloquent speech and a sweet language always consists chiefly of similes, metaphors, figures and parables, which the Qoran uses copiously. Then wherever the metaphor or simile is meant it ought to be accepted in conformity with the verses that pertain to the holiness of God.

Mutashābih is the language whose words can be rendered into several meanings which are similar to one another, and without any particular reason one meaning might not be preferred to another ; each may be equally taken.

The holy Qoran has an abundance of mutashābih verses some of which are as follows :—*Arrahmāno alal arshi.* "The merciful God is upon the throne." *Istawā.*—"He ascended." *Yad-Ullāhi.*—"The hand of God." *Ain-Ullāhi.*—"The eye of God." *Qadam.*—"foot." *Wajh*—"face." *Sūq*—"the calf of the leg," etc. To understand from the above-mentioned phrases and words that like the kings of this world God sits upon a wooden throne, or as the servants carry the kings' thrones, while they sit upon them, so it is with God, or His face is similar to that of creatures made of dust is purely a mistaken idea opposed to the verses that relate to the holiness or sanctity of God.

SECTION V.

Sanctification.

In the Qoran the great God proves His holy person to be clear and free from all kinds of defects and shortcomings and no doubt He is really of such a nature, from all eternity. However, the vain thoughts and imaginations of man cast His superiority and elevation in physical moulds, then consider Him as having all the peculiarities of physical creatures. Their vain thoughts carry them far from the truth. Again, these thoughts spreading among the public or coming down from generation to generation, become so deeply rooted in their hearts that they can hardly be

removed from them. Therefore, it is the duty of the prophets and the object of their inspiration to take them out of this darkness and to bring them to light.

There are great many verses in the Qoran that show perfect holiness and freedom of God from all kinds of defects. A few of the verses are *Laisa ka mislihī shaiun.* "There is nothing like unto Him." *Awa maīn yakhluqo ka man lā yakhluq.* "Can a Creator be similar to His creature." *Ta ālāam-mā yushrikūn.* "He is superior to and quite separate from their idols." *Lam yalid wa lam yūlad, walam yakun lahū kufuwan ahad.* "He begetteth not, nor is He begotten, nor has He a tribe or brethren, nor is anyone like unto Him." *Lā tākhuzuhū sinatun wa lā naum.* "He feels neither drowsy nor does He sleep." *Lā tudrikuhul absāru wa huwa yudrik-ul-absār ; wa huwal-latīf-ul-khabīr.* "The sight comprehends Him not, but He comprehends the sight ; He is the gracious and the wise." He is free from body or matter and is therefore free from all the peculiarities of body. To be visible, to be found in a place, ridden by time, *i.e.*, to be old or young, fat or lean, of tall or short stature, to be sick or healthy, to eat or drink, lustful desires, covetuousness, anger, forgetfulness, etc., have nothing to do with Him. He is quite free from all of them. These qualities are peculiar to things that have bodies. In like manner He is free from any change or want. There is nothing like unto Him. As far as human wisdom can reach or the bird of his knowledge can fly, the unparalleled God stands above it. In whatever way the imaginative power of man may try to comprehend Him, He is incomprehensible.

O brother, boundless is the Court.

Never stand the place where thou reaches.

The friend lives beyond the (qahqaha) wall.

How can I reach the place while I have not wings or feathers.

How can I obtain the blessings of His neighbourhood.

The mountains are short in height, beyond them there are fears.

It is therefore impossible to find out His nature. The knowledge and belief which man has about His nature is from His attributes and conditions. Both to have His knowledge through a particular nature or through any of His nature, is an impossibility. Surely for certain reason or for some reason we know Him. However, this kind of knowledge is so inferior to or different from that of the prophets and the holy saints as heaven differs from earth. Certainly* those who have knowledge of God and take their abode in the road that leads up to Him, see His manifestation with the aid of their prayers, reflections and other spiritual austerities according to their tastes and wishes in shapes and forms that can be seen with senses. Then in proportion to an increase in knowledge, the aforesaid manifestations take spiritual forms and the person concerned finds continually greater attraction, engrossment, earnestness and intense feelings towards Him and in the same proportion his soul receives light and power and finds within itself the signs of His attributes and person and of angels and spirits.

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* A tradition which is handed down to Darmī from Abdu-ur-Rāhman the son of Aish and to Tirmizē from Anas and Ibmi-Abbas about the truth and meaning of which the traditionists have doubt, is in the following words :—*Qāla Rasūl-Ullāhi sall Altaho alaihi wa sallam Ra aito Rabbī azza wa julla fī ahsani sū ratin qāla fīmā yokhtasim-ul-mala-ul-aalā? Qulto anta dalamo. Qala fa waza a katfahū baina katrī. Fa wajadtu bardahā; fa alimto mā fissamāwāte wal arzi.* The apostle of God (peace be on Him) says that I saw my Lord the mighty and the gracious in a very beautiful shape. Then he asked in what does the ninth heaven differ from this world? Thou knowest better than we do I answered. Then he put one of his hands upon my shoulders. Then I found it extremely cold and pleasing to my heart. Then I came to know what is in the heavens and on the earth.

Note.—This knowledge is the greatest hindrance on account of which the educated persons of to-day are given to do evil and engrossed in covetousness and selfishness, etc., so excessively—*Fātabiru yā ulil-absār*—"Oh wise persons take heed of it," "Thou art spoilt after being made in a beautiful shape."

"The beauty of my companion affected me that I became so beautiful."

"Else, I would be the same dust of which I was made." The ability and power granted to the souls from eternity have different degrees. What is acquired by a person after years and with hard labours can be obtained by another who has more ability and fitness for it with a little effort. This is the reason why people belong to different grades and ranks. And superior to all of them stand the prophets of God (peace and blessings be on their souls), the last and the best of all the series is Mohamed the chosen of God and the head of all creatures. Every being has a natural inclination and intense love towards the merciful God the most beloved of all. The heavens and the stars in their circular motions revolve round Him; every flower in the garden sings the song of His praises and holiness.

"The graceful cypress moves in the plain of the garden "In love of thy graceful and heart-seeking stature." But man entirely given to passions, worldly pleasures, covetousness and anger, etc., forgets Him. These evil passions cannot be removed with the aid of philosophy nor with the help of science. On the contrary they create difficulties in the simple life of man, lower him from the high rank of humanity and degrade him to the position of mere animals. Yes! it is only the light of inspiration from above which can lead us to the right path and which from the beginning has been made by the merciful and the generous God to be the true leader of mankind; but one who is intoxicated with the drink of animal desires tries to put it off with the dust of his lusts that at last comes before him in the form of hell-fire.

SECTION VI.

The Angels.

The merciful and the generous God for the perfection of his people's knowledge and understanding has informed them in the holy Qoran of the existence of such a being as an angel which is invisible to the human eye and of such a created life as has no birth or generation similar to man, nor does it live on food, nor grow like him, nor has human appetites, nor does it derive pleasure or happiness from things men generally do. As it does not consist of matter, nor has its body made of elements, it is free from the animal properties and has purely an angelic nature. Therefore this luminous and spiritual creature feels delightful in singing the songs of God's holiness and is quite free from all human propensities. This kind of a being is named in English, angels, and in Arabic *malak*. The word was originally *malāak* like shama-al with their plurals *malāik* and *shamāil.* respectively (Baizāwī). In like manner all the languages as Greek, Latin, Hebrew, Persian and Hindi have particular words for angels from which it appears that all the civilized nations of the world for thousands of years believed in the existence of angels. In the same manner the prophetic order does also confess their existence. As in the Pentateuch of to-day (book of Genesis, Chap. 16) it is mentioned that an angel appeared to Hager, the mother of Ishmael, told her to return to Sara and bless her descendants, so in Chapter 18 of the same book it is recorded that three angels came to Abraham as guests, gave tidings of the birth of a son and forewarned him of the destruction of Sodom's people. Likewise the book of Daniel, Chapter 7, the Gospel of Matthew, Chapter 26, and Luke 2, show plainly the existence of angels. From the Epistle of Hebrew, Chapter 12, it appears that there are not only thousands of thousands but millions of millions of angels. The Jews and the Christians to the time of the disciples had belief

that angels had classes and ranks in themselves. The names of Gabriel and Michael together with their greatness are given in their books. It also appears from their sacred books that they had power to transform themselves to human shapes and then to come in sight. The ancient Jews and the Christians believed that unlike our material bodies, they also have bodies, because whenever they like, they can appear before or disappear from the people. The Jews and the Christians also believe that angels are neither male nor female nor do they feel want like we do. Surely the idolatrous nations did believe, we do not know why, that the angels had sexes; and the Hindus up to this time speak of dewi and dewtā. With regard to the angels, the Jews and the Christians have faith that they are superior to man in wisdom and knowledge, in will and power. They are also holy and God's chosen ones and that God does express his will and purpose through them, that by God's order they are engaged in the arrangement of the universe and that they do nothing against His will. The Mussalman's belief in this respect is nearly the same as those of the Jews and the Christians. The Holy Qoran says a good deal about angels in many verses and places from which it is quite clear that they are independent beings who have knowledge and are able to move and walk at will. They are quantity not quality and cannot be considered as attributes of any person, as some weak-minded persons in imitation of the recent materialists who do not believe in the existence of the invisible beings, point out the angels to be by means of plausible interpretations, sometimes as God's attributes, sometimes as powers and faculties of the growing bodies and at other times as the names of God. In such interpretations they have to encounter, in the first place, their own statements, in the second place all the Mahommedan commentators, the lexicographers, the traditionists, the preceding and the following verses of the Qoran and the

strangely patched up explanations which prove the illiteracy and weak-mindedness of the interpretators. Some of the verses which prove that angels are independent beings, are as follows:—*Allazīna yahmilūn-al-arsha.* "They who raise the throne" (which is the ninth heaven). *Yahmilo Arsha Rabbika Fauqahum Yaumaizin Samāniah.* "The eight (angels) who will raise that day the throne of thy Lord." There are some who do nothing but keep singing the holiness and praise of their Lord. *Yusabbihuna bi hamdi Rabbihim. Yusabbihūn allaila wan nahāra lā yaftarūn.* "Day and night they praise and never get tired." Some of them are those that bring orders and messages to the prophets. *Yastafī minal malaikati rusulan. Jaal-al-malāikata rusulan ulī ajnihatim masnā wa sulāsa wa rubāa.* God choses messengers from His angels, whom He made with two or three or four wings. As these kinds of angels descend from and ascend to heaven very rapidly, their swift walks are represented here with feathers and wings, but it is not meant that they have real wings like kites and crows, as some foolish persons think and make objections over it. The head of this order of angels is Gabriel (amīn). Some of them are those who are appointed to make arrangement for, and to have control over, all the universe. The natures of earthly and heavenly bodies that are like natural machines, are led by the angels so wisely by the order of God. *Wazzāriāti zarwan, fal hāmilāti wiqran, fal jāriati yusran, fal muqassimati amran.* "By the angels who spread in the world of existence the signs of nature........and who carry out the orders of God." *Wan-naziāti garqan Wan-nāshitāti nashtan, wassābihāti sabhan, fassābiqāti sabqan, fal-mudabbirāti amrā* "By the angels who tear forth the souls of some with violence, and by those who draw forth the souls of the faithful with gentleness, and by those who glide swimmingly in the firmament of the universe—and by those who take lead in transmitting the orders of God, and those who govern the

affairs of this world." There are some among the angels who at the time of death, draw forth the souls of men and animals from their bodies. *Qul yatawaffukum malak-ul-maut-illazi-wukkilu-bikum. Hattā izā jāa ahadakum-ul-mautu tawaffathu rusulana.* "Tell them that your lives take out the angel of death that has been appointed over you." "Till death comes and our angels draw forth his life." There are some of the angels who will blow the trumpet on the day of resurrection, at the head of whom is *Isrāfīl. Yauma yun-fakhu filsūri.* "The day the trumpet may be blown." Some of the angels are those who are appointed in purgatory and also for resurrection, to give rewards or punishment, to the people after death. There are numerous mentions made of them in the Qoran.

Nature of Angels.

There is a diversity of opinion about the nature of angels. Ancient philosophers call them pure essence. Those who are followers of the prophets believe them as having very fine bodies, unlike the elementary bodies that can be perceived with senses. Their bodies are so fine that they can be considered as spirits and their nature is unknown to us. This is why they can appear before or disappear from us, whenever they like. Their fineness or subtilty allows them to travel from east to west in the twinkling of an eye. They are also exceedingly great and powerful. The things of the sensible world, although far from our sight and thousands of miles distant, as well as the things of the spiritual world and the spirits together with all the circumstances attending them, are so clearly apparent to them as the things of the perceptible world are obvious to us. All the things of this world that are hidden from our eyes are called mysterious, to know which, without natural means and instruments, is considered as miracle or wonder; in like manner the things that are known to the angels and seen by

them are also secrets to us. What is hidden from angels and of what God informs them from time to time is a real mystery, the perfect knowledge of which belongs particularly to the omniscient, all-wise and all-knowing God alone.

Some Christians believe that angels are the souls of the good. I do not know what they mean by it, whether the souls of the good after death join the order of angels or what. The angels existed, not only before mankind but also long before the birth of Adam their parent. They belong to different orders ; some are celestial and higher than others ; among them, there are some that have close connection with God ; and the series of existence beginning with them in view of the spirituality and singleness of the great God, comes down gradually and ends in the sensible world and material bodies. In the material world compound objects come to exist last of all. How great a difference appears between the holy God and his material and dark creature, in comparison with the extremely high point of spirituality and the lowest point of dark matter. These angels are the connecting link between God and His creatures. It is through them that the series of existence is linked together. They are the means and medium through whom God's blessings reach His creatures, for which reason *they are called mudabbirāti amran* "those who govern the affairs of this world." Now this medium or link consists of countless grades and orders of angels, one after another, the highest order of whom is that of cherubim who inhabit the holy world ; and the series of all these end in the greatest angel who is called the most exalted and Holy Spirit. All the souls of mankind feel such a magnetic attraction towards His person as atoms of dust do towards the Sun. The lowest order of angels is called *terrestial* in opposition to the celestial. This order belongs directly to the earth, whose matter is very near to a still lower creature invisible

to men. These creatures are so numerous that only the omniscient God knows them well.

A Proof on the Existence of Genii—Origin of Genii.

There is a kind of creature named genius. In the Arabic language it means *what is hidden.* They are so called because they are hidden from the eyes of mankind. In Arabic a word composed of letters *j* and *n* often gives the meaning of *what is hidden.* As the heart is the treasury of secrets, it is called *jinān.* As we hide ourselves and take shelter behind a shield from the attack of an enemy, it is called *junna.* As fanaticism (janūn) prevents one from foresight and covers his wisdom it is called *junūn.* And *janīn*, the plural of which is ajunna, is a child in the mother's womb. As a garden covers a place with its leaves and trees, it is called *jannat* (garden). As the matter, of which this kind of creature is made, is fine, it cannot be seen with the eye. It is not impossibility for a creature to be made of new elements, having bodies though not perceivable by the senses. On the contrary it is contradictory to reason and far from understanding that the sphere of compounds be limited to dust and water only, and nothing be composed of any other element. If things are not limited to the aforesaid elements, then it is necessary that things made of other elements than the aforesaid ones may be invisible just as the matter of which they are composed is invisible.

It is also proved that the spiritual bodies are stronger and more powerful than the material ones, therefore such a creature is mighty and durable, and like lightning and wind travels far and wide in a moment. With regard to the matter of which this kind of creature is made, it can be divided into several classes. Some are those whose matter is perfectly fine, in view of which they have a very slight difference from the angels who belongs to this earth.

Others are those whose matter is not altogether fine or rather who are not pure spirits but have also dark matter in their construction; however they cannot be seen on account of the excess of spiritual matter in their construction. This class of genii has both good and bad qualities in itself and is therefore ordered to obey the commandments of God like men and is likewise punished and rewarded; for which reason, it is also considered like mankind, in the Holy Qoran thus:—*Yā maasharal jinni wal-insi.* "Oh! ye chiefs of genii and men." This species of genii has more particularly fiery matter in its nature. *Wa khalqal jānna min mārijim min nār.* "We have created the genii from the flames of fire." That is why they are particularly proud and disobedient in their nature.

Some of them are such that they have a greater part of airy matter in their nature. With regard to their invisible matter, they are classified into several kinds. The Arabs, with regard to their kinds and qualities, give them separate names.* However, these species had a greater part of evil matter in themselves, therefore they are more inclined to evil than good. These genii have also generative powers and bring forth children, some of their classes have great resemblance to human nature. Their names, civilization, language, religions and sects are similar to the peoples of every country. Occasionally both their sexes intermingle with those of mankind and appear in whatever shape or form they like, and disappear when they wish. Ancient philosophers give the definition of genii, in this manner.

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* The genii who used to associate with men were called *āmir.* Those that were in the habit of persecuting children were named *arwāh*, spirits, in Hindi, *bhūt paret*—evil spirits. Those who are exceedingly disobedient and cruel are called *Shaitān*—Satan. Those that are still greater in cruelty are called *Mārid* and *ifrīt*, in Hindi, *dīt* in Persian *deo;* those who make noises in deserts and forests are called *hātif;* and who direct those who are led astray to the right path are named *rijāl-ul-gaib.* Those who have a greater part of air in their nature are named Pawan in Hindi.

Jismun nārīyun yatashakkalu bi ashkālin mukhtalifatin. "It is a fiery body that can appear in every shape." The Jews and the Christians always believe in its existence. In the Pentateuch, Book of Genesis, Chapter 3, a story of a snake is given that it deceived Adam (peace be on his soul) and all the learned Jews unanimously agree that Satan is meant by the snake referred to in the story. The evil spirit overcame Saul by the order of God. 1 Sam., Chapter 19, verse 9. The evil spirit is Satan and it is an invisible creature of the genius kind which in consequence of its fine and spiritual nature, is represented as spirit. This spirituality is the cause of their control over mankind and of their interference with human thoughts. This is what we call Satan leading people astray. In like manner, the angels govern good people, who being thus influenced show angel-like habits and supernatural works. It is recorded in the Gospel of Matthew, Chap. 4, that Satan came to deceive Christ and carried him to a pinnacle of the temple. Afterwards took him to a high mountain and having shown him from there, all the kingdoms of the world together with their majesty and splendour, began to say that I will give thee all this, if thou fall down and worship me. Whereupon Christ said, away from here, oh Satan ! because worship and adoration is due to the great God alone, and none else deserves it. Again, in the Gospel of Matthew 8, 16, it is recorded that at evening they brought before him many who were attacked with evil spirits and he removed the spirits with his words only, *i.e.*, Jesus recited some words over the spirit-stricken person, who was, through the blessing of God's name, immediately left by the spirit. Again, the same Gospel 9, 32, says, when they came out, behold, people brought before him, a spirit-stricken dumb, and when the spirit was taken out, the dumb person spoke. Then the people wonderingly said, there was never seen such a thing among the Israelites. But the Pharisees said, with the help of the

chief-devil he turned them out. In like manner to take out other genii from the bodies of persons and their getting drowned in the lake, after transforming themselves into pigs, is given in the Gospels and a good deal about Satan is recorded in John's Revelations.

Shaitān is an Arabic word, the measurement of which is *faiāl*—and is derived from the word *Shatn* which means away from goodness. Some learned men say that *n* in it is superfluous and it is derived from the root *shāt* which means useless. *Iblīs* is derived from *bals* meaning hopeless and deceitful. Although with regard to the bad qualifications, these words are sometimes figuratively applied to the wretched persons among mankind, the same as we sometimes call a good person an angel ; but really both these words are used for a person which is an invisible creature of the same sort that claims to be made of fire. *Khalaqtanī min nārin wa khalaqtahū min tīn.* "Thou hast made me of fire and hast made Adam of dust," therefore, I have natural superiority over Adam. So how was it possible for me to pay homage and to be submissive to him. It is the same who did not obey Adam and was turned out from heaven. So he became ready to mislead Adam and his descendants and tempted him to eat of the forbidden fruit and also tempted Jesus.

Results.

(1) Apart from the possibility of the existence of angels and genii, the testimony of the prophets (peace be upon their souls) is sufficient. Besides the prophet's testimony, it is written in Luke 4, that there was a person in the temple who had the impure spirit of Satan. He cried loudly Oh Jesus of Nazarene, let us alone ; hast thou come to destroy us ? Jesus threatened him and commanded him to go out of the man. So he went away without doing the man any harm. Again, in the same Gospel, Chap. 8, a strange event is recorded. When Jesus went forth to land, there met

him out of the city a certain man which had devils long time and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus* he cried and fell down before him and with a loud voice said, What have I to do with thee Jesus thou son of God most high, I beseech thee, torment me not, and he was kept bound in chains and in fetters, and he brake the bands and was driven of the devil into wilderness. And Jesus asked them saying what is thy name? And he said Legion, because many devils had entered into him. And they besought him that he would not command them to go out into the deep; and there was there an herd of many swine, feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine, and the herd ran violently down a steep place into the lake and were choked." Luke 8, 27—33.

In like manner, the witness of Mohamed (peace be upon his soul) and of the Qoran upon their existence, is quite sufficient for us. In the Chapter entitled Genii, mentions are made concerning them. Hundreds and thousands of genii converted themselves to Mahommedanism and confessed to that effect before Mohamed, as it is given in the genuine traditions.

Again, hundreds and thousands of trustworthy persons have witnessed events of like nature. A Hindu woman far from having any knowledge of Persian and Arabic, who was unable even to speak good Urdu fluently, and whose birthplace was well known to the people, when possessed

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* This kind of creature fears spiritual persons much and the natural effects of God's words, and is greatly troubled by them, even more than that, sometimes it becomes submissive to them and sometimes dies through their effects. Hundreds of wonderful events of this nature are witnessed. Curious incidents have appeared from this sort of creature and also from those spirits that are submissive to certain specific words of charms.

of a devil described scientific truths and subtleties in the sweet and elegant Persian and Arabic languages.

Recent philosophers do not accept the existence of such a creature. They say that to believe in the existence of what cannot be seen with eyes, heard with ears, tasted with the tongue, smelt with the nose, touched with hands is contrary to reason and is a superstition. This philosophical idea did not take its origin in Europe, nor is it of recent birth. But when Europe was tossing about in the deep dale of darkness and ignorance, and Asia was accepted to be the master of all perfections, there were many people in it who cherished these thoughts. (*Vide* Milal-o-Nahal of Shahrāstānī). When such people grow in trust and respect somehow, then some persons who are weak in their religious beliefs, begin to consider the safety of their religion in interpreting the religous doctrines according to their thoughts. Previously to this age, the Muatazilas (rationalists) were in the habit of making such interpretations, but recently in our times, the founder of *Necharī* religion has made such interpretation copiously in his commentary on the Holy Qoran. He calls angels as growing faculties of Nature and attributes of God. He calls genii as a savage nation, who, in consequence of taking their abodes in the mountains and hills were hidden from the sight of people and were so named.* But there are plenty of verses proving the genii to be creatures of different nature, cannot be explained nor will they be explained in the future. These interpretations are so

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* Is he a wise man who denies the existence of pure air, while it is in a bottle and cannot be perceived with senses? Can he be called a philosopher who denies the existence of the imperceptible ether? Can he be called wise and learned who denies nature of things, emotions of heart and the existence of a cause and Creator where effects and creature do exist, although all these things cannot be felt with external senses? If so, then it must be allowed that all the above-mentioned statements concerning angels and the genii are quite false and spurious. Therefore to believe in them and accordingly to deny the principles of Inspirations is extremely absurd.

weak and far from the truth, as those of the Vedas, made by the founder of the Aryā religion, or some uneducated *durveshes* of the Madāria Sect who give the meaning of the phrase "*amanto billāhi wa malaikatihī*" thus:—the lady *Amanto* had a *billa* (a cat) which had eaten her *malāī* (cream) or as a pandit having some knowledge of Persian and claiming himself to be a great Sūfī of his age, gave the meaning of the following couplet by Jalāl-Uddīn the great poet of Rome.

" Bishnau az nai chūn hikāyat mekunad.
" Waz judāīhā shikāyat mekunad."

"Sirī Vishnū playing on his lute told the story." False religions do arise in Islām. The founders of such religions do not become perfect Mahommedans, but under the pretence that they do believe in the Qoran and the traditions, they entangle some uneducated Mahommedans into believing their wrong interpretations of the sacred writings, as in these days a certain person first claimed to be like Christ, afterwards to be Christ himself, then as two eclipses of the sun and the moon took place within a month, he considered them to be a particular sign of Mahdī's appearance, and then laid a claim also to be the same Mahdī himself. Years ago, he did or could do no good to Islām, except printing false interpretations of the Qoran and Hadises, making additions in the fabricated register of his followers, and publishing his own commendations and ambiguous prophecies which could be rendered into any meaning you like. Surely by doing so, he obtained his own benefit of this world, *i.e.*, a number of simple-minded followers were prepared to give him bread and butter, and their daughters in marriage, in consequence of which, he began comfortably to declare himself a prophet. It is not far from him that a little after this, he may assert for himself all the rights and prerogatives of God. A commencement for this object has already been made, namely, that he has begun to

declare himself openly as an incarnation of Krishn of the Hindus. While the theory of the philosophers that, what cannot be perceived with senses, has not its existence, is without foundation, as it is proved in the introduction, then, upon this false and useless theory, to deny inspiration and to conceal the denial with spurious interpretations is foolishness and weakness of mind and faith.

(2) There is also another invisible creature in addition to angels and genii. Impure spirits of men which, after death, are confined to hell and damned to eternal punishment therein. These evil spirits, together with hordes of Satans, occasionally have control over people.

(3) The angels, the genii and the evil spirits, on account of their aforesaid relations with this world, are worshipped by the superstitious public, who, according to their thoughts and tastes, have invented for themselves different methods of idolatry, *viz.*, they have made different images of the Great God in conformity to their imaginations of His attributes. Having considered the idea of love, in the shape of a beautiful woman, of anger and revenge in the form of an evil being, they began to adore the images of a beautiful woman, and sometimes to worship that of a lion. This kind of idolatry prevailed among the Chaldean nations, even the heavenly bodies as the sun, moon and stars, being considered as manifestations of God's particular attributes were worshipped and lofty pagodas and huge carved images were built in their honour.

The Greeks, the Egyptians, the Romans, and the Arabs all of them were involved in idolatry. India is still in the same state. Again, to make offerings, to offer sacrifices, to perform rituals, to repeat the names of idols by turning beads and to invoke their aid in time of need, etc., etc., are all nonsense and are so extensive that a full description of them cannot be given even in a big volume.

Islām declares all this to be unlawful. The Qoran and the prophet of Islām have proved with various arguments, that nothing independently of God can do any good or injury. The Almighty, through His own mercy, fulfills the desires and needs of His creature. The power and authority of His creature are limited, whether the medicines and the repeating of God's holy name might have any effect, or the perceptive beings may have power in life or after death as a living person may do good or harm to another. The instruments and the means of all this are also limited and are in the power and control of God. No medicine can be effective against His will; no person in his life-time or after death, can do any good or harm to another. All this machinery vibrates with His vibrations. A machine is quite unable to do any work itself; all is done by the engine-driver. The angels,* the genii, and the spirits have not a bit of share in God's personal government. Therefore He has the sole right to be worshipped and to be invoked. It is He alone whose Holy name is to be glorified. The Holy Qoran is full of these descriptions. The first and the strict commandment of all the prophets and more particularly of Abraham's religion is to believe in the absolute unity of God. The only difference between the atheists and the Unitarians is that the former looks towards the means and mediums, whereas the latter towards the

* In like manner the educated persons and nations of hot countries, in consequence of their superstitious habits, consider every ordinary matter or event to be a manifestation of spirits, demons, fairies and the spirits of the dead. Common diseases, even the weakness of animals and other natural means are also considered as charms of genii, evil spirits, fairies and demons and appearances of evil omens. Again, the phenomena and events of the universe are ascribed to stars as their effects. Islām treats all this superstition as a part of idolatry, because those who believe in such things do not look towards the person who is the cause of all these effects. The chief disciples of Mohamed (Peace be on his soul) thought the charms omens and recital of specific words of sorcery to be unlawful. The traditions about the lawfulness of this matter which are current among people are generally spurious. Islām is quite free from all such superstitions and ambiguities. In it, it is taught that everything is the work of God.

person who is the cause of all. Another great difference is this, that the one's eye is at the master of the house, while that of another is at the house furniture and the servants.

Section VIII.

Soul.

It has been proved in the Introduction of this Book that it is not the body that feels in this life, by means of senses, nor is it capable of having understanding and knowledge. It is really another person, who, according to his will and purpose gives movement to the body and has control and watch over it. It is through it alone that all the machinery of the body is conducted. If that person be set apart from it, it is then nothing but dust. What then is it in a person which is the real man in the body. It is *Ruh* (soul) in Arabic, the plural of which is *arwah.* The philosophers call it nafs-i-nātiqa (reason) and the Hindus *Atma.* Every language has a separate name for it.

It is so fine and ethereal that it cannot be seen with the help of senses. Happiness and sorrow, pain and pleasure, all belong to it. The body is its instrument in this world. Both are connected with each other in such a way that no one has been able to understand the secret up to this time. This soul is not the medical soul that is produced out of the fine vapours of the blood and which is like a steam for all the body. *Nasīma* is compound of soul, the medical soul is that of nasīma and all the body is that of the medical soul (life).

Conclusion.

According to philosophers the soul is a pure essence. There are some distinctive features between it and other essences. But the followers of God's prophets believe

that the soul has also a kind of transparent and luminous body and therefore has limbs and shape. Nature has endowed it with curious qualities and perfections. If man knew them, he would become perfect. Its beauty is so wonderful that one gets enamoured of it, if it be recognized. As the soul is a transparent body, it receives pleasure or pain after death, from other bodies of similar kind. It lives after death and keeps in memory all the things of this world. Sympathy and love of friends, apathy and hatred of enemies last also.

(2) Souls are not eternal, nor anything save God is everlasting; none is His partner in this particular qualification. Again, some learned men say that the soul comes into existence by itself after the body is made up completely and is capable of having connection with it. However, the universal belief is that God created it thousands of years previous to the existence of the human body, that it lived in the holy presence of God and that its number is known to none except Him who has put them into bodies for the sake of their perfection. After a certain limit of time, they are again separated from them. In proof of the aforesaid universal belief or rather statement there is a verse and a tradition as specified below. "*Wa iz akhaza Rabbuka min banī Adama min zuhūrihim zurrī yatahum wa ash-hada-hum alā anfusihim, alasto bi Rabbi kum qālu balā.* (Sūra Alaurāf..............Ruk, 22.)

When thy Lord took out from the backs of Adam's descendants their offspring and brought them as witnesses against themselves, saying am I not your Lord God? They said unanimously, Yes! Thou art surely our Lord. In commenting on this verse, Imām Ahmad and others bring a tradition, an extract of which is given below. God took out from Adam's back all his children that were to appear in this world, up to the end of time, and then asked them, saying am I not your Lord God? All agreed

and said Yes! Thou art our Lord. Then He formed an agreement with them that they should make none before Him as their god. This agreement was made in order that they may not pretend that their forefathers and predecessors were idolators, that they were their followers, and that, therefore, there was no fault on their part. In order to remind them of this contract, He says "I will send my prophets. The good and the bad, the fortunate and the unfortunate will be distinct from each other, that day according to their ability and to the extent of their minds. Blessed are they who received their light from Him and wretched are they who failed. He took also, from the prophets, a promise of preaching to the world. The prophets shone that day, among the souls, like candles.

(3) *Qad aflaha man zakkāhā ; wa qad k͟hāba man dassāhā.* "Happy is he who hath purified his soul and miserable is he who hath corrupted it."

How beautifully and briefly the Holy Qoran describes the result of human sanctification and corruption in this verse. The laws and teachings of all the prophets (peace be on their souls), from the theoretical to the practical, are the explanations and comments of the aforesaid verse.

It is explained in the above-mentioned verse that one who hath purified his soul from the rubbish of animal desires which Nature has put in him for some end and hath brightened it with its original lustre, will be happy in this world and also in the next, and he who hath corrupted or darkened it with sin will be miserable and destroyed here and also in the world to come.

There is not a single doubt that God had known from eternity all what was to happen. All the virtues and qualifications in man, all the deeds, he has done, is doing or will do in future, were manifest to Him in His eternal knowledge. God had put in the souls different powers

and abilities from the beginning, and it cannot be said it would be cruel on His part, if He make John a king and Henry his servant. Now, all the good and evil which are found in man, are the results of the power and ability which were given to him. It is *fate** that never changes nor will change, but together with fate, he is also given power and will with which he is able to do either good or evil. He is independent in all his deeds and intentions. In his will, movements and actions, he is not powerless like those of the palsied hand. It is the will-power of man, which, if led rightly, he deserves merit; if used wrongly, he is worthy of demerit. It is on account of this will-power that man is ordered to do good and forbidden to commit evil. In obedience to injunction and in taking pains and making efforts for its performance, he is praised and rewarded, and for his undutifulness to it he is disgraced and punished. The paths forward and forward marches are open to man in this world. "What has happened to mankind that they do not come out where they are at liberty to do good and meritorious deeds."

The Qoran itself warns us that there is nothing else for man except what he obtains with his own efforts, and that he will see very soon the results of his deeds. *An laisa lil-insāni illā mā saā, wa anna saayahū saufa yarā.* Now, it must be borne in mind that God has provided man with two powers, namely (1) The theoretical, which if conducted rightly, is called *faith* (īmān); if employed wrongly is styled infidelity, idolatry and ignorance, in the language of the Mahommedan Law. (2) The practical which, if used in doing good and employed rightly, is

* It is a greatly mistaken idea to take the word in the sense that all our efforts in worldly and religious work, are useless and thereby to form a pretence or to make an apology for our laziness and to sit idle without doing anything. It is quite contrary to the verses of the Qoran, traditions and teachings of the prophet, examples of his disciples and injunction of reason.

called sanctification, and if spoiled and corrupted in committing evil, is named wickedness.

The soul is surely affected by good knowledge, virtuous practices, and meritorious deeds of man. Is there a person who can deny that there are things and works in doing which he feels happy and delightful and in doing its reverse, he feels sorry and miserable ? They are feelings and emotions of the heart which none but a mad man or a fool can deny. The taste or enjoyment of reflection is far better than that of idleness, because it is a sense with which we perceive the relish of a thing. When both the taster and the tasted are good, the taste will also be accordingly. In man, the soul is originally the one that tastes. It perceives the materials with the help of senses ; but there are other materials, the sensibility of which it gains purely under guidance of reason. And it is plain that the enjoyment of sense is more incomplete than that of reason. The taste and relish which the soul perceives in spiritual things and the self-existent being is more complete than and superior to, that of the former. What comparison then can be drawn between the taste of spiritual things and that of material things where both the taster and the tasted are deficient and incomplete ?

We do not find so much pleasure in material things, namely in eating, drinking, cohabitation, in hearing songs and in smelling sweet scents as we find enjoyment in spiritual things. However, as long as the soul has connection with the human body and is tinctured with bodily colour, it cannot fully enjoy perfect happiness, nor feel the bitterness of sorrow, to its full extent just the same as, after smelling cloroform, it gets so insensible as to be unable to feel either pleasure or pain. But after death, when the inebriating properties of animal desires will disappear, the spiritual desires will be fully perceptible.

"Thou wilt know on the day of judgment as thou knowest in the day-light that"
"With whom thou fell in love in the deep-dark night of the life of this world."
"Be patient and keep quiet, until they (God's angels) raise the veil of thy face and open thy tongue."

"Be still and stay unless they come to ask thee."
"Whom hast thou seated at thy door."
"Whom hast thou taken in arms and embraced."

The following verse indicates the same thing. *Fa kashafnā anka Gitáaka, fa basarukal yauma hadīd.* "We raised the veil of thy eyes, thou lookest now with keenest sight." We the worldly-minded people have a slight sensibility of spiritual pleasure and pain; but clear-hearted people feel delight and recognize light within themselves through their knowledge of God and good conduct. Every service and prayer before God has a distinctive light in itself. This spiritual enjoyment supersedes all sensual pleasures. In like manner, they receive the warnings of their conscience and feel the darkness of their sins, for which they feel so sorry and disturbed that all their sensual pleasures and happiness are lost. So they shudder, cry and repent of them; and the chaos they feel in their minds, appears to them in the shape of a worldly *gehinna* and makes up for their sins.

In short, whoever, in proportion to his soul's ability, purifies the mirror of his heart by means of his theoretical and practical powers, becomes happy and successful, and he who corrupts it with sin, suffers misery and loss.

(4) The soul having been in this world, cannot correctly find out spiritual disease and health, the means of progress and decline, without the help of the prophets of God,

because ambiguity and superstition always oppose reason, particularly in knowing the things which can be known neither with the help of the five external senses, nor with the aid of philosophy. None can be guided by philosophy which cannot reach an inch beyond the limit of senses. This is why some philosophers consider certain sciences and actions to be right, while others, to be wrong. The Hindus consider it a great sin to eat flesh and to kill animals, while all the other nations do not think so. In short, the spiritual effect of certain beliefs and conduct is a secret where reason by itself is unable to serve. It is often mistaken on account of superstition. For instance, to consider God as having three parts, to eat bread and drink wine believing it to be the flesh and blood of Jesus Christ and calling it as the Lord's Supper, to get baptized in a pool of water with the belief that all sins will be forgiven thereby ; to feed asses with grain that small-pox may not hurt children ; to offer sacrifices and offerings to idols, to invoke their aid in time of need ; to practise hundreds of similar rites and ceremonies, to give alms in obedience to astronomers' directions, such as to kill a he-buffalo ; to give *mash* (a kind of Indian pulse) and oil in charity ; to offer an image of gold to an astronomer or to a Brahmin ; to put cooked rice, curd and turmeric, etc., in a place where two roads cross, and to consider all these practices as preventive of calamities and the means of gaining success are useless and vain thoughts, rejected both by reason and inspired books, and are without a connection as much as one taking food and another growing fat. Similar superstitious practices are the cause of false religions springing up, in which precious lives may be lost. There is great fear that instead of good, bad results may follow all this. The Holy Qoran speaks about them in the following terms : "Say unto them that we will let them know the persons who have lost their deeds and are in great harm. They

are those whose efforts in this world are wasted, but they think that they do good works and meritorious deeds." "*Qul ḥal nunab biukum bil akhsarīna a amālan, allazī na, zalla sa ayukum fil hayāt-id dunyā, wa hum yahs abūna annahum yuhsinūna sunā.*"

The merciful and the beneficent God has sent His prophets and revealed His books in which good remedies are given for spiritual diseases and certain results that accrue to beliefs and actions are mentioned. Religious needs cannot be fulfilled without the help of inspiration and revelation. Therefore, the merciful God has sent the spiritual leaders and doctors, I mean the prophets who lead the people to the right path.

(5) The connection of soul with body is transient. The physical powers put in man by Nature dwindle down into nothing and at last the connection is broken entirely. This is called natural death. Having regard to the climate of hot and cold countries, doctors hold the age of man to be different in different climates. In these days, the usual duration of life is sixty or seventy. However, outside events happen sometimes, and shorten this. Awful diseases and murders also reduce the average. The soul does not die with the death of the body nor do its perception and knowledge disappear. It differs only inasmuch as it now begins to feel joy and sorrow without senses, but before death it had felt the same with the help of senses. At first the difference was perceptible on account of the body; but now, being out of the body, it cannot be visible. Even at first, it was the body only that was really visible. As the shape was connected with it, the soul was then spoken of, as visible, now it is just the same or rather more perfect than what it was previously. It is what we call eternal life, to which are entitled all prophets and saints, particularly Mohamed, the last of the apostles (peace be on him). Surely on account of man's death, the physical ife

is destroyed and man is not now under the obedience of duties that belong to the body, because it would then be contradictory to the verse of the Qoran and to what we witness daily. *Innaka maiyitun wa innahum maīyitūn.* Both thou and they are assigned to die. Still there are certain individuals whose elementary bodies turn to such a fine and elegant matter that they do not lose their lives, even after death, and keep as good as they were before it, as Christ and Elias, etc.

Pure spirits before physical death begin to tend towards the luminous and the spiritual world, because everything feels attracted towards its origin. As the soul is free from matter and belongs to the spiritual world, it has therefore a tendency towards it. Surely the souls that are darkened and corrupted with the love of this world, draw towards worldly pleasures and hardly feel any attraction for the next world. Pure spirits sometimes see the holy world in dreams and sometimes in revelations, they, then, feel uneasy and long for freedom from the cage of their bodies to fly up to the spirit world. Their connections with this world and with worldly pleasures begin to diminish, just as a bird caught and confined in a cage, cries sorrowfully when it hears in the morning the sweet songs of birds that are free.

> "Send word to the birds of the garden
> That one of your kind is confined in a cage."

Specially the prophets of God and the holy saints feel such an intense love and attraction for the spiritual world that it passes the limit of description. They also find this out before death. On the other hand, people of the holy world feel greatly attracted towards them and wait for them and at the time of death come to receive them. The prophet Mohamed (peace and safety be on his soul) had informed his people months before of his transfer,

had begged his leave of them and had said even to the last moment :—" Take me soon to the holy Court Oh my God." *Allāhumma bir-rafīq-il-aalā.* When Joseph saw Jacob, Isaac, Abraham and his mother, sitting on chairs in an interesting place, and waiting for him, then he after waking, in his eagerness to the spiritual world, prayed to God. *Tawaffanī musliman wa alhiquī bis-swālihīn.* " Take me up as resigned to thee and let me enjoy the company of the good." Generally all faithful and good people, who have even a slight part of purity in their souls, after they pass the age of forty and the power of the animal desires and tendencies get reduced, feel an earnest desire towards the next world, as it is described in the following verse :— *Hatta izā balaga ashuddahū wa balaga arbaīna sanatan, qālā rabhi auzianī an ashkura niamatakallatī anamta alaīya wa alā wāli-daīya, wa an aamala swālihan tarzwāho wa aslih lī fī zurrīyatī, innī tubto ilaika wa innī minal-mus-limīn.* " When a faithful person attains to his full strength and reaches the age of forty, he prays God, Oh Lord ! grant me power to be grateful to thee, for the kind treatment thou hast shown me and to my parents, and that I may keep doing the works that are acceptable to thee. Oh Lord ! grant the aforesaid power also to my descendants that they may remain submissive to thee ; verily I turn towards thee and am one of those who resign themselves to thee."

The godly and the good always show this kind of eagerness in their expressions.

'Tuī ān dast-parwar murg-i-gustākh '
' Ki būdat āshyān berūn azīn kākh '
' Chirā zān āshyān begāna gashtī '
' Cho dūnān chugd-i-īn wīrāna gashtī '
' Bi yafshān bāl-o-par zāmezish-i-khāk '
' Bi par tā kungura aiwān-i-aflāk.'

Islām means to lay down the neck, to bow down. Theologically, it means to be obedient to the commandments that have been given through the prophets and the apostles. The prophets of God have earnest desire at death to die as Moslems and this is the best medium between God and his servants.

> Thou art the hand-nursed bold bird,
> That had its nest beyond this building,
> Why hast thou been a stranger to the nest,
> And like an owl, hast thou been an inhabitant of
>   the desert,
> Flap thy wings and feathers and clean them from
>   the dust,
> And fly up to the pinnacle of the tower of skies.

In opposition to the above-mentioned people, the bad tend more and more to this world and to the worldly desires. When a man does a work very often and is busy day and night in its performance, he obtains a practice in doing it. To mind worldly pursuits, to engage in plays and sports, to get absorbed in, and to be given to wickedness, to hypocrisy and insincerity hide the natural light in deep darkness. Their eagerness and covetousness towards this world increase. The older they get, the more their worldly desires increase. They are afraid even of the name of death. The idea of going to the next world is as hateful to them, as the thought of going to court is to a criminal. This is why, at the last moment, the happiness and rejoicing of the former people, and the sorrow and grief of the latter, come before them in the form of heaven and hell.

(6) After dying every man will have to give an account and to receive a separate treatment according to the purity or darkness of his spirit as the case may be. Those who are good and sincere and their souls are not overcome

with the darkness of animal desires, the angels of God come to open their knot and easily break the connection between their soul and the bodily cage. *Hattā izā jāa ahadakum-ul-mauto, tawaffatho, rusulunā, qul yatawaffā-kum ma-lak-ul-mautallazī wukkila bikum.* When death comes, our messengers draw forth your life; tell them that the angel of death, appointed to you, makes you die. When a curtain falls upon the external senses and they become useless, then similarly to the time he is asleep, there begins to appear the next world and its curiosities are revealed to him. Really he opens his eyes now, from the sleep of this world. As far as his eyes can reach, the angels and spirits, who had, according to his merit and rank, an intimacy with him, and he with them, come to receive him and are recognized as sitting before him. Their friendly and pleasing faces and the beauties of the next world are so agreeable to his heart that we are unable to describe them. Now they carry his soul in a sweet scented and glorious garment, to the superior world. According to his merit he gets his reception in the Court of the Great God and is permitted to take his abode in the blissful *Illīyīn* (a grade in heaven). There he meets his relatives and friends and passes his eternal life in every kind of rejoicing and happiness. After this he enjoys freedom of every kind. He sees his body, and the members of his family and his friends that they mourn for him and has full knowledge of all. He has also some connection with his dead body, whether it may be hung up in the air, or drowned in the river, or burnt in the fire, or buried in a pit. At any rate, in consequence of the connection of the soul with its body, which the Mahommedan religion expresses sometimes, in the phrase, *wa yūadu rūhuhū fī jasadihī* "and the soul is returned to its body" and sometimes with the expression *wa yaqudānihī* and make him sit; and sometimes with the words *fa yajlisānihī*

"then the angels get him seated" the angels who are appointed to give him blessing and ease, ask him questions about the unity of God and the mission of Mohamed, because salvation depends chiefly on the perfection of the theoretical power, for which the confession in both the unity and the mission is sufficient. Besides the belief, whatever improvements have been made by him, will enable him to obtain higher grades. When he confesses to believe in the unity of God and the mission of the prophet, before the angels, they allow him to go inside the *Illīyīn* where he enjoys a life of blessing and happiness for ever. This is the rule for persons who desire to be allowed to enter this holy city. But there are many exceptions to it, as the Moslem infants, the martyrs, the prophets and the saints. They enter it without the aforesaid confession. But to him who is an infidel and an idolator and is also guilty of committing evil deeds, appear the angels, with frowning looks, and his evil deeds in awful shapes. These fearful angels after taking out his life ·harshly and hatefully from his body, intend to carry it above, but the dark burden of his sinful nature, overcoming his pure nature, does not let him ascend the superior world. This condition of a sinner is indicated in the following verse. *Lā-tuftaho lahum abwāb-us-samāi, wa lā yad-khu lūna-l-jannata hatta yalij-al-jamalo fī samm-il-khiyāt.* "The doors of heavens will not open for the infidels and idolators to go up and to be admitted therein, so that a camel may enter the eye of a needle." Then the soul is thrown down towards the terrestrial world which is pointed out in the verse below. *Wa man-yushrik billāhi fa ka annamā kharra min-assamāi.* He who makes an associate to God is the one that is fallen as if from heaven. Now on account of the particular connection of body with its soul, the angels of purgatory ask him about the unity of God and the mission of Mohamed, but he gives either no answer or

a wrong one to them, whereupon he gets every sort of punishment till the day of resurrection. This warning is found in many traditions, and the place where the wicked receive their punishments is named *Sijjīn* which is as a jail for them.

Objection.—All such things seem to be as an outcome of imagination; because hundreds of carcases have been in graves, but none of them has been found to regain its soul. They appear just as insensible and lifeless as they were before. No sign of reward or punishment is seen about them. None is found living in any kind of bliss or prosperity within the gardens and the canals of heavens, nor houries nor servants are found sitting by them, nor grapes, nor apples, nor fruits of any kind appear there, nor are there any persons seen being beaten with red-hot iron-clubs, nor is any person beheld as burning in the lake of fire, nor are snakes or scorpions found biting the inmates of hell. The prophet of Arabia by such things frightened the uneducated of his country and brought them under control.

Answer.—We have already said that the soul is not a visible thing, nor the reward and punishment given to it are visible to the eyes. Therefore, it is not strange, if they cannot be seen. By the word *grave* we mean simply the spiritual world, the purgatory. The pit where the dead body is buried, is called the grave, for the connection above spoken of, else, there is neither the soul confined in it, nor reward nor punishment are given there. Surely there appear sometimes symptoms of the soul's reward and punishment upon the body,* a true example of which can

* This is why the bodies of prophets, of many saints, martyrs and of holy persons are found quite safe and unhurt during lapse of time. Without mummification or putting in embalmed conditions, their dead bodies, after hundreds of years, are found in their graves quite preserved from contamination.

be found in the person who may see in his dream, provisions of pain or pleasure, or may travel somewhere and many things may happen to him there, still, to him who beholds the dreamer's body as lying down in sleep, nothing of the dream is visible. But the dreamer while he is dreaming cannot think the events that pass upon his soul as false or without foundation. Never ! Surely the effect of the phenomena that take place in a dream, is also witnessed occasionally, on the body. One who gets a hurt in a dream, feels pain in his limbs after waking; or seeing himself in a dream as weeping, the tears are found flowing from his eyes. Such is the case with cohabitation. Only the blind or unwise can deny these facts.

(7) All who believe in the mission of prophets have faith in the retribution of souls, that the souls remain alive after death, that they keep in mind all the phenomena and events of the world, that their love towards their relatives does not cease, and that they do not migrate into some other bodies, for the purpose of retribution, which is called transmigration of souls. The holy Qoran says :—*Wa lā taqūlū li man yuqtalo fī sabīl Illāhi amwāt bal ahyāūn wa lākin la tashurūn.* Sūra Baqar (Cow) Kūk. 17. "Do not say that he is dead, who has been killed in the path of God, all such persons are alive, but you do not know." *Wa lā tahsabannallazīna qutilū fī subīl Illāhi amwātā ; bal ahyāūn inda Rabbihim yurzaqūna farihīna bi mā-ātāhum-Ullāho min fazlihī wa yastabshirūna billazīna lam yulhaqū bihim, min khalfihim, wa lā khaufun alaihim wa lā hum yahzanūn.* "Do not think that they are dead who have been killed in fighting for the defence of Islām. They are in the presence of their patron and are fed there, and are happy and joyful with what

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It is witnessed very often. In like manner, on the bodies of the wicked persons are seen signs of punishment. It is not strange, if the body be affected with the soul that takes its abode in it for years.

God has graciously bestowed upon them and are pleased to hear that their friends and relatives who are left behind them in this world and are not hitherto dead, are free from fear and sorrow.'' Sūra Al-i-Imrān, Rūk. 16. *Qīla-d-khul-iljannah, qāla yā laita qaumin ya lamūna, bimā gafara lī Rabbī, wa jaalanī min-al-mukramīn.* Sura Yāsīn, Rūk. 1. When one of the apostles of Jesus was killed by the people, he was ordered to enter heaven, which he did, and there he said what a good tiding would it be, had it been known to my nation that my Lord forgave me and made me as one of the favourites. ''*Alam yarau kam ahlaknā qablahum min-al-qurūni annahum ilaihim lā yarjiūm; wa in kull-ul-lammā jamīul-ladainā muhzarūn.* Sūra Yāsīn, Rūk. 1. ''Do they not know how many of the former nations, who did not return to them, have been destroyed by us. They all appear before us.'' The aforesaid verses prove the following things :—(1) That man after death, is not annihilated, as the materialists and some recent philosophers say.

(2) That the good receive every kind of blessing from God in the next world and are exceedingly happy and joyful there.

(3) That they feel sympathy and love for their worldly friends and relatives, about whom the merciful God comforts them to be kind and to show His favours to them.

(4) That they do not come back to this world again. *Wa min warāihim Burzakhun-ilāyaumi yaumi yabasūn.* That there is a cover before them, till the day of resurrection which they cannot pass to come back into the world. There are many other verses on this subject and the traditions of Mohamed (peace be on him) are full of detail about it. In the Gospel of Luke, Chap. 16, a statement of Christ (peace be on him) is given thus: There was a certain rich man who was clothed in purple and fine linen,

faring sumptuously every day. And a certain beggar named Lazarus was laid at his gate full of sores. And desiring to be fed with the crumbs that fell from the rich man's table; yea! the dogs came and licked his sores. And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom* and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments and seeth Abraham a far off, and Lazarus in his bosom. And he cried and said, father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue. For I am in anguish in this flame. But Abraham said, son! Thou in thy life time receivedst thy good things, and Lazarus in like manner evil things, but now he is here comforted and thou art in anguish. And besides all this, between us and thee there is a great gulf fixed, that they which would pass from hence to thee may not be able, and that none may cross over from thence to us. And he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment. But Abraham saith, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham, but if one go to them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

The aforesaid statements prove as follows:—

(1) Immediately after death and before resurrection every person is either in torments or in happiness, in pur-

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* Abraham has the same connection with the faithful as a father has with his children. This is why he is considered a patron of the faithful souls in the next world. To keep up the connection all the Moslems are ordered to send blessings also to Abraham in their prayers and in the recital of *darūas* (certain words of blessing for Mohamed, etc.)

gatory, because there was not the day of resurrection on the death of the rich person, but he had five brothers still left in the world and it was also an incident that had taken place prior to Christ. This is what we call in the language of the Mahommedan Law as *torment* or *blessing* of *the grave.* Whereupon some missionaries of little understanding, in pursuit of philosophers raise objection. (2) Both hell and heaven do exist now, because Lazarus was found in heaven and the rich person in Hades. (3) The next world has both physical blessings and torments, although this body made up of elements, might not be found there, because flame and water are spoken of here. In like manner we judge that there may be some other provisions for torments and happiness there. In the Gospels, we find also some description of drinking the grape-juice. Shall the inhabitants of heaven be contented with the juice only ? It is the same physical hell and heaven against which inexperienced Christians try to raise objections. (4) The rich person after he died, felt sympathy with his brothers, from which it is manifest, that the knowledge of worldy affairs and love does not cease even after death. (5) No person returns from there.

Yes ! It is proved like a miracle, that some souls have re-taken their old bodies. However, we cannot call it transmigration, because in it the soul passes from one body to another for retribution.

The Jews of the Sadducee Sect, the recent philosophers, the atheists, the materialists and the naturalists do not believe in the existence of an invisible being. Accordingly, they deny the continuance of the soul together with its happiness and torment after death ; but they cannot bring any arguments, in support apart from what they say about not believing in what they cannot find with the help of the senses. However a great body of the

recent philosophers is convinced of it. Ancient philosophers did believe that the soul never dies and that it receives either happiness or torment according to its actions. But they took the happiness and the satisfaction which one feels at his good knowledge and learning to be heaven, and they took the grief and shame which one feels at his base knowledge and mean faculties to be hades, and with regard to other blessings they have no belief as they hold the soul to be an absolute quantity.

The Hindus in general proclaim that the soul is immortal and that it obtains the result of its belief and practice; though in this visible world, according to its past belief and practice, it transmigrates from one body to another, takes new births and changes bodies. A bad man after dying appears in the body of a dog or a pig, so that it goes from the body of a man to that of another, to that of all the animals and also to that of all the vegetables. Now, let those who do not use flesh and consider it a sin to kill animals, tell us whether if the vegetables are also the same as men, does it not mean that, to eat vegetables, is just the same thing as to eat men? And if breaking or cutting the vegetables is not as bad as the killing of animals, then what else is it? If they do not know or believe all of them to be so, then how do they come to know that some of them are so.

Transmigration.

It can be proved neither logically nor with the help of inspired writings. It is purely a vain idea of the pandits which has been handed down to posterity on the falsehood of which the following arguments can be based.

First Argument.—When it is proved that all the universe whether it be material, angelic, or spiritual, is altogether changeable and nothing of it can partake the quality of eternity, then we say when for the first time, the soul was

united to the body and man came to appear in this visible world, of what past belief and practice was pain or pleasure, the result of which he feels and the beauty, riches and prosperity which he obtained ? In answer to this objection the pandits will have to say that it is of nothing past, because prior to his first birth he had shown no conduct, nor had any belief. If we acknowledge for a short time that the souls are eternal as the Hindus believe, though without a reasonable proof, then it is clear that all things that are made of elements are undoubtedly changeable, and it is also apparent that they are not the result of creed or character of former births. Therefore it is clear that the transmigration which was to be the result of creed and character of the former birth, is false.

Second Argument.—The Hindus also believe that this world is a place of actions and this is why the Aryan Hindus convert other nations to their religion, declare that salvation (muksh) is obtained by observing the Vedas, order their people to do good (whatever that may be according to their creeds) and hold that man has power to do good or evil. Now, if this world, which is a place of actions, be the place of retribution, then it cannot be called as a place of actions, because being caught in punishment, he will not have time to do good, and for what reason will he forsake or ought he to forsake the luxuries and pleasures of this life, the intoxicating liquors, the roasted meat, etc., that are the heaven of this world. When a man with his own will and power, is able to do good or evil, why should he not be rewarded or punished for them ? He surely does. He dies by taking poison, he gets better by using antidote, receives punishment for theft and murder, finds profit in trade and when he tills soils and sows the seed, he eats the product thereof. To call all these things as rewards or punishments for former actions is against experience, and

is evidently false. Therefore to call the pleasure or pain that man feels, the effect of former birth, is erroneous.

Third Argument.—The Hindus believe God to be merciful and beneficent and they call Him *Dayālū*, very liberal. But if all the pain and pleasure, torment and happiness and what is in him as perfection and goodness, be the result of his former actions, then what good has God done him and what kind of mercy and beneficency has He shown man? First of all, according to the Hindu belief, God is not the Creator of his soul, for, if they hold it to be so, then it becomes changeable. In addition to it, if the blessing and riches which he possesses may not belong to God, then how can He be considered as merciful and beneficent? Again, it is quite consistent with the mercy of God, that if a man be ashamed of his bad conduct and repent of it, He, out of His mercy and compassion, may grant him pardon. But if transmigration be considered as true, it would be impossible for God to grant such pardon. So we are at a loss to know of what use this imaginary God is who can neither give us, nor take from us, anything, nor can he remove our sorrows and calamities, nor does our repenting before Him benefit us. There are men involved in various difficulties and troubles, and in this world of action they pray night and day to get rid of them, but *Iswar* can do no good to them.

We do not know how it is that the Aryan Hindus raise objections to the Mohamedan and Christian Creed and say that they will burn and weep in hell and will not be able to get out of it, though the world beyond this is a place of retribution and not of actions.

Fourth Argument.—If this world is also a place of creed and conduct, then, whatever man may get as reward or punishment, he ought to know that it is the result of a certain birth, creed or conduct, that he may, in future, avoid evil deeds and try to do good, although he may not

remember even the prior genus or species of creature to which he belonged in his former birth, or the house or locality in which he was born.

We are therefore obliged to bring the—

Fifth Argument and to suppose that the heaven of the Aryan Hindus is some ignominious locality or brothel, because the evil, the rich people of wicked characters do and the licentious life they lead is the result of their former birth and the fruit of their good conduct which is really their heaven in this world. Not to take notice of and to laugh at the heaven of the Mohamedans is not a wise policy on the part of the Hindus.

Sixth Argument.—The doctrine of transmigration prevents man from enjoying spiritual blessings, the principal part of which is a true knowledge of God, all of which knowledge that he acquired in his former birth, he loses in his next generation, because when he has no remembrance of his previous birth, how will he be able to have recognition of the knowledge he gained in the recent one? Having appeared in the recent birth he got kingdom, wealth and luxuries, etc., as the result and reward of his former good knowledge and creed, and the fruit of his sincere conduct and devotion, in consequence of which he gave himself up to sensual pleasures and a licentious life and turned out to be worse than the animals. Therefore the inevitable conclusion is that, in the future birth he should get hell, in place of heaven; and to be degraded after progress, is to have him upside down. There are many other arguments in refutation of the aforesaid subject, but we do not take them into account for fear of lengthening the matter too much.

(8) The condition of spirits and their abode in the next world are varied according to their capacities. Some souls, after death, do not tend towards this lower world at

all. They happily and delightfully engage themselves in the spiritual world. Others have some inclination towards this world. Again, this inclination is of different grades. Some feel it to a great extent, so that they inform us of their worldly affairs, teach us scientific truths and knowledge, and let us know coming events sometimes through dreams, sometimes through the meditations of meditators and at other times themselves appearing in body, but this last case happens very seldom. To pray for the needy person, to be grieved at his grief, and to take part in his sorrow is a proof of the aforesaid inclination. Our good predecessors have mentioned many incidents of this nature about martyrs. Christians unanimously agree that Christ, after his death, appeared openly before his disciples and his mother and also conversed with them as it is plainly given in the recent Gospels. In like manner, evil spirits, who receiving their punishments in hell and which punishment differs in proportion to their sin, are sometimes seen by people. Some genuine traditions prove that the murdered infidels of Badr were seen in torments by some disciples of Mohamed (peace be on him). Sometimes it happened that evil spirits and demons get control over people and teach them, in the name of great persons, the tenets of idolatry, examples of which are not wanting among many nations. The uneducated Mohamedans in consequence of their contact with such nations have also been affected by them. For example, in some places on a Saiyid's shelf wreaths of flowers are hung, candles burnt every Thursday and petitions made with hopes of their being granted, and at other places near the graves of conspicuous persons, hundreds of idolatrous demonstrations are made; offerings and sacrifices are made to them, and different kinds of help sought from them.

Sometimes this connection gradually lessens and advances proportionately towards the next world. It is a

strange divine secret. Pure-hearted persons of this world, owing to their inward purity and light, visit spirits and souls and receive gifts and blessings from them. The souls also meet one another. For them, as far as their sight goes, there are pleasant gardens with such buildings and furnitures in them as the eye never saw, the ear never heard nor the mind considered. The souls themselves, according to their respective grades, are respected there. The souls of infidels and sinners are kept in narrow and dark dungeons. Hot-piercing winds, excessive thirst and other torments of gehinna are felt by them there.

(9) The place of just retribution is the next world, where nothing of actions is to be found. The place of actions is this world, but occasionally we find here, also, some rewards or punishments for our actions as it is stated in many verses of the Qoran and in the correct traditions of Mohamed and is also witnessed. *Wa la qad ātainā ajrahū fid-dunyā wa innahū fil āKhirati laminas-swālihīn.* "And surely we have given Abraham his reward in this world and also in the next ; he will be one of the best persons.'' However, it is wrong to consider that the calamity which befalls an infidel is sufficient to redeem him in the next world. Nay ! it is a part of what he will have to bear there. Surely, what befalls the good owing to their natural weakness and sin serves the purpose of an atonement for their failures. To bear them patiently and to resign himself to the will of God causes him to ascend to higher grades. This is why the good are guarded against the luxuries and negligence, the same as a kind physician prevents his patient from the use of things that are injurious to health. To consider this as punishment for one's action and the wrath of God is just the same as an ignorant child or a patient calling the precautions of a physician to be hard.

The time of retribution begins immediately after death which is a middle state between this and the next world and

is for this reason called purgatory. There we find slight signs of this world also. The worship and devotion and the time given to man, in this world, appear to him as troublesome there, but tasteful and rejoicing. For this reason the pure souls of the prophets and saints are seen as offering their prayers and reciting the names of God. A tradition gives the prophet Mohamed as stating :—"I saw Moses at a time he was offering his prayers." The practice of communion with God and of mentioning His holiness, goes with them to the next world, where it becomes the means of excessive delight and happiness to them. They leave behind the good works of this world and the charities and alms that are given after their name, by the people, are added also to the works they did in their life-time. With regard to souls, the superstitious public have also invented hundreds of vain theories and the careless narrators have shown them as coming down from the prophet, his disciples and the members of his family, for which reason many simple persons put their trust in them and consider such vain superstition as devotion and the cause of their happiness* and blessings in both the worlds.

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* For instance, they provide beautiful women for the Martyrs of Karbala, and the flag-bearer Abbas, that they may use them as their wives. Or what was among bodily dainties, agreeable to the dead, is laid in a certain place that it may reach the dead by the power of God's word. In some places, people put before the grave of a dead person a huq-qa (Indian pipe) which was agreeable to him in his life-time with the belief that the soul which is confined in the grave, will come out and smoke it, or sing songs and play on musical instruments and make prostitutes dance before the grave as if the soul of the dead shut up in it still uses worldly things, as he had done in his life-time. On every Thursday some persons cook *khir*, rice with milk, and put it for the dead. They have heard from some one that the souls of the dead come to their houses every Thursday and also on Shab-i-Burāt and stand in some corner of the door, waiting to see what they will be fed with by the members of their household. This is why on *Shab-i-Burāt* (night of shares) they use fire-works, so that the dead may flee. They do many other useless things which are considered by the uneducated as their religion and which they have learnt from the Jews, Magicians and Christians, and in India, a good deal from the Hindus.

Conclusion.

The Qoran and the correct traditions describe abundantly the state and conditions of the soul. Now, the revelation of this verse (*qul-ir-rūho min amri Rabbī wa mā ūtītum min al-ilmi illā qalīlā.* "Tell them that the soul is come by the order of God, *i.e.*, it is not from the beginning. You have very little knowledge about it. What you say about it as your opinion, is not satisfactory)" at the question of a foolish Jew, who, while busy in reaping his corn, saw the prophet passing by and stood up immediately to examine him, concerning the nature of the soul, does not prove that the Qoran refuses to describe the soul and he who understands it to be so, has not read it where much has been said about the soul as we have shown by reference to those verses.

SECTION IX.

Resurrection and the Next World.

The heaven and hell spoken of in the sacred writings of the prophets about which the good writings and warnings are given by God's messengers, and the explanatory accounts and remarks abundantly found in the Qoran and the traditions, are also outside the visible universe, just as souls, angels and other innumerable creatures are beyond it. To seek it, therefore, in the visible universe and to consider it as situated in the narrow plain that lies between the skies and the earth, is surely narrow-mindedness, because while its breadth is more than the earth and the skies combined, how can we know its length, and while it is beyond the visible universe, it is not wonderful if we are unable to see it with our eyes. When the skies surround the visible world, it is necessarily beyond them. Therefore, to call heaven as situated above the skies and outside of them is to fix an exact locality for it. And if it is not one of those

that are visible, then all things that are found therein, the canals, the gardens, the fruits, the houris, the buildings of gold and silver with domes of ruby, diamond and pearls, the thrones studded with precious stones, the carpets, the fine silken cloths, the stately trees with long shadows standing on either side of the crystal canals, with flowers and fruits of various colours, with different sorts of sweet-singing birds, where cataracts and waterfalls make strangely beautiful scenes, where for hundreds of miles nothing but red tulips are seen, where autumn or decay never appears, where old age never comes after youth, where there is neither disease nor death, where sorrow or grief cannot pass even the walls of its compound, where there is beauty from head to foot. All the things found therein are made neither of elements nor of matter. Therefore, they are free from decay and ruin. To compare them with the things of this world is not correct. But it is all right to say about the instruments of perceiving these visible objects that the eyes have not seen them, and the ears have not heard of them, nor do they come within the limit of human comprehension which is unable to pass beyond visible objects. *Falā taalamo nafsun mā ukhfiya la hum min qurrati aayun; jazā am bi mā kānū yamalūn.* (Sura Sijda.) Our prophet says that the great God informs us : "I have prepared for my good people the gifts and blessings which no eye has ever seen, no ear has ever heard and which have never entered human thought.

In like manner, hell does not belong to the things of the visible universe. The fire thereof, concerning which it is said in the Qoran :—"It is God-lighted fire that peeps the hearts." *Nār Ullāh-il-mūqadatullati tattalio alalafidah*—not only it burns the body, but also the hearts, the narrow deep and dark pits full of fire, closed at their narrow opening but wide and deep underneath, where there is fire and smoke and poisonous things as snakes and scorpions at the

thought of which the heart shrinks, the body trembles, all these things in hell are invisible and are therefore durable and strong.

All that happens in the spiritual world is described in the language of the Mohamedan Law, according to the feelings of persons and the capacity of their understandings. An example of dream is sufficient to explain the gifts and blessings of the spiritual world. In a dream when the eyes and the ears are closed we see wide plains with gardens and canals and beautiful women, etc., eat, drink and get pleased with our sexes, take rides over horses and put on fine garments, and before we wake, we consider every good or bad thing, sorrow or joy of that state to be actual. Suppose, if we would remain in that condition for thousands of years we would not call it a dream or fancy. We begin to call it so after waking. Now, my readers, consider who exeperienced the dream ? Surely the soul did, who taking a bodily form enjoyed every kind of pleasure. Still, his present body, limbs and senses, were motionless and did nothing. Again, it is plain that the state of dream differs from what we have in waking hours. The first state should be considered as a world different from the latter world. Wherever, in this world you go, seeking either to the east or west, upward, or downward, you will find no name or sign of that dream in this world. According to this we ought to judge about heaven, hell and the supernatural world. Again, as one by one we go to sleep, in the night, so we, with our relatives, friends and foes, gradually go to rest in the sleep of death. As in the midnight absolute calmness prevails and no one knows anything about his wealth or has any knowledge of his wife and children, so very nearly the same thing happens after death. Those who do not think of death nor of what will happen to them after it, ought to consider the state of sleeping. Both are very similar to each other, and for this reason are represented for each other.

One of the many references is :—" *man baasanā min marqadinā* "—who waked us from our sleep." Here death is described as sleep—*Alhamdo lil lāhillazī ahyānā bāda amātanā wa ilaih-in-nu shūr.* This prayer is given in a tradition and it is recited immediately after waking; it means "all praises to Him who gave us life after death and we will have to turn again towards Him." Here, sleep is represented as death.

Every man according to his character and belief goes, after death, to heaven or hell, which are of different grades wherein torments and blessings, punishments and rewards do also differ. The good souls that have slight marks of the visible world still attached to themselves, have to live for some time, in the lower grades of heavens, but in proportion to the removal of the aforesaid marks, they are promoted to higher grades. Those who carry nothing of these inferior marks, such as martyrs, saints and prophets (peace be on them) reach higher grades immediately after death.

The punishments given to sinners are of several kinds. Those who are perfect in their theoretical powers and are treated as faithful, are quite free from hell. Yes such persons will have to bear punishments according to their shortcomings in their conducts, if they have not repented of them. There are some for whom the calamities of this world, even the agonies of death, serve as an expiation or an atonement for their sins and they leave this world in a state of sanctity and purification. There are others, who carry with them the effects of sin after being burnt, in proportion to their sinfulness in the fire of *gehinna*, enter heaven. Sometimes God shows His mercy by granting pardon to the sinful through the efficacy of the people's prayers and alms or through the intercession of spiritual dignitaries or on account of the sinner's love or intimacy towards them. Sometimes it happens that God shows His mercy towards

the sinners and grants them pardon, without the aforesaid mediums. But those who have spoiled their theoretical powers, and marred their beliefs with infidelity, idolatry and hypocracy will burn in hell for ever, because their beliefs will, in nowise, leave them. Man is at liberty to give up his conduct, but not his knowledge and belief.

Again, the blessings of heaven and the torments of hell are common, whether they be in purgatory or after resurrection. People have beliefs and conducts which appear before them in appropriate shapes and forms. Their divine knowledge and good works appear in the forms of canals, fruits and beautiful associates. Their fire of unlawful lusts, their burning flames of envy and covetousness, their cruelties and persecutions, their miserliness and hard-heartedness, all come before them in the forms of *gehinna's fire* as snakes and scorpions in narrow and dark buildings.

It is astonishing how the objects of the invisible world appear before us day and night in this world in paritcular shapes and forms. Bad conducts, enemies, famine, pestilences, pauperism and diseases are looked upon as a great evil and are therefore deprecated by the people. Whereas, good conduct, fortune, fame and honour are looked upon as blessings and happiness, and are thereby appreciated by them.

All the aforesaid quantities and qualities of the visible world, taking different forms and shapes in the spiritual world, appear before us for a time, and afterwards, putting aside the bodily forms above referred to, turn back to the place whence they came. Resurrection, or the last day, is also a name of complete mortality of this world, whose time is known to the all-knowing God alone. At first some signs foretold by our prophet will come to appear, then it will begin with the sound of a trumpet, the luminaries of

heaven will knock against each other, seas, rivers and mountains will break up to pieces by earthquakes. Nothing of the visible universe, neither the sky nor the earth, will remain. All these things will reappear in a better and more delicate existence which is called the resurrection. Every man and animal will be confined in his old shape which will be quite distinct from the recent elementary body. That day, a new sky and a new earth will come to existence, a court of justice will be established. Beliefs and conducts will be measured and shown to the people. This is represented by the word *mīzān*, reckoning, measurement, a pair of scales. Every person according to his belief and conduct will enter either heaven or hell. Mohamed, our mediator, will intercede for us. This intercession of his, will appear as God's mercy. All this is mentioned in so many places in the Qoran that we need not refer to the verses. A tradition of Mohamed (peace be on his soul) also tells a good deal about all this in detail. It must be borne in mind that it is He alone who does exist in reality. It is the boundless oceans of His existence that undulatingly brings His creatures at last into the visible world. The same undulatory movement turns gradually to the same side again whence it commenced and will one day bring all beings thither, *i.e.*, to the spiritual world. This process is also going on in every-day life. This exhibition of the ocean of His existence, namely, this process, can be seen only by those who have been gifted by God with spiritual sight. *Minhul ibtidāo wa minhul intihā.* The commencement of everything is from Him and the end is also towards Him. The verse from Holy Qoran, *kullun ilainā rājiūn*—All are turning towards us, means the same thing.

Alam-i-Barzakh.—The middle world, purgatory, is the beginning of the spiritual world. As those who return from here pass this place from their first stage, so when they come into visible world from the unknown one, they stop

here, after which they appear in this world. For this reason, those who are purely spiritual, become acquainted with the changes and phenomena that are still found in the spiritual world, *i.e.*, such spiritual-minded people know the changes and phenomena of the next world previous to their appearance here. The prophecies of the prophets are based upon the fore-sight of the hidden world. The all-knowing and the all-wise God informs them of all this beforehand. It is not, however, in their power, at all times, to see things that are to come, because they are in human body which acts upon them like a dark curtain that prevents them from spiritual recognition. Sādī, the great philosopher of Shīrāz, gives this secret in a couplet thus :—

Gahe bar tārum i-aalā nishīnam.
Gahe bar pusht i-pāe khud na bīnam.
Sometimes I sit upon the highest turret (of heaven).
Sometimes I do not see what happens to my feet.

Human Salvation.

In proportion to his soul's purity, man has connection with the Holy person of God who is a pure light and is His real rest and pleasure at which a hint is given in the following verse.

Fi maqadi sidqin inda malīkin muqtadir. "In place of righteousness in the association of the powerful master." There are two things indicated here. (1) The place of righteousness, which in other words is called heaven. (2) In *association with the powerful king.* It is quite manifest from this that the real salvation is union with God, and heaven is the place where this union is to take place, but both have the same connection with each other, the same as a relative has with its correlative.* He who will enter

* In the language of some Sufee we find that they are careless of heaven or hell. Their object is really to seek union with the Holy being which every good person ought to do. It does not mean that they hate heaven or do not fear hell, because heaven is the scene of God's mercy and hell, of

this place will have the association, and he who would have the association, must have it in the aforesaid place. It is the only place where a lover meets his beloved. *Wujūhun yaumaizin nāziratun, ilā Rabbihā nāzwirah.* "Some faces that day will be blooming with freshness at the sight of their master." Now to raise objections against the Islamic salvation and to say that it is confined to bodily pleasures, to houris, palaces, gardens, and canals, is pure ignorance of, or bigotry against, the Mohamedan religion. Surely, Islām does not teach that mankind are parts of God's body, which being separate from Him are made into human beings and will turn again to join the same, which is called in the language of the Hindu religion the final deliverance or salvation of men from bodily existence. This kind of salvation proves the Holy God as made up of parts and is an object of changes, dependence and composition which means that His divinity is defective. "The Holy God stands far above what the unjust people make Him out to be." *Taāl-Allāho ammā yaqūl-uz-zālimūna ul-uwwan kabīran.*

SECTION X.

Prophets and Inspiration.

We have shown above that human knowledge is insufficient to find out spiritual truths without the gift of God and obtaining freedom from superstition. It is quite

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His wrath. Heaven is a place where people see God and associate with Him; and hell is the dungeon where persons are kept aloof from God and are objects of his wrath. It is far from the nature of Sufee to hate His mercy, to dislike the blessings of His company, to disregard His wrath or to be fearless of His ill-will. If a Sufee of a different nature be found, he will be considered as deficient in his knowledge of God or a man of confused brain. Yes! there are some hypocrites among them who talk such nonsense. They put on the garb of Sufeeism for bread and butter and wander about to enjoy worldly pleasures, to make money and all that which is their real object and is also their god.

impossible for man to gain per ection in his virtues or to go on in paths of righteousness and devotion without the help of such persons, or to make progress in morality and good qualities. Because, on an adverse supposition, if some one might gain perfection in his spiritual knowledge, he cannot get comforted, unless he is certain of his freedom from sin in his knowledge, or unless people's hearts be attracted towards him and spiritual influence be a guide to the souls and a leader to the people, towards spiritual perfection, mere verbosity, eloquence and truth-speaking will not do.

The merciful and the beneficent God, through whose mercy nothing is deprived of its limited power and perfection and who is kind to man without restraint, as it appears from his construction and circumstances, has created persons to reform his spiritual and eternal life and worldly civilization who, with regard to their shape and body, belong to mankind and are descended from Adam, but with respect to their spiritual perfections belong to angels and in some respect even greater than angels. Such persons are the extract or true examples of mankind and are the fountains of human perfection. Their revelation reaches up beyond the limit of human knowledge and revelation. They can see physical and spiritual things in their original state. They can sway the hearts of peoples ; their injunctions and preachings bring everyone to the right path, on condition that he has a natural capacity to accept them. Their stillness, calmness, their looks, their company are better than elixir, to create spiritual perfections in man. Their enlightenment (civilization), their condition and their conduct are true measurement of God's Nature. Whosoever does not come up to their standard is surely wrong. In proportion to the divergence from the aforesaid standard, there lies a mistake in, and a difference from, the true path. Where the darkness of animal desires covers man's spiritual nature and continual gloom prevents him from discovering

the light of truth, there, the sacred persons with torches in hand, guide the people. These persons are like the sun that illuminates the world, and removes all kinds of darkness from it. Such persons are styled *nabī* (prophet) and *rasūl* (apostle) by peoples of heavenly religions, the plurals of which are *ambīyā* and *rusul* respectively. In every civilized country they have a separate name or title for them. The Hindus call them *Mahārāshī* and *Mahātma* and the English prophet and apostle.

From the time God started the series of the human race, He has also sent down prophets to prepare and improve mankind for both the worlds. They, with the above-described qualifications, have been created from amongst their own genus. In the lapse of thousands of years, when human civilization, manners and customs, imaginations and inclinations turned to evil and reached such a state of corruption as to induce them to think that whatsoever of the new things for the good or evil of man might appear, must be a part and parcel of the old principles, the Great God thought it proper to end the series of prophets with Muhamed who is the head of all prophets for removing the troubles that generally arise at the change of a prophet. Because this kind of revolution often causes greater interference and confusion in the world's arrangements than that of an empire. To forsake old and time-honored beliefs and customs is harder from man than giving up wealth and property, family, relatives, and friends. Therefore he draws the sword and fights bloody battles. It was for this reason desirable to finish the office, which God, out of mercy, and compassion upon man, did it in the person of Muhamed (peace be upon his soul) the greatest of all. (1) As the prophets of God were men, they participated all properties and qualifications that belong to their genus. Eating, drinking, sleeping, waking, enjoying the pleasures of the senses, feeling pain and troubles with things that are opposed

to them, having wife and children, and dealing in matters of sale and purchase, were found as much in them as in others with the difference that they had all these qualities as submissive to their enlightenment and spirituality. They were as much pleased with cold water in the summer, with rich and savoury food when hungry as others were, with the necessary difference, that while an ordinary man accommodates fresh force in his animal passions with them, the sacred order, with them, obtains a closer approach to God. They thanked God for His gifts, considered them as prepared with the blessed hand of the heavenly master and felt spiritual happiness with them and a greater attraction for Him. Their animal desires were obedient to them and were coloured with spiritual tinges in opposition to other people. It is, therefore, said by our prophet that every person has within himself, a satan who tempts him towards evil, but my satan is subservient to me which indicates that his animal passions were made obedient to him by God.

The human nature in prophets is an inferior part of their construction, which is a connecting-link between them and other mankind, and is necessary for the guidance of people. This is why angels were not appointed to this office. Although uneducated persons and the infidels who are unacquainted with this secret, raised the objection, in opposition to the prophets that if God had to send some one for leading the people, how is it that He did not select him from amongst the angels.

In like manner, the angelic nature is a superior part of the prophets' construction, for which reason they had angelic characteristics, within themselves. They had communion with the holy person of God and have conversed with Him and were able to see Him through the luminous curtain. When they were overpowered with such a spiritual state of mind, they were able to know the secrets of the next world and to see with their own eyes the spiritual

creatures therein, which is very hard for others to see, even after a great many austerities. These prophets were able sometimes to see Gabriel, etc., of the order of cherubim, in their original shapes and sometimes in bodies they had to take after the divine directions. They had power to distinguish between Gabriel and other angels together with those of the spiritual creatures, just as we do, between the things that we see with our own eyes, even greater than that. In such an angelic state, they were able to perform supernatural works that are beyond the usual powers of man and are called miracles in the language of religion. In this condition they conversed with the Almighty and the Holy God, sometimes through Gabriel the Amīn who is styled, also Nāmūsi-Akbar and the Holy Ghost, and at other times without any medium. Again, in this state both waking and sleeping were equal to them. This is called inspiration and *wahī*. *Wahī* is a superior kind of inspiration in which both words and meanings are inspired. Although all creatures, particularly man, who is a rational being and more particularly spiritual-minded persons who have controlled their animal desires, receive inspirations continually. However, no man except prophets, is free from superstition and sin. As they are free from sin, in their practical power, their animal nature cannot overpower them to such an extent as to make them commit sin, so they are free from defect or sin in their theoretical power. Their revelations and inspirations are free from all kinds of error. *Wa mā zāg-al-basaro wa mā tagā.* The inspiration of the saints and of the (*siddiqīn* the righteous) cannot be of such a high nature. It is, therefore, their duty to obey prophets' inspiration and to acquire all their perfections from those of the prophets which in imitation to them, can be had, according to the abilities and natural fitness of the followers. In proportion to the distinction of their revelations from those of their prophet, will be considered

their shortcomings. However, by saying that their inspirations or revelations are not free from error, it is not meant that they inevitably make mistakes or errors in them or that their revelations or inspirations are not genuine at all.

Discussions.

(1.) God grants his prophets the power of working miracles, *i.e.*, acts or events that are beyond the ordinary laws of nature in order to prove the truth of the prophets' mission.

Let it be borne in mind that the supernatural acts or events that happen through a prophet are said to be miracles (*muajizas*), if through a follower who feels the light of his prophet's teachings, within himself, are called *karāmāt* (wonders). The latter kind is also considered as the miracle of his prophet, because it is a perfect proof of the truth of his prophet's teachings; and if such acts or events came to pass through the prophet himself previous to his appointment, they are called *irhās;* and if such acts be done by the hand of the ordinary followers of the prophets, they are said to be *maūnat;* and if by heathens, although such people do not and cannot work them; but apparently not based upon the ordinary course of things can be considered as supernatural are called *istidrāj*—wonders worked by heathens. There is a great difference between miracles and *istidrāj*. Although apparently both kinds of acts look as wonderful to the public as crystal and diamond. Yet, the nature of both is different from each other, which only a jeweller can unhesitatingly recognize, while to the common person both appear alike. Therefore, in order to protect the ordinary person from mistake, nature has made a distinction between them. (1) The conduct of a false prophet being far from godliness, truth and morality and based upon hypocrisy, selfishness and sensuality are known by the

clear-minded persons as of evil and dark nature, nothing of the spiritual light can be acquired from the fellowship of such a prophet.

(2.) By working wonders he cannot claim himself to be a prophet, although apparently it is possible for him to do so. But nature prevents them from laying such a claim, if he dare do so, he will be insulted and disgraced very soon, either by being killed or being made a laughing-stock of others. In Deuteronomy, Chap. 18, and in the following verse of the Holy Qorān some mention is made about it thus :—*Wa lau taqawwala alainā bazal aqāwīlī, la akhaznā minho bil yamīni, summa la qatāna minhul watīn.* "If he (Muhammad) had fabricated any part of these statements concerning us, verily we had taken him by the right hand and had cut in sunder the vein of his throat, neither would we have withheld any of you from chastising him." So it happens up to the present time with the false prophet.

Miracles.—There are two sorts of miracles ; *one* is that which is based upon means of the visible world and may be recognised with senses, as to heal a leper or a blind man or with a little water or a slight quantity of food not sufficient for a man, to satisfy hundreds of men and animals. Again, it is common whether the spiritual influence (miracle) might affect a thing of the earth or of heaven, as to split the moon with the movement of a finger. These sorts of miracles are profitable to those who like outward signs and have little to do with its inward meaning. *Second* is that which makes immense changes in human nature and feelings. The miracles under this head are stronger than and superior to the first class, for several reasons as specified below :—

First.—Because heathens occasionally work wonders similar to the former kind and surprise people with enchantments, etc., whereas the miracles belonging to the second class stand far above their reach, for instance, a hard-hearted heathen of bad conduct, of licentious and idolatrous

habits, full of worldly temptations, may turn divine, spiritual-minded, pious and merciful persons and the seeker after the next world in company of a prophet into evil ones.

Second.—As prophets are raised for the guidance of mankind and for correcting their morals and spiritual knowledge, the miracles are not a chief part of their mission; they are shown simply to testify to the fact that such prophets are commissioned by God. The truth of their mission does not depend upon them. It is possible that some prophets might not have shown a single miracle, and some saints a wonder in their life-time. Again the prophet who, during his ministry might have made a surprising change that was made through him among the people, stands far superior to him who has not effected any of the aforesaid magical changes and whose circle of wonders might be limited only to the world of senses.

Third.—It is possible for a heretic to raise objections to the former but not to the latter.

Fourth.—The miracles of the first class, in contradistinction to the second, are shown to the uneducated, blind-hearted persons who have nothing or very little, of the spiritual capacity. Therefore, these persons after believing in the prophets' mission do not make much progress in spiritual perfections, and even after making a slight advance are soon degraded. Many prophets were chiefly granted the power of working miracles of the first class while Mohamed, the last of the prophets, was commissioned chiefly with the latter class and to a small extent with the former also. The latter kind is expressed in the language of the Qorān more particularly with the word *signs*.

(2.) Are the actions that are called supernatural against the laws of nature? A number of recent philosophers consider them to be impossible and think that the traditions that describe such things are mere exaggerations of the

traditionists. Some of these philosophers who nominally belong to a religion, interpret them into meanings which have no connection with the letters.

They say that it is a common law of nature, experienced in every day-life that all things are connected with the series of cause and effect. We quench our thirst with water and never with dust. Men can cross water by swimming or with the help of vessels, and cannot pass beyond it like they do on dry land. Light bodies or birds can fly up in the air. It never happens that men, cows and buffaloes can do so, without the help of some artificial means. The law of nature is the law of God about which it is said in the Qorān *Fitrat Allāhillatī fatarannāsa alaihā.* "It is the nature of God upon which man has been created, in which there can be no change." It is also said in a tradition "believe in it if you hear that a mountain is driven away from its place, but do not believe it to be true, if you hear that once nature is changed." It is a well-known proverb *Jabal gardad jibillat bar na gardad.* "A mountain shrinks from its place, but nature does not." How can we break the strong principle with the traditions that are liable to superstition, decrease and increase, mistakes and errors ? If the affairs of this world be based upon such superstitions and imaginations, all the arrangements might be upset....Would you not consider him to be a lunatic who says he witnesses thousands of elephants and horses, armies and artilleries as going in the air, behold ! there they go ? But you cannot see them at all. The mad often converse with their imaginary beings. Sometimes they fight with them, sometimes love them, sometimes get up to beat them ; sometimes laugh at them and at other times weep over them.

But those who are called prophets or apostles are really good and sanctified men in whom a strong and deep-rooted *malika* power for benevolence and reformation for communities and nations is found and which is their prophetic mis-

sion and apostolic office. This power in them, like a water-spout, bursts forth from and reverts to them. From them it rises and to them it turns back. The same is their inspiration and revelation. It appears to them in body just as the mad person looks at his thoughts in images. The same is their Gabriel or the great angel, to which persons having no knowledge of its minuteness and its reality, point out as medium of inspiration, or the agent through whom God gives his commandments to his prophets. Although there does not exist such an agency and those who are termed as angels are originally the attributes of God or natures of bodies, which they represent in different ways. People far from having correct knowledge of things' nature consider them as truly luminous and beautiful persons, sometimes in the shape of men and sometimes in that of women. In like manner the evil spirits are man's animal propensities which the pophets express in language unknown to the people of letters. Heaven and hell are names of happiness and sorrow that have their recourse to man's good or evil actions according to the law of nature. In order to encourage the savage Arabs, heaven is identified with garden, houries, palaces, canals and fruits, and to frighten them, hell is represented with fire, fetters, and *zaqqūm*, the prickly plant of hell. This world with respect to one's reward for his good actions is heaven, and with regard to one's punishment for his evil deeds, is hell. The soul neither remains after death, nor it receives a reward or punishment. The sacred persons, I mean the prophets, describe all such things either to incite the people to do good or to frighten them from doing evil, which on account of their good intention cannot be counted as falsehood on their part. A miracle is nothing but a sincere love and faithfulness of the followers towards their prophets. The jugglers play thousands of tricks daily which are seen in every-day life, a magician plants a mango tree before his spectators

and instantly makes them eat of its fruit. Is it then a real tree that bears fruits? It is through the experience of the professional juggler and magician that a change in the public mind is created. What wonder then if prophets were accustomed to do so. It is the sum-total of all their statements upon which the founders of such a school, together with his followers boast and which, in their estimation, is true Islām.

A brief answer to all the aforesaid Objections is as follows.

When we have already proved with strong arguments the existence of the spiritual world and its creatures, the great God with His attributes, the angels, the genii and other creatures of like nature, the soul and its knowledge, the real nature of man, the characteristics of spiritual beings, with their knowledge, understanding and power, and have also refuted the general argument that what is invisible with senses cannot and does not exist, then what necessity arises for doubt and narrow-mindedness or what argument can be based upon these vain thoughts. An explanatory answer to the above-mentioned objections is as follows :—

The law of nature is not that which we confine to witnessing or what we prove with the argument that we are continually coming down to see it, because the man whose knowledge cannot extend beyond the visible things, cannot claim to know the law of nature, with respect to invisible things. What he has been seeing, is limited merely to his life-time and what else is known to him, he will have to establish through tradition, but the series of traditions cannot be relied upon, according to his own statements. Is it, then, possible that a few days of his life might restrain or comprehend all nature? We cannot understand it.

If we suppose for a short time that since the creation of man whatever he has seen and heard is given in a book that has been handed down to us as quite free from change and abrogation and is committed to memory, then the conclusion that can be drawn will be simply this, that he has an experience of thousands of years, the number of which years does not exceed 6,000, according to the believers in the inspired religion. Then how can such a limited experience include events that have taken place after 20 or 24 thousand years ? Perhaps some one may say that all the unseen and unheard of events have been conceived and based upon a number of experience. It is clear that such a conception or supposition will have no weight before philosophers or learned men. How is it that our opponents came to believe that it is the *cause* of a thing that has been seen by him as producing a certain effect ? Is it impossible that the effect might have some other causes that are hitherto unknown to him ? If the effect might have been produced by unknown causes, would he, then, say that it is contrary to the law of nature ? The things that are not discovered as coming to existence through ordinary causes, might have been as quite distinct from the aforesaid ones, *viz.*, the spiritual power of a prophet which is much greater than electric and steam power. God who is the cause of all causes and who pıoduced them upon ordinary causes is able to do it without these causes. It is impossible for him. The claimant is mistaken in supposing the production of effects upon ordinary causes as Divine Nature. Nature (*fitrat*) literally means *carving* or *cutting*. Figuratively it means whatever has been constituted or formed individually or after its kind, is fixed or established—a bird cannot be a savage beast. The luminaries of heaven do not turn to stones of the earth. One who is naturally wicked cannot turn good. It is the nature which is mentioned in a tradition of our prophet and which differs extensively

from the meaning which our opponent takes. He has translated nature as *fitrat*, but the European philosophers from whom he has learnt this word, are unable to give fully the true meaning of nature, nor can science point out the philosophy of things having qualities and effects that are particular to them. Why is the sweet scent of roses different from that of jasamine ? What is the reason that the sun gives heat and the moon does not ? Why is it not contrary ? How is it that ordinary causes produce some particular effects ? After deep researches we come at last to acknowledge a supernatural, omnipotent and independent agent and particular person. Now tell me my readers ! is that powerful and independent agent unable to change occasionally for some good end, the law of nature, which the people themselves have fabricated. Surely he is able to do so. All the difficulties* that oppose the philosophers are merely because they have supposed a

* One of the greatest difficulties that arises from the aforesaid supposition is that, we have to deny historical events and to acknowledge those that have neither the traditional series correct nor their authors trustworthy in their narrations, nor the person from whom the story is taken is known, nor does it appear that the person himself was creditable or not, whether the story itself was the one that was witnessed or was it simply heard, whether the book containing the events, etc., has been handed down to us as safe from change and abrogation. On the contrary, the events that have been handed down to us as safe and free from all the aforesaid defects are denied. Another of the above-mentioned difficulties is that the miracles and wonders wrought by great saints and proved by continual witnesses are to be denied on that account, while after Muhamed the last of the prophets (peace be on him) the series of his miracles is continually going on up to the present time, but let all that go. In the light of recent philosophy and science none can deny the fact that the prophet totally changed the Arabs. The heathen, the murderer, the uneducated and the wicked from one end of the world to the other in a short space of time became perfect men, and this stamp of perfection could not be removed even in lapse of time. The people of Arabia have become so inebriated with the intoxication of Islam that nothing, however bitter, could take it away from them. Tell me my readers what is it then, if it is not a supernatural work? None has ever wrought such an overwhelming change in the world, Can any one show me a single example prior or posterior to Muhamed all over the world? I think, not. Now, to deny is open blindness. But this, their heaven or paradise, is transitory and will pass ere long, even

god of their own mind to whom they have also given limited authorities and powers and many of the so-called wise men have supposed him as stripped of all authority and power and are gone so far that they can change their own laws, but their fictitious god cannot do it. All the helplessness they attribute to their assumed god is all right. Such a god has surely no power at all. He can make no change in the law that has been made by his votaries and attributed to him. But we do not understand what necessity does there arise to believe in such a useless and fictitious god. They would do well deny him as many other of their brethren have done. However, those who live in a fool's paradise wish to be called as followers of a religion and also of the so-called philosophers. Now, let us give some account of the prophet whom they follow. What there is in him is simply this that, he is wholly absorbed or occupied in thought with a slight difference between him and a mad man. As the lunatics converse with imaginary images, so to the prophet appear his thoughts in the form of a body; and to gain some national end he uses also some falsehood. Now, we accept that an order of prophets like this has nothing of the spiritual power with which to do the work that is superhuman. Their knowledge and discoveries are also so weak that they go to pieces while opposed to philosophy. Those who feel sympathy with them try to change their

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if their bodies are strong and healthy and the accidents or changes of the universe do not interfere with their rest and happiness and heavenly stones of phenomena do not fall upon their heads. Again, if it is not shortsightedness or deprivation of the next world? What else is it then, to become so much enamoured of the brief entertainment and happiness that can be compared to the transitory blooming forth of a flower. The luxuries and lusts of the world have blinded them so much that they see thousands of persons dying before them in every-day life, without leaving behind a single sign of their living or of their luxuries and pleasures. Their palaces and buildings weep bitterly over their wretched conditions, with tears of witness and sorrow! Alas! still they do not fear. Where will they regain life to make up for their negligence and shortcoming? May the merciful God have pity upon them and remove the curtain from their eyes.—Amen.

statements into meanings that are beyond the reach of philosophical objections. The offices of these persons do not and cannot end in a person. In their consideration Rām Mohan Rāy among the Bengalee Hindus and Gurū Nānak, one of the Sikh leaders, and many others were prophets. In every country people of the aforesaid character arise and start their mission. Like their fictitious god, they too are false prophets—

> "If the king and his viceroy are of this nature,
> The country will be governed accordingly."

The law and the book of the aforesaid mad persons are surely liable to changes, hundred times daily by the hand of school boys who are unable even to perform *istinjā* or by the hand of the barristers and the wealthy persons who boast European freedom and socialism. Again, if their god is master of this visible world only, over which even he cannot exercise his powers in full, then how or where can he have heaven or hell ? To get a good result of his actions in this world is their heaven. To live in good bungalows, to feed upon roast meat and drink wine freely is their paradise. Beautiful ladies who openly and freely take their drives in fine carriages are their houries .Hypocrisy, deceitfulness, freedom from all kinds of restrictions are the heavenly provisions they have. And what is their hell ? Poverty, want of employment, etc. The true prophetic mission has nothing to do with the above-mentioned god, prophets, inspiration, law, heaven and hell, etc. They are the part and portion of the heretics. It is useless to hold discussions with persons who change the principal laws of religion and apply all their convictions to wrong and self-wrought principles. These principles differ from those of the prophets and chiefly from those of Islām as much as heaven differs from earth, or day from night. They have no connection with Islām but are opposed to it. Yes !

it is true that such persons for some worldly end think it desirable to be called Mohamedans.

In short—The enlightened philosophers find nothing inconsistent in prophets working miracles and wonders and to raise doubt, or to say what distinction is there between the miracles of the prophets and the feats of the jugglers and the tumblers. It is just as much a folly as the doubtfulness of a villager upon the different natures of a diamond and a crystal, or his calling them alike. These satanic thoughts are quite unfit for consideration.

(3.) The order of prophets is *free* from sin in both his theoretical and practical powers. The same merciful God who created such persons for leading his creatures gave them power to govern themselves and to keep control over their animal propensities, on account of which their animal tendencies neither incline them towards unfair desires and God's disobedience, nor the darkness of their animal nature; superstitions and vain fancies do not interfere with them in revealing the religious truths and in knowing perceptible and imperceptible things. All their deeds were done according to the will of God. All that they did know was the real nature of things.

(4.) In the Holy Qorān many miracles of the prophets preceding Mohamed (peace be on him) have been described. The removal of Abraham from fire safe and sound, the crossing of Moses over the Red Sea to lead his people, without being in it, the miraculous appearance of a she-camel for Swālih which is said in the Qorān to be a sign, to get Solomon finished a month's journey in half a day after having got upon his throne. The appearance of Balqīs, the queen of Yaman's throne before Solomon in the twinkling of an eye. Christ's giving life to the dead. His healing of persons from natural blindness and leprosy, etc. There was no opportunity to describe the full life of Muhamed in

the Holy Qorān, because he himself was the person to whom God addressed and to give him his biography is a meaningless thing; still in conjunction with other accounts many of his miracles have also been given. First of all the Qorān itself is one of the greatest of his standing miracles. Some were challenged to bring an equivalent to it, but none has been able to make one like it up to the time, which is a more surprising and supernatural work than the quickening of the dead.

Secondly.—The opening of his breast and raising his reputation which is a great miracle and which can be denied by none, is mentioned in the Qorān. *Alam nashrah laka sadraka wa wazaanā anka wizrakallazī anqazwa zahraka wa rafaanā laka zikrak.* "Have we not opened thy breast and eased thee of thy burden which galled thy back and raised thy reputation for thee." A person who has read nothing with any, nor known reading and writing, nor lived in the country of philosophers, becoming a source of all kinds of learning and knowledge, a detail of which will be given hereafter in the account of the science of the Qorān. Is it the opening of the breast that can be called supernatural? Again, in a few years time, notwithstanding the hard opposition spreading from east to west, the light of his mission like that of the sun will not be prevented by any person's opposition. Is not the raising of his reputation, an example of which has not hitherto been found? *Subhan allazī asrā biabdihī lailam min al-Masjid-il-Harāmi ilal Masjid-il-aqsallazī bāraknā hanlahū li nuri yahū min āyātinā.* "Holy is He who made His servant to travel by night from the sacred mosque of Mecca to the far distant mosque of Jerusalem, the circuit of which we have blessed, that we may show him some of our signs." Is it not a miracle to reach Jerusalem from Mecca by night and to be back again, although there was neither railway nor any other mode of travelling. Similarly to this, the informations of many

other coming incidents have been given in the Holy Qorān which came to pass accordingly. Is it not a miracle ? One of the prophecies is this : *Li yuzhirahā aladdīni kullihī.* That He may give Islam a supremacy over all religions. This prophecy which was foretold at a time when Islam was in a state of severe trouble and subjugation and the opponent used to mock at him, at last came to be fulfilled. Another of them was given in the following verse :—*Waad allāhullazīna āmanū wa amilu-sswālihāti minkum layastakh lifannahum fil arzi.* "God promised those who believed in Islām and committed good actions to make them masters over the world. Again, after the prophet, many other caliphs or successors of great glory came to appear," mention of whom is made in the verse. Was it not a miracle ? To prophesy about the Romans when they were conquered by the Persians that they would subdue the Persians again, within nine years and this to happen accordingly, was it not both a miracle and a prophecy ? *Wa hum min bādi galabihim sayaglibūn.* "They will be victorious over the Persians, after being conquered by them." There are many others given in the Qorān. What are described in the correct traditions are superior to those that are given in the four Gospels with regard to their transmission and genuineness. In short, hundreds of miracles wrought by the prophet are given in the Qorān as well as in *hadīses.* Is it not then a great mistake on the part of the unbelievers to say that Muhamed did not work a single miracle and to defend their claim with the verse *Wa mā mananā an nursila bilāyāti illā an kazzaba bihalawwalūn?* "We did not forbid to send our signs, but because their predecessors did not believe in them." Similar to this was foretold also by Christ when he was carried to the cross and was asked to work a miracle. (Gospel of Matthew). Is it then possible for any person to prove that Christ wrought no miracle at all ? Some infidels of Mecca by way of mockery demanded Muhamed to show

some signs, whereupon the aforesaid verse came down. Therefore, the word *signs* in the abovementioned verse refers only to particular signs, which the aforesaid infidels sought, which was indeed denied then. So this denial cannot be universal. Because if it were not the case, people would receive no benefit from his mission, nor would any of his actions have been a proof, nor any of his statements a testimony, to his prophetic mission, all of them would have been likely disposed to mistakes.

Question.—With regard to prophets there have been given in their sacred books many incidents and statements which indicate that the prophets were not free from fault in their actions and knowledge. For instance, Adam, who was the first of all the prophets, being tempted by Satan, had eaten of the forbidden fruit, in punishment of which he was turned out of heaven. When Abraham broke the idols and put his axle upon the shoulder of a big idol, his poople wanted him to let them know the person who did so. The big one did it, replied Abraham. When he saw the sun, he called it as his lord and master. When an Egyptian king asked him about his wife Sāra, he said she was his sister. His people held a fair and tried to bring him there. He is sick, therefore he is unable to take part in it, said he, although he was quite healthy. Moses killed a Coptic with his blows, without a fault on the part of the latter. How cruelly David took possession of Bint Sheba, the wife of Orīya, from her husband and displeased God, who expressed His anger through angels by way of question whereupon he fell down upon the ground in supplication. Concerning Mohamed himself there have been given in the Mohamedan books, some incidents that stagger his sinlessness. (1) He fell in love secretly with the wife of Zaid, while she was still in her husband's house. Apparently he said to Zaid to fear God and not to divorce her, but inwardly

he wished that she may be divorced, so he might take her in marriage for himself. (2) Mohamed allowed his followers not to take more than four wives at a time, but for himself, in order to satisfy his own lusts, he put no limit. (3) He cruelly murdered people merely because they did not obey him, attacked them with armies, plundered their houses, and made their children and wives as captives and slaves. Probably these are the things, for which he has been commanded in the Qorān, to ask God's pardon and in one place of the Qorān it is recorded :—"Did he not find you as led astray, then led you to the right path." *Wajadaka zwallan fa hada.* Before we enter the solution of the aforesaid objections, it must be borne in mind, that every prophet, whatsoever his perfections, is always a man. A man as long as he is so, cannot be free from qualifications that are particular to his kind. He feels hungry, thirsty, angry, compassion and love and is sometimes mistaken. All these things are not sins, nor opposed to his mission. Some superstitious-minded persons considering the prophets as free from all such things were quite astonished to see him engaged sometimes in selling and buying, sometimes in eating and drinking and keeping association with little children, and used to raise objections to them, in reply to which the Qorān settled all the discussions upon two things only. (1) "Tell them, Oh Mohamed, that I am surely a man like unto you." *Qul innama'anā basharum mislukum*—and cannot be apart from qualifications that belong to man. (2) All the prophets who had come previously and had been followed by their peoples were also men. *Yamshūna fil aswāqi*—and had frequented bazars also for bargain. It is an argument that retaliates against the opponents with the same kind of blame that also used to bring *argumentum ad hominem.* It ought to be remembered that in the exercise of justice it is quite right for good government to punish criminals according to the nature of

their crimes, disobedience and habit of the criminals and the laws of a country that have no connection with moral, and spiritual development, ought to differ, with respect to individuals, from political matters. If it were not so, then it would be just the same as not making any distinction between an ass and a horse, or between black and white. After these three premises listen to the answer.

Adam's eating the forbidden fruit was a forgetfulness habitual to man and being careless about it got himself reproved by God. The Qorān itself says that Adam forgot the commandment of God. *Fanasiya*—Abraham did not tell a lie at all, nor did he describe foolishly anything contrary to what had taken place, but skilfully changed the words that were not unreasonably false. Having put his axle upon the neck of the huge image, in order to disgrace the idolators, he said, "Not I but the greatest of them has done so." "Ask the idols, if they can tell you." So it was really a good and a skilful sermon. In like manner, to call his wife as his sister, in order to escape from the wicked intentions of the cruel king and also to preserve his reputation was not a lie, because she was also his cousin. It is also quite idiomatic to say that he is sick, *Innī saqīm*, *i.e.*, he was unwilling to join the society of evil-doers. Similarly to this he said concerning the Sun, *hāzā Rabbi akbar* "It is my Lord." This statement of his was an irony to the uneducated star-worshippers just as a mean and disgraceful person passing with the name of king might sarcastically be called a king, a great man, in conformity to others. So what was seemingly approved of, was really condemned by Abraham, because according to the verse *wa laqad ātainā Ibrāhīma rushdahū min qablo*. Abraham was a righteous man from the beginning, was a Moslem or a worshipper of the one true God from the commencement. The shadowy existence of the rising and the setting bodies of heaven had no weight before him in comparison to God, as it appears

from his own statement *inni lā uhibb-ul-āfilīn.* "I do not call the setting bodies as God." It was not an evil deed on the part of Moses to slap a cruel Coptic who had cruelly beaten a poor Israel in the Bazār and who had not taken care of Moses' oral order not to do so. Through a motive of justice to help a poor member of his nation and thereby to cause unexpectedly the Coptic's death, was not unlawful. However, Moses, in consequence of his high-mindedness, thought it bad and kept on repenting of it.

Concerning David some historian has shown the matter of Oriya's wife, Bint Sheba, in a different light and has similarly accused Solomon of idolatry and Aaron of calf-worshipping and Lot of committing adultery with his own daughters after being intoxicated with wine; all such things are the alterations of the Jews and Christians in their sacred books, that are based neither on reason nor upon the Qorān. For the Qorān bears testimony with regard to them in the following terms: *Wa innahum indanā lamin al mustafain al akhyār:* "Both of them were chosen and good before us." These words of the Qorān are sufficient to show that they were sanctified and free from sin.

The *Ahl-i-kitāb* (the Jews and the Christians) are responsible for these things and also for the incidents that are still less significant and are of little value in comparison to the aforesaid ones, which being taken by them from the careless traditionists and the wrong-minded commentators of Mohamed and the Qorān are shown to the public in new lights and evil designs and are raised as objections against the prophetic mission of Mohamed (peace be on him).

The Qorān speaks of David in good terms. A case of his equity and justice in Sūra Swād is thus :—There were two shepherds who by climbing up the walls, entered his private room, at a certain time, without permission, in order to get their case decided, for which reason he got perplexed and so he ought to be, because there was a war going on in

those days, between him on one side and the Philistines together with other kings that were in his neighbourhood, on the other side. On such occasions the wicked persons, with the intention of murder, occasionally enter houses forcibly and to speak in harsh terms, "be not afraid of the exercise of justice, do not practise cruelty," were terms sufficient to put the respectable kings out of temper. Still David settled the dispute that was concerning a sheep with justice and did not turn them out, nor give order to punish them for their impudence. It was a trial of his justice-liking habit, which being known by him, he bowed down before God, who awarded him with the prize of His mercy and grace.

The heedless traditionists made the incident as a riddle and based its solution upon fabricated and strange stories that have no foundation or proof of any kind. Mohamed the last of the prophets has been assailed by his opponents in two ways.

(1) He was a man of licentious habits, had taken a number of women as wives and had secretly cherished love for the wife of Zaid. (2) He killed his enemies without mercy; he plundered their properties and took their children as captives and made them slaves. Moreover, Christian authors have exaggerated all these accusations with their additional falsehoods and to disgrace Islam curious books and pamphlets in different languages have been distributed throughout. But, on the contrary, our prophet (peace and safety of God be upon his soul) has borne testimony before the world of the true mission of Christ and the sanctity of his mother's character, whereupon the Jews are up to the present time, greatly exasperated at us. What a good compensation the honest Christians give to Mohamed and what a fair play they have with us Mohamedans. What else can they do? People of justice-liking spirits are in

the habit of doing so and this is what they call a part of their enlightenment and civilization. With reference to the first objection our answer is that all historians agree upon it that our prophet to the age of 50 remained contented with one wife, named *Khadija*, who was 20 years older than her husband. In a country which was his native-land and his kinsmen the Qoraish were gladly willing to give their beautiful and young daughters in marriage to him and had very often induced him to marry at the time of man's life when he has inclination towards women. A reasonable mind cannot believe that a person who claims to lead the whole nation and country, who on account of such a claim together with his friends and helpers was made an object of reproaches and persecution, so much so as to have left his birth-place and family, to whom all his country had become an enemy, who having migrated to a foreign country got, on account of his godliness, some helpers, among whom some chiefs were secretly trying to annihilate him and his companions and were continually seeking to find faults in him (hypocrites), who was surrounded on all sides of the small town with very sturdy and envious tribes of the Jews (the children of Quraiza and Nuzair, etc.), who had instigated all the Arabs to destroy this poor persecuted body of God-worshippers, and had arranged with all the nations to make severe attacks on him and his companions and to beat them daily in the heated arena of battles ; in addition to all the difficulties above referred to, he was also poverty-stricken and in those days he had passed the prime of his life ; under such circumstances it was quite impossible for him to lead a licentious life and to disgrace himself therewith. A reasonable mind cannot think so. A man of average sense, having knowledge of the events of time, cannot believe at all that, the virtuous *Answars* (helpers), *i.e.*, disciples of Medina who were connected to him merely on account of their belief in

his mission, and the Muhājirīn from different tribes of Arabia could bear all kinds of troubles and sacrifice their lives and properties for the sake of such a person who was a man of licentious habits, even in his old age, and was privately or publicly a seducer of peoples' wives and daughters and who was also according to the statements of his enemies, crafty and a hypocrite. We are sure that no one can believe in the mission of such a person. He is himself a fool who says that they were foolish persons who believed in his mission, because the abilities of Mohamed's followers were apparent from their extensive conquests and administration of countries and kingdoms. Notwithstanding all these conquests, the pure and the durvesh-like lives they led in the life-time of their prophet, were not at all changed after his death, is a proof that they were righteous persons and that the lively principles of their prophet's religion were deeply rooted in their hearts. After all this, setting aside the false stories and the traditions that have been handed down to us from the careless traditionists, as it is the case in every religion, if original matters be considered gravely and real events and facts be examined carefully with the light of truth, nothing of the aforesaid objections or difficulties will ever be found in the person of the pure and holy prophet.

First of all, the objections the adversaries of the prophet are accustomed to raise against him, is his marriage with Zainab, the wife of Zaid. It is recorded neither in the Qorān, nor in a genuine tradition, nor by a trustworthy historian that the holy prophet (peace be on his soul) having once entered the house of Zaid saw his wife as taking her bath naked and got enamoured of her. Zainab also came to understand somehow, and began, therefore, to treat her husband contemptuously, who having ascertained of the contact (hidden love) thought it impossible to do otherwise than to divorce her. The prophet to show his sanc-

tity, though apparently forbade him to do so, yet secretly desired to take her, as God expresses it in the Qorān in the following terms: *Wa Thkfī fī nafsika mallaho mubdīhi wa takhsh-an-nās ; wallaho ahaqqo an takhshāho.* "Thou hidest* within thy heart what God is going to express. Thou fearest people; God deserveth more than others to be feared." When Zaid divorced his wife, Mohamed was so impatient to have her that he took her to his private room without a marriage ceremony and told the people that it had been performed by Gabriel upon the holy and glorious throne of God.

God forbid that the aforesaid thing should have happened in the way it has been mentioned, nor does the verse referred to, support the explanation. It is merely a fabrication of the enemies.

The fact was simply this that Zainab was related to our holy prophet through his paternal aunt, namely, she was his cousin, and had descended from one of the Quraish chiefs; and that Zaid was under his patronage and was

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* Here we find no mention of the hidden love, nor is it expressed by God. What the Qorān says here is simply this that, an adopted son is not virtually a son. Zaid has divorced Zainab; I, thy God, therefore order thee to take her in marriage.

First of all, it must be borne in mind, that both Zainab and Mohamed belonged to the same tribe. Previous to her marriage with Zaid, Mohamed might have seen her hundreds of times and was at liberty to request her for marriage, which her guardians would have gladly accepted; nay! they would have considered it as a great honour to give their daughter to the leader of their nation and to the prophet of the world. *Secondly*, it is unlawful to the Moslems to go unhesitatingly without permission among their own women; they send word and *salām* first, to the inmates of their houses and then enter them, how is it then reasonable that Mohamed had entered the house of Zaid, without permission which being granted, it would be impossible on the part of Zainab—like devout pious and God-worshipping woman, not to put on her lotting, but to go on bathing naked, as it is the custom of the Christians and the Hindus. *Thirdly*, when the prophet was bent upon such deceitfulness, why would he make the entry in the Qorān to have bad reputation for ever. The wicked fool who brings the accusation against the holy prophet, forms his judgment according to his own private life and has perhaps no sense.

considered as his adopted son. So on his own responsibility and recommendation Mohamed undertook to marry Zaid with a member of his tribe. Else the marriage-tie of a slave with the daughter of a Quraish chief was not the custom of the day. They could have, very seldom, lived on good terms with each other; the wife was somewhat of a harsh temper. Zaid had no one else except Mohamed, before whom he could complain of his wife's ill-temper. The prophet thinking that the marriage had taken place under his instruction and patronage, advised Zaid to bear it all patiently; but Zaid at last being utterly weary and having his patience exhausted, resolved to divorce her and told his master plainly of his intention. As the prophet was the cause of the connection that was about to break, he thought that the guardians of Zainab would now oblige him to take her as his own wife; but Zaid was called his adopted son and to marry the divorced wife of such a son was contrary to the pre-Islamic custom of the Arabs. So Mohamed (peace be on him) had hidden all the matter in his heart and was afraid of taking a forward step in this matter. To bring reform is not an easy task; God's messenger was better fitted for it. So he did, *i.e.*, by the order of God he was obliged to take her in marriage.

The marriage ceremony was performed in heaven means not to mind the taunts and blames of the people but to take her in marriage. He was therefore obliged to do so. Those who getting involved in social difficulties have to enter into marriage-ties can understand the nature of the case very well. An enemy is at liberty to pass his malevolent opinion. It was the nature of the fact which is shown by the antagonists in a different light.

Another objection is why did not Mohamed (peace be on him) put the limit of four wives for himself? To which an answer is given in section 3 of the Introduction. It was desirable in two ways for the holy prophet to gather

female students through marriage-ties, first, with the object of their protection; *secondly*, that they may be able to learn from him publicly and privately. This was the secret why no limit was fixed for the prophet, an explanation of which shall also be given in other places. An answer to the second question is also apparent from the Introduction. Wicked people were trying day and night, to kill the poor God-worshipping community of persons, instigating others to do the same and had several times broken their promises. Through their wickedness all the members of it were about to be killed, their houses to be plundered and their children were to be made as slaves. Nearly 70 Moslem souls had received martyrdom by the hands of the wicked people, and many Mussulmans had been wounded. If such evil-doers, the young of snakes, the murderers of the people, who were always given to persecute the prophets, more especially Christ, were not to be killed, what other treatment should then have been given them; should they have been honoured with garlands and wreaths of flowers upon their heads? They would have received full vengeance from the hands of Christ himself, if he had given order for his disciples to buy swords. But because the time of heavenly kingdom had not approached and the weakness or cowardice of his disciples was also one of the chief causes that he was obliged to change his mind. Here, that is, with our Prophet Mohamed there were Arabs, more particularly the Quraish and *Answars* before whose valor a raving lion had trembled and who were more than enough to chastise the evil-mongers. So they did.

Such merciful objectors may, very likely, raise objections and blame every European ruler of to-day with hard-heartedness and cruelty, while they meet hundreds of murderers hanged on gallows, thousands of rascals whipped with lashes, hundreds of them blown up with gun-shots and cannon-balls, with their houses and properties looted and

confiscated and the remaining part of the living ones imprisoned and enslaved. It is they whose predecessors seeing Christ caught up in the hands of cruel persons did not make even a slight effort to release him.

Srī Krishn, the leader of the Hindus, made thousands of thousands of Chhattarīs in the field of Korechetar to be put to the sword on a purely secular matter. Again, the so-called Dharm Atma and merciful Shankara Chārīa who considered a sin to slaughter an animal, how mercilessly killed with swords, lacs of poor innocent Bodhs. The sympathetic missionaries who profess to be staunch followers of Christ in His statement that whosoever strikes one of thy cheeks, turn also the other to him, in order to spread their religion, in the times of the Crusades, ruthlessly and malevolently killed thousands of Mussalman women, children, the old and the sick, on the day they had conquered the Holy Sepulchre. The number of the sick, the old, the women and the children who had cried for peace and mercy was nearly 7,000 inclusive of the Jews who were all put to death simply because they were Mussulmans and did not accept Christianity.

When Ferdinand took possession of Spain how mercilessly through the sentences of the pious missionaries numberless Mussulman women, children, the old and the sick were put to death ; those who had in confusion fled to mountains and jungles were pursued continually. Those who had died of cold in the snow, of hunger and thirst, were countless. Only those who had accepted Christianity had their lives spared. Recently, wherever some disturbances arise, and the blood of thousands is shed, there the blood-seed is sown with the sacred hands of the pious missionaries and under the pretence of spreading religion, wherever their blessed feet go, there the aforesaid disturbances generally arise. Likewise the bloody battles of Moses, Joshua

and other prophets of olden times in which men and women, young and old, even the animals, cows and oxen were put to the sword, are also recorded in the Holy Bible. (See Exodus, Chap. 17. Numbers, Chap. 21; Deutero., Chap. 23; Book of Joshua, Chap. 6—8.)

In the Gospel of Luke, XXII, 36, it is given, "He that hath none, let him sell his cloak and buy a sword." And in verse 50 of the same chapter it is written "that a certain one of them smote the servant of the high priest and struck off his right ear." But Christ seeing the weak-mindedness of his disciples ordered them to let it go. "Suffer you thus far." Luke, XXII, 51.

In the Holy Qorān where our prophet is ordered to repent and ask pardon and is given the good-tidings of it, it is because as a representative of his people and mediator between God and men and it is meant to ask pardon for his peoples' sin and is given the good-tidings of it, on condition, that ordinary sins be meant by it, else, they are the human frailties that are natural to every person. The pure minds of prophets get darkened by them as much as others do on account of their sins. This is why God has addressed them with the words: *Li yagfira laka mā taqaddama min zambika wa mā ta akhkhara.* "That He may grant thee pardon for the past and the coming sins." The favourites of God are warned against a slight turn of mind towards worldly anxieties and are held as sinners. It is a familiar proverb that "the good actions of the good are held as evils if done by the favourites of God." *Hasanāt-ul-abrāri suīiāt-ul-muqarrabīna.* It is manifest from this that the usual sins of our prophet are not meant here, but cares and anxieties that turn the mind from God, in proof of which the prophet himself has said: *Innahū li yugāno alā qalbī, wa innī la astag fir-Ullaha fil yaumi miata marratin.* (Rawāhu Muslim). "A wrapper covers my heart, then I ask pardon from God

hundred times daily." This tradition is recorded in the *Sahīh*, the second of the six genuine books of Tradition collected by Imām Muslim, against the genuineness of which no suspicion can be raised. It is now clear that he upon whom the Holy Qorān came down, has himself described the nature of his sin, then no one else has the privilege of giving new meanings to it and of interpreting differently for the purpose of raising objection.

What sort of wrapper was it ? The learned Maulvis, specially the interpreters of the traditions, have rendered it and the strongest meanings given by them are in the following terms ; they are also written by the author of Lumāt :— *Inna zālika kāna bisababi ummatihī, wa mā atlaa alaihi min ahwālihim bādahū, fa kāna yastag-firo lahum.* "It was the dust of the sins of his followers, while he was informed of it, his mirror-like heart got reflected with it, whereupon he repented of and asked pardon for it." It is evident that to every aspirer of a higher grade of sanctity, as long as he does not reach it, the lower grade seems a darkness. So it was with Mohamed (peace be on him) as it is recorded in the Qorān. *Mā kunta tadrī mal kitābo wa mal īmān.* "Previous to this you did not know the book, not the things that concern the faith of Islām." "I informed you of them through inspiration (*wahī* and *ilhām*)." This is the reality of the incident. Now to take the expression in the meaning of the wickedness which is a necessary part of idolatry and other evil-deeds is a delusion on the part of the person who tries to raise an objection here. No man can be free from this sort of sin or rather weakness. Jesus Christ (peace be on him) has also confessed such weakness about himself, as it is in the Gospel of Matthew, XIX, 16. "And behold one came to him and said, what good things shall I do, that I may have eternal life," and he said unto him why dost thou call me good, none but He (*i.e.*, God) is good.

The recent version of the Gospel reads thus :—"Why askest thou me concerning that which is good? One there is who is good; but if thou wouldest enter into life, keep the commandments."* People went to John the Baptist to confess before him their sins and to be baptised in the river Jordan. According to this custom Jesus Christ was also baptised as it is given in the Gospel of Matthew, Chap. I. So he might have also confessed his sins.

In the Book of Job, XIV, 4, it is given, who can bring a clean thing out of an unclean (the essence of man from which he is created in the womb of her mother). Again in XV, 14, it is written, "What is man that he should be clean? And he which is born of a woman, that he should be righteous?"

When such is the case, then why not all the God-worshipping and righteous people, although prophets and apostles, ask pardon and repent of their sins before their God in great humility and self-abnegation.

Before the Holy God the changeable nature of man is a testimony of his defectiveness. To call it an evil or an idolatry is the work of an evil-minded person who has no share as His servant.

"Banda hamān bih ki zi taqsir-i-kh-esh
Uzr ba dargāhi-Khudā āwarad."

"A good servant is he who makes an apology in the Court of God for his shortcoming."

The Sinlessness of the Prophets.

All the prophets of God are free from sin, a reason for which is given in a verse that runs thus :—*Innā akhlasna hum bi khālisatin zikr-ad-dār. Wa innahum indanā la minal mustafain-al-akhyār.* (Sura Swād, Ruk. 3). "We

* It is a great pity that St. Paul prevents people from keeping the commandments. He proclaims that simply to believe in Christ are the means of salvation and to keep the commandments is the cause of curse.

dedicated them (the prophets) for our purpose on account of their inclination towards the next world and remembrance of the life to come. Verily they are all in our sight elect and good persons." Chap. entitled S., para. 3. No man can be elect and good as long as his animal faculties are not submissive to his angelic nature and his creed and character are over-shadowed with darkness. This is what we call election and sinlessness in the sight of God. When all the prophets are free from sin, then Mohamed, the chief of the apostles (peace and safety be on him), who has a better claim to be called an elect of this plain verse, is much more free from sin. *Tilk ar-rusulo fazzalnā bazahum alā bāz.* "Among the apostles some are superior to others." This is proved from the *nass* verse, but learned men who are well versed in rhetoric have explained that the word *some* in the verse above referred to, is used as a metaphor to point out to Mohamed. There are other verses also particular to him. His (Mohamed's) theoretical power was free from defect, is given in the verse *Mā zāgal basaro wa mā tagā*—which has been already explained. For good conduct and firmness in religion the verse runs thus :—*Wa lautā an sabbatnāka laqad kidta tarkano ilaihim shaian qalīlan.* (Sura Bani Isrāel, Ruk. 7). If I would not grant you firmness *in religion*, you would, oh my prophet, incline more or less towards them, *i.e.*, animal desires. What is meant by this firmness is freedom from sin. It is also represented by the Arabic phrase *sultān-in-nasīr*—a powerful help for which he has been commanded by God to pray : "Give me a powerful help from thee O Lord." *Wajal lī min ladunka sultānan nasīrā.* The object of prayer is not to lose it but to have it more and more from day to day. *Wazzuhā wallaili izā sajā, mā waddaaka Rabbuka wa mā qalā. Walal-akhirato khair-ul-laka minal ūlā.* By the brightness of the morning and by the night when it grows dark the angelic and animal faculties are hinted at; thy Lord, oh

man ! has not forsaken thee, nor does he hate thee. Verily the next world shall be better for thee, than all the time, a shadow of his love and kindness and a crown of his willingness is over thy head. Every moment and hour that follows adds something more to thy rank than previously. The shadow of divine love and protection is also represented as sinlessness and freedom from human frailty. *Alam nashrah sadraka, wa wazaanā anka wizrakallazī anqaza zahraka wa rafaanā lakā zikrak.* It is plainly given in the Sūra that God showed particularly three favours to His messenger. (1) That his heart was opened and his blessed mind was enlightened with God's light, so that all the sciences, knowledges, and secrets of heaven and earth and the realities of the visible and the invisible worlds became revealed to him, because without such an enlightenment of mind none can call it as revealed or opened. Genuine traditions fully explain all this. This is what we call a perfect predominance of angelic nature in him, which was essential for his superior mission.

(2) When the three sensual desires : lust, anger, and covetousness, surpass their limits, they become like heavy stones and break the angelic nature of man and spoil his spirituality. These three powers separately or conjointly form the root of all sin. When they predominate, the angelic light of man gets dim, and darkness prevails, in consequence of which man becomes deprived of the knowledge and the truth of God. The merciful God through his grace, removed this heavy burden from the holy apostle as it was an essential part of the purity of heart. This purity was the freedom from sin in creed and conduct that no sensual or animal power could have sway over him afterwards, nor spiritual darkness intervened in discovering the truth of things.

(3) His reputation and fame reached far and wide which was as a necessary part or result after the removal

of the burden and gaining the purity of mind. The three animal powers, above referred to, are things that prevent man from obtaining reputation and honour. *Huwallazī baasa fil-ummīyīna rasūlam-minhum yatlū alhihim āyātihī wa yuzakkīhim, wa yuallimohum ul-kitāba walhikmata, wa in kānū min qablo lafī zalālim mubīn.* Sura juma, Ruk. 2.

The Great God shows in this Sura, His favours to mankind in that He sent to them, a man by name Mohamed as His apostle among the illiterate persons (because the darkness of ignorance had then pervaded the whole world, and all mankind had turned illiterate or ignorant of the truth of God. So He sent the prophet, in order (1) To read this verse before them and to make them hear His signs (verses), (2) To purify them from all sorts of animal weaknesses, infidelity and idolatry, from hundreds and thousands of other moral and scientific impurities in which they were involved. As this spiritual physician or leader was to cure them of their spiritual diseases, so unless he himself were not free from all kinds of animal weakness, and be sanctified and saved, how could he save others from the darkness of sin. When they (the illiterate) might obtain the aforesaid sanctification and be filled with a fresh spirit of new life, then the prophet might teach them the Book (Alqorān) that they may be able to read it themselves and to know its contents, and lastly, teach them the philosophy of nature. Philosophy teaches the truth of things in nature. When man reaches this state of advancement, he is considered to obtain the extreme point of perfection in this world.

In short, sanctification or freedom from sin is a faculty or power that prevents the prophets of God from doing evil or making mistakes in their revelations. The aforesaid verses fully prove the existence of this power which is found in different words and ways. Learned men always

look for truth, not the outward phraseology in which it is given ; for a change of words does not necessarily change the nature of things. To prohibit one from the use of a thing and to establish some punishment for it, is really to make it unlawful, although the word *unlawful* might not be used for it. The missionaries for the sake of deception, ask for the particular word *ismat* (sinlessness) from the Qorān which is quite unjust and is an unfair resistance on their part. How strange is it that they adopt a different method and get confounded when asked for the meaning of the words *Trinity* and *Atonement* from the Bible.

(4.) All the prophets of God are unanimous upon the teachings of theological truths and knowledges. One does not convict the other of false teaching. With regard to resurrection, purgatory, God's nature and His attributes, heaven and hell, reward and punishment for deeds, whatsoever has been told by everyone is true and has not the slightest difference even to a hair's breadth. Yes ! it is found indeed in their individual summaries, details and explanations. Again, some treat a truth at length, others give it briefly. In like manner, the principles of virtue and good actions given by them are the same. All of them are united in teaching the worship of God, His unity, good conduct and behaviours towards His creatures. In these commandments no posterior prophet makes changes in those of his anteriors or predecessors. No one abrogates the orders of another prophet. Surely with regard to different nationalities and times an apostle of an independent order and of superior rank does reform and abrogate religious ceremonies and add restrictions to his followers. To do so is not only lawful according to reason but also desirable and necessary. To raise objections on account of such changes and thereby try to prove God as ignorant of ends, is an absurdity similar to what appears in finding fault in the treatment of a skilful physician who, in conformity to

the disease and state of his patient, plans or devises a prescription for to-day with the knowledge that he will have to change it for to-morrow with the change of the disease. The abrogations made by Islām in old religions, or reformations done from time to time, in its own commandments, were of the abovementioned nature and based upon foresight. Neither the Jews nor the Christians can deny them in their books. In the commandments of the Bible itself such sorts of reformations and changes have been made from time to time.

During the time of Noah all animals that walked upon the earth were allowed for food. In the time of Moses to marry two sisters together was also lawful. *Vide* Book of Genesis, Chap. 29. Jacob himself had taken two sisters, Leah and Rāchel, as his wives at one time. In the days of Moses to eat pig's flesh and to marry two sisters together at a time, became unlawful. See Deut., Chap. 11, 15.

In the time of Jesus Christ (peace be on his soul), several commandments that were strictly observed according to the Law of Moses, such as keeping the Sabbath, etc., were changed. According to St. Paul, the old covenant being weak and useless was abolished. Gal., 5, 12. To defend this by saying that the ceremonies of a religion can be changed but not the moral law, is not contrary to what we hold. We are alike in this statement.

In short, all the prophets of God have one and the same religion. Every prophet bears testimony to the mission of others. Noah, Adam, Abraham, Moses, and Jesus had the same religion. Certainly the followers of old prophets in lapse of time mar the beauties of religion according to their thoughts, habits and customs, and thus it takes gradually a different form. In like manner, the series of traditions sometimes get spoiled. The traditionists, through whom they are handed down, sometimes lessen and some-

times lengthen them so much that their meaning and original spirit are lost, and occasionally, they make additions and changes spuriously in their books. Therefore, Mohammed, the last of the apostles, having removed all the dirt that had covered the pure religion of God, took it in its original form and did not care for the opposition of others. If anyone, by means of Islām, and its principles, find fault in the previous prophetic religions, it is not, it must be borne in mind, an opposition to the original religion, but to the nominal claimants of it who believe in the innovations that being handed down from generation to generation, have been considered as original religion, although they are not a part of it, but are the self-wrought ideas of their reputed saints and learned men, and have been, afterwards, in lapse of time, held as part and parcel of religions.

(5.) All true prophets are God's chosen people. It is an obligation enjoined upon every Mussulman to believe in them, to pay due respect to them and to cherish love towards them. Still, there are ranks and grades among them, some are superior to others. *Tilk-ar-rusulo fazzalnā bāzuhum alā bāz.* "These are the prophets we give preference to some of them over others." It is a God-given superiority, the secret of which is simply this that, the spiritual capacity of all persons is not alike. According to the gift of nature every prophet has his grade either superior or subordinate to the others.

This particular superiority can be ascertained in two ways only. *Firstly*, the prophetic perfections and manifestations may be a proof of it.

Secondly.—There may be a prophecy about it in the inspired writings or in the words of the prophet himself. Therefore, there is no diversity of opinions about the fact that there are grades among the prophets, and that some of them are superior to others. But the Holy Qorān does

not describe the names of those who are superior, nor of those who are inferior to others. In conformity to the genuine traditions, learned Moslems agree that Mohamed the last of the apostles (blessing and peace be upon his soul) is the greatest of all, that his prophetical perfections are evidences of his superiority which no just man can deny. Among the former, Moses and Jesus are the apostles of superior rank, the first of whom worked hundreds of miracles amidst the Israelites, released them from the hard bondage of the Pharaos that was to them as a hell in this world, having crossed the Red Sea, brought down *manna* to feed them and from time to time went on doing good to them. However, having crossed the Sea, when they saw heathens engaged in idolatry, they changed their minds and began to murmur before him saying *Ijal, lanā Ilāhan kamā lahum Alihah.* "Set up a god for us similar to what they have for themselves." Whereupon Moses scolded them in great anger. Still in his absence when he had gone to Mount Taurus for prayers, they melted their jewels and made a calf, which they set up and began to worship; for the Egyptians had also worshipped a calf. How weak and poor were they in the knowledge of God! Let us see how bold and brave were they when they had to oppose the *Emilikes?* Moses tried his best to encourage them for battle, but they were so cowardly and so much afraid of their enemies who were tall and strong of stature that they plainly said to Moses: Oh Moses! Ye and your God might go to fight with them. We tarry here. Similar to these they made rebellions continually, so that, Moses, at last, got tired of them and complained against them before God, thus :—"Why hast thou made me a leader of such a wretched and crude nation?"

Jesus Christ wrought hundreds of miracles before his people and many of them became his believers.

Although he did not bring a new law or religion which would be difficult for them to accept. He came simply to introduce Sufī-like (pertaining to a particular Mohamedan sect of Durveshes) truth, sympathy and love in Mosaic law, still when he was caught by his enemies, all his disciples fled, leaving him alone. Peter the greatest of his disciples who had obtained the keys of heavenly treasures had expressed himself to be quite unacquainted with the Master and had cursed him several times before the people. But Mohamed (peace be on him) converted the blood-thirsty and uneducated Arabs to such a high standard of life and painted them with a colour which could not be removed from them even at the point of death, although he had taught them what was quite opposed to their old free and licentious lives. They gave themselves and their lives up in places of destruction for the sake of their prophet and did not leave him alone until he had completely conquered his enemies. After the prophet left this world, his followers led the same pure, simple and durvesh-like lives up to the time of their death. The superiority of our holy prophet must be carefully looked for in this difference.

(6.) The prophets of God are not particularly limited to Israelites or Arabs alone. The merciful and the gracious God did not deprive any country or nation of this gift. He sent to every place His messengers or their assistants. India, China, Persia and other countries raised great leaders of their peoples. *Wa im min ummatin illā khalā fīhā nazīr. Wa li kulli qaumin hād.* "There is not a single nation all over the world who had not a prophet for himself." "We have sent a leader for every nation." It is one of the duties of Islām to believe in the apostles of God, together with their inspired books, but those of whom or of whose books no mention is given in the Qorān should be left to God. We ought

not to nick-name the conspicuous persons of India and China, etc., as having believed in the fabricated traditions of their followers with regard to their leaders. It is possible, they might be God's apostles or their successors. In lapse of time people might have added fabricated thoughts to their religion and thus might have spoiled them. If some accounts with regard to unity, God's worship and morality may be found in them which accords with the injunctions of our last leader, then it must be believed that they are parts and parcels of the aforesaid inspired records which come out as mixed with the dust of superstition. But the four Hindū books, *i.e.*, Rig Veda, Yajur Veda, Shām Veda, Atharban Veda, six shastras and some other books when looked into carefully, do not appear, by any means, to be inspired, nor revealed to prophets, because they contain many wrong and contradictory subjects quite opposed to the unity of God and the religious principles of the prophets. They have also some good subjects that can be held as taken from the inspired records, but on account of them the whole code can not be called as an inspired one.

In the same manner when we see the four Gospels the Pentateuch, the Psalms and the writings of other prophets that are collectively called the Bible, it appears to us that they were not revealed to the prophets to whom they are ascribed; but they were afterwards gathered together by some other persons as biographies, statements, and injunctions of the prophets, a greater part of which seems to be inspired with occasional wrong subjects and mistakes that are the alterations of the people.

We will fully discuss this question in Chap. 3, *Inshā Allāh.*

VII. *Mā kāna li basharin an yukalli mah-Ullāho illā wahyan au min warāi hijābin au yursila rasūlan yūhā bi iznihī mā yashāa ; innahū alīyun hakīm. Wa kazā-*

lika auhainā ilaika rūhan min amrinā. Sura Shūra Ruk., 4. "Man has no power that God may speak unto him otherwise than through revelation or from behind a veil or by sending an angel to the man (*i.e.*, the prophet), and he (the angel) by the permission of God may reveal as much of His message as he pleases; for he is high and wise. Oh my prophet! we have thus sent down the Qorān unto thee, by our command."

Let it be known that it happens in several ways that an angelic light overcomes a man and he, through the light of his wisdom, begins to see things of the invisible world; and his sight surpassing all existing beings reaches his Creator. *First*—He may see the great and glorious God with his own eyes, without a veil between God and him and speak to him face to face. But it is quite impossible so long as he is in his physical shape. It is possible after death in the next world. The first part of the forementioned verse says: "man has no power that God may speak unto him." That is why God said to Moses when he made such a request on Mount Sinai that "thou canst not see me with thy bodily eyes" *lan trānī* in support of which there is a verse which runs thus:—*Lā tudrik-ul-absāro wa Huwa yudrik-ul-absār; wa Huwal Latīful khabīr.* "No eye can see Him but He can see the eyes, and He is the fine-looker and the watchful." The Muatazilas (one of the Mohamedan sects) are mistaken in saying that these verses have reference to the seeing of God in the next world. *Secondly*—"He may see God through the veil of light" and may speak unto Him. Again, God may appear to man in the aforesaid state, when he is walking or while he is asleep. This is the way in which prophets (peace be on them) spoke to God, which is a kind of inspiration or revelation. *Thirdly*—They used to hear the words of God which is expressed in the forementioned verse in words "otherwise than through revel-

ation." There is another kind of inspiration mentioned in the words " or from behind the veil."

Fourthly—God may send the faithful Gabriel His angel, either in his original shape or in the shape of another person who may give the word of God to the prophet. This is also a kind of inspiration. Abd-Ullāh of Bukhārā has recorded a tradition which says that Aisha (may God be pleased with her) having asked Mohamed her husband concerning (*wahī*) revelation, was informed about it thus :—*Ahyānan yatīnī misla salsalatil jarasi wa huwa ashadd uhū alaīyā, fa yufsamo annī wa qad waaito mā qāla-wa āhyānun yatamassalo liyal maliko rajulan,* fa yukallimunē, *fa aū mā yaqūlo* qālat Aishato *wa lā qad raaitukū yunazzalo alaihil wahyo fil-yaumi-sh-shadīdil-bardi, fa yufsamo anho; wa inna jambaihi liyatafassada araqan* (Bukhārī Vol. I, page 1). The prophet gave two modes of its transmission. 1*st*—" It comes like the sound of a chain which is very hard upon me ; after this state I remember well what is given to me. This was a form of *wahī* in which his angelic power had taken a great change and risen to its highest limit* and the animal power had been quite subdued. When opposite qualities meet the outward senses, animal faculties and physical powers begin to get idle and workless and a hissing sound seems to come into the ears, as on an attack of fever some such sounds are felt in the ears. It was not a sound of angels' feathers, nor a bell rung, as some uneducated common persons think it to be. There is no doubt that a state which is similar to the agonies of

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* Because the imaginary powers might not interfere with his mind and as long as the fadedness and dejection of human senses do not take place, the secrets of the hidden world can not appear. This is what happens in *murāqoba* (contemplation) and also in Mesmerism. That is why the senses of the affected person are first suspended, and also while a man is (in a state of sleeping) sleepy and external senses do not work that, the revelations concerning the hidden world appear. The soul of man which is the original conceiver of things is negligent of the hidden world as long as it works with the help of external senses.

death and in which Aisha says, "she saw perspiration running down his blessed cheeks even in severe cold, is very hard upon man. But some enemies consider that Mohamed (peace be on his soul) was sometimes subject to epilepsy in which state he felt various thoughts (that often comes to those, subject to that disease). This was the origin of the inspiration to the prophet of Arabia. In reply to the above imputation the following couplet of a Persian poet will do :—

"Chashmi-bad-andesh ki barkhanda bād"
"Aib numāyad hunarash dar nazar"
"The eye of an enemy, may it be rooted up" that
"Always finds fault (defect) where there is skill."

In short, when the angelic power prevails, physical veil disappears, and it was in this state that Mohamed had conversed with God under the veil of light and had occasionally heard His Word without a medium. These kinds of inspirations can be arranged as second and third in order. Sometimes an angel taking a man's form brought down the inspiration which was the fourth in order. The revelations of the Qorān have appeared very often in the above-mentioned mode, Mohamed has occasionally seen God in his glories and spoken to Him, but in this state the revelation of the Qorān did not take place. In the night of ascension when spiritual power prevailed against his blessed body and he bodily went up to the heavens and even beyond them and held conversation with God, then the last part of Sura Baqra was revealed to him.

OBJECTION.

How can we be sure that the talk held between the veil was really with God and the words that were heard were His or of another person, and the angel who brought messages from God was undoubtedly Gabriel or Satan in

disguise. Again, from where did Gabriel bring the Qorān ? Did God teach it to him or it was recorded in a place from where he used to take. Again, how had he come to know that it was really God's word?

Answer—It is a vain suspicion sprang up out of ignorance of spiritual knowledge. We can raise such doubts over the orders of a king or upon the credibility of his ambassador and ask how is it certain that the court where we are present is really the court or the king who speaks behind the curtain, is actual or fictitious ? If it be supposed that behind the curtain is the king, then how can we know that the words or speech uttered is His or of someone else ? A certain person called Governor of a king is real or some pretender; all such doubts disappear before the adjacent things and the connecting events and one who raises the doubts is usually considered to be a mad man. Then in heaven the dignitaries of which are far superior in their knowledge and perfections to those of the sensible world, there can be no liability to such delusions.

The word *brought down by Gabriel*, was from God not only in its meaning but also in its letters. Now it is useless to ask whether he got it somewhere in a wrtiten form from which he brought it down or God Himself taught it to him.*

How angels, especially the archangel Gabriel attend the court of God and how conversations are held between God and them, is beyond the reach of human intellect. Attendance and speeches in heaven are quite different from

* Some learned men say that Gabriel used to take it from *Lauhi-Mahjūz* the protected Tablet of heavens where the whole Qorān was recorded. Now, it should not be taken in the sense that the *Tablet* referred to is a board of wood whereupon the Word of God is recorded in impressions made with the help of pen and ink, because in figurative language it conveys the idea of his knowledge which, when considered in a limited sense, is represented by the word Tablet. The fact is that, Gabriel's source was the divine knowledge. We are at a loss to find out the mode on which he received his information of the Divine knowledge.

what we have in this world of senses. It is an *argumentum baculinum* to form a judgment of the one upon that of the other.

Inspiration (Ithām) literally means to infuse into the mind or to convey knowledge of something. *Wahī* revelation literally means a demonstration given or a word quietly put into the mind. Both the words in regard to their meanings are similar. No created being from amongst the minerals up to the vegetables and animals is deprived of this gift of God—whatever their grade according to their capacities or capabilities may be. In the same literal sense the Holy Qorān says *Auhā Rabbuka ilan-nahli.* "Thy providence inspired the bees and infused in their minds." *Wa nafsim wa mā sawwāhā, fa alhamahā fujūrahā wa taqwāhā.* By the soul and Him who made it compactly and then inspired the same, *i.e.*, put into the mind of everyone of His creatures the power of choosing good and evil and of selecting wickedness or piety. The Creator's Telegraph line has its station in the heart of everyone of His creatures.

> 'Sab se rabt-i-āshnāī hai tujhe'
> 'Dil men har ek ke rasāī hai tujhe.'
> "O master thou hast the connection of intimacy with all."
> "And the heart of every person, thou reachest."

Perhaps some persons in consideration of the aforesaid meanings, call their books and thoughts as inspired and revealed. But this kind of inspiration and revelation are just the same as an ordinary person's mind is capable of usual fancies and imaginations.

But in the language of the Mohamedan theology wahī or revelation is that divine message or infusion that may be put into the mind of a prophet, either through the medium of Gabriel or without him, the various forms of which have been mentioned above. The Qorān, the Gos-

pels, the Pentateuch, the Psalms and other records of the prophets belong to the same class of revelation. The Qorān, however, differs from others in so far that it has both its meanings and words as inspired, whereas other inspired writings have their meanings only inspired. The language and words in which they were given belong probably to the prophets.

The latter kind of inspiration in the language of Mohamedan theology is called *wahyi gair matluww* and the former is *wahyi-matluww.* The traditions of our prophet especially those that are called *Holy Traditions* (ahādīs-i-qudsīya) belong to the latter class. The prophet's revelation is always free from superstition and mistake and is considered to be a definite and certain truth.

Also the followers of the holy prophets whose angelic nature is dominant, are not deprived of this gift, but in the language of theology this kind of revelation or infusion is not *wahī.* It is said to be *ilhām.* Although this kind of inspiration is very seldom liable to mistakes ; still it is not certain truth, because there still remains a liability of superstitious blending in it. Such revelations cannot be compared with the prophets' *wahī,* nor can there be laid the foundation of national or religious laws and orders upon them. Suppose a certain saint's* revelation or inspiration contradicts some context of the Qorān, it will then be considered as untrustworthy and fit to be rejected, although the saint may belong to the highest order in his rank.

Note.—The words *Nabī* (prophet) and *rasūl* (apostle) have the same meanings, and for this reason the one is sometimes used for the other. However, in the language of theology *rasūl* (an apostle) is more particularly one who is master of a sacred book and a new Law, as Abraham,

* Siddīqīn (the true), Shuhāda (the martyrs) and sālihīn (the good) according to their respective grades are called the holy saints of God.

Moses, Jesus and Mohamed (peace and blessings of God be upon them all). An apostle is particular and a prophet is common. Every apostle is also a prophet, but its contrary is not necessarily true, just as there were many prophets as followers of the Mosaic Law.

Every prophet or apostle gets his revelations in his own mother tongue, for the inhabitants of his country, so that people without the help of a translator, may be acquainted with the teachings of God and every person who knows the language, may thereby be benefited according to his ability, although the deep thoughts and particular points and secrets might be a proper share for learned men. Then again the sacred word of God may reach foreign countries through translations. The people spoken to, in the aforesaid word, are rather the inhabitants of the same country in which the word is handed down and is according to their idioms and taste. Through the reforms in their manners and conduct other nations' reforms in the same are meant. However the word with its teachings does not belong solely to the people of the same country in which it is handed down. As God is master of all the children of Adam, His teachings are also given with regard to all the nations of the world. *Wallah-ul-Hādī.* God is the leader of all.

It must be borne in mind that all the sacred books named after the anterior prophets, as the Gospels, the Pentateuch, the Psalms, etc., or the books whose followers believe them to be inspired and divine, as Veda, Upneshads (Dasātīrs), Zendavesta, etc., when carefully examined, do not show that God speaks to His people, through writers, but that the writer, without the guidance of God, says something concerning His worship, commandments and attributes, or gives historical events in which the author's life is also given, or who offers his prayers to the gods, unseen spirits and elements. Again, he does not claim

himself to be an inspired writer. Whereas the holy Qorān plainly shows that the Master of all the universe, with powerful manifestations gives His natural signs and commandments, or in order to reform His people describes some past events not as a history but as teachings and shows the conditions of the life to come and the good and evil of man. How powerfully he commands men to believe in His unity, to worship Him alone, to be righteous and sanctified and to lead good lives ! How man was created in the beginning and what is to be his end, and how beautifully He shows His mercies, blessings and love to him and having explained His power and authority frightens him with punishment in this and also in the world to come. He encourages him also towards the eternal blessings of the next world and having formed a body of divine people inculcates upon them the rules and laws of government and gives them courage and bravery to oppose idolators.

Again, in similes, allegories and other kinds of language of the Qorān, He shows His divine and masterly spirit in the way that leads us to believe in it as the Word of God, as He himself declares in it very often that He has revealed the Qorān to Mohamed who has not himself made it. If you think it to be so, you are also a man like unto him, better try to make even one-tenth of "the sūra and besides that, take help of anyone you like in making it. Well ! the followers of the books that are passing by the name of the Pentateuch, the Gospels, the Psalms and the writings of the prophets have a chance to say that they believe in them and they sometimes deceive the Mohamedans by the statement that the books above referred to, are the same which are mentioned in the Qorān. Although they are not really so, but are simply so named. Yes ! many accounts of the real books are also given in them, however the followers of other religions have not the slightest chance to say so. Recently there has arisen a new sect among the

Hindus called Arīyas who, through the enlightenment of the age, are going to hate idolatry. Having forsaken all other useless books, they claim merely the four Vedas to be inspired to the four Rishees (sages) Agnī, Vāyū, Adīt and Angrā.

In them are found merely the accounts of gods and goddesses' worship, together with other vain things, but contrary to all the former pandits and commentators, the founder of this sect has taken meanings and given explanations quite opposed to the old ones, and thus he has changed and turned them altogether. The ancient Hindus had different views about the Vedas. A great number of them had called them as productions of Brahma, some of Bayas. Some investigators are of opinion that they do not belong to one person, but there are various poems written by different poets whose names together with the measures of their poems are still found at the head of the aforesaid poems. Their times seem to correspond to that of the wanderings of the Hindus, when they were not at all civilized. Their contents and compositions clearly prove this. Nearly 2,500 years ago, they were collected or gathered together by Vayāsjī and his disciples. It is not given in any of the Vedas that they are the words of God, nor does any of their authors (Rishees or sages) claim to be inspired writers. The poor persons had not known the meaning of the word, not even that of the word inspiration. However the bold Arīyas could not keep quiet on this matter. Because, while they laid a claim to the arts and skills recently existing in Europe as having been derived originally, from the Vedas, although nothing of the sort was found in them, nor any of the Vedic pundits is versed in them up to the present time. They also declare that the Vedas are inspired records and that the four Rishees or sages had originally been inspired. But it is quite strange that they (the Arīyas) can tell nothing about them, *i.e.*, the Rishees or their office, whether they were true or false,

where they lived, when they died, whether they got their inspiration of the complete Vedas all at once, or it was gradually given them, whether they were recorded immediately after such inspiration or were they committed to memory, how were they kept after the time of the aforesaid Rishees, whether they were given in the current language of the time or in some other foreign language, whether their rules of grammar had been formed then.

In reply to all these indispensable questions all that the Arīyās have to say is that they were beyond history. But then how does it come within the limits of history when they say that the aforesaid Rishees were inspired, that they were so given in the commencement of time, although the Vedas do not have a bit of poof to the effect that they emanated from them. Again, how came the author of Mahābhāsh to know that Angra was the disciple of a certain rishee who himself was of some one else. Are they not historical events that come within the limits of history? The definition given about their inspiration is so complex and full of such vain restrictions which they themselves cannot prove, the goal of all of which is simply this that it cannot be applicable to any of the inspired records and more particularly to the Qorān. For our part we wish that, except the Vedas, it may prove useless and nill with regard to any inspired writing and chiefly about the Qorān. The holy Qorān is free from such fabricated definitions. The definition given by them is as follows :—

To sow a seed of consciousness and knowledge in the hearts of men who are quite destitute of education and learning, in the beginning of creation, in order to enable them to distinguish between right and wrong as long as they are unfurnished with systematically organized education of theology. In the inspired writings the worship of the one God and the correct knowledge and science are found. They are free from stories, fables, repetitions and

abrogations (as are found in the Qorān). The sacred writings of this nature that were inspired in the commencement of creation to the four rishees, Augnī, Vāyū, Adīt and Angrā are the four books, *i.e.*, Rig Veda, Yajur Veda, Shām Veda and Atharban Veda.

The definition is neither comprehensive nor exclusive and the restrictions used in it are useless or rather nonsense. It is not comprehensive in the sense that this kind of inspiration is not really the inspiration which is needed for mankind. When the intellectual faculties of man are liable to superstition and error, in the consciousness of the world, there is required an inspiration which will be a proper share of the prophets (peace be on them) whose angelic power is not submissive to the animal one—so, this definition is not applicable to the aforesaid true inspiration. Let it be granted that it was in the beginning of creation and in the hearts of the uneducated and simple-minded persons ; however, to give the power of distinction between good and evil is not a true inspiration. This power is put in the heart of every man who distinguishes good from evil in this world, without receiving any kind of education and as long as his nature is simple and free from contamination of worldly evil, he turns and looks towards the one Creator ; as a tradition of Mohamed (peace be on him) says :—*Kullo maulūdin yūlado alal fītrati, fa abawāho Yuhawwidānihī wa Yumajjisānihī.* Every child is born according to nature, afterwards his parents make him a Jew or a Magician. "Consciousness and knowledge have neither story nor fable, nor repetition, nor refutation of its own words." If the four Vedas have this inspiration which is compared to the Sun, let the Arīyās have it for themselves ; we do not need it. We have shown clearly that the aforesaid definition is not comprehensive, now we are going to show that it is not exclusive, because it is applicable to the inspiration of all mankind, *i.e.*, to the

primitive thoughts of every person, although the Arīyās do not call it an inspiration. "In the beginning of creation" is also a wrong restriction in the fore-mentioned definition, for in after time, if a person be uneducated, as a boy who is not affected with ideas, nor has he shared education, has a privilege, according to their definition, to receive this kind of inspiration. If it be so, then they will have to prove that the four Vedas were inspired at the same time, notwithstanding what they may say the Sham Veda, with a few exceptions, is a copy of the whole Yajur Veda, the time of the compilation of which must be afterwards. Now, the part of the definition *in the beginning of the creation* becomes useless here. Again, there is a gap of hundreds and thousands of years between the time of the aforesaid *rishees* (sages), because in Mahābhāsh the accepted book of the Arīyās, it is recorded that Indra gained his knowledge from Brispati, who got it from Angrā, Angrā from Manū, Manū from Brat and Brat from Brahma who received it from the *rishees* Agnī and Ot. Now, my readers behold, how much space of time there lies between Agnī, the author of the Yajur Veda and Angrā a *rishee.* How is it then possible that it was compiled in the beginning of creation ?

We gladly accept all the other restrictions of the above-mentioned definition which are given afterwards; that it may contain the worship of one God, that it may be free from repetitions and from refutations of its own statements and that it may be devoid of stories and fables. In the holy Qorān the worship of other than the one unrivalled God is strictly forbidden, to which every friend and foe of Mohamedanism agrees. But the Vedas have the praises, the methods of worship, and the offerings to 33 *crores* of gods and goddesses. All the interpretations and translations of the Vedas previous to the Arīyās can be consulted and professors Deason, Langlonī, Max Müller,

Banfi and Ballen, whom the Arīyās occasionally finding in their favour, call them investigators, also Mahīdār, Sinā Acharīya, Ravan and Ot, etc., the Hindū commentators can be consulted on this matter. If only Pundit Dayanand Sarsuti's statement is an authority, in opposition to all the learned professors of the Vedas, then it is to his followers only that he is a Maha rishee.

"It may be free from repetitions." The Qorān has no useless repetitions in itself, but for the sake of emphasis the same content is sometimes so very beautifully given elsewhere in a different form that it does not seem to be a repetition, but is the highest form of eloquence in the Qorān, whereas the Shām Veda, with few exceptions, is solely a repetition of the Rig Veda. Now my readers, kindly let me know, if there can be a worse form and example of repetition than this Veda. It has been unanimously settled by the pandits that the Atharban Veda is a compilation of an after time and a selection or rather a repetition of the aforesaid Vedas.

"It may not be in refutation or change of its own statements." This part of "definition" is also applicable to the Qorān. From the beginning to the end in such a big book as the Qorān is, no difference is found in a single place. With regard to the reality and meaning of abrogation, we have spoken before. To call it a change or refutation is sheer ignorance and folly, while if the contradictory statements of the Vedas were gathered together, they would make a big book, judge for yourselves, my readers! what kind of opposition exists and what contradictory statements are found in them, merely on the creation of the universe. "It may be devoid of stories and fables." The holy Qorān is free from stories and fables. Surely some events in the form of warning and admonition are given which can not be treated by an intelligent person as stories and fables. Whereas the Vedas

are full of domestic matters *okhlī* (a mortar to pound grain), pestle (mūsal), an iron-plate on which bread is baked (taba), a caldron, a family priest, *jijman* (a client on whom, when religious and marriage-ceremonies and rites are performed, the Brahmins have some prescriptive claims), rāja together with his elephants, horses and army, ploughs, oxen and licentious songs and stories, are described. All that I say can be ascertained from the aforesaid commentaries.

After all, let the Arīyās tell me, notwithstanding all the accounts and details of the Vedas on every topic, what can they guide merely on the knowledge of God and the actions of man. Please show us four or five *slokes*, literally translated, to let us know what sort of creed, a man ought to have, what good deeds he ought to do and what are the evils he ought to avoid or refrain from, that he may be saved. Besides this, let the Arīyās explain to us reasonably, the dividing and the materializing sentences concerning the attributes of God that are found in the Vedas. Of what use are they to man when they have nothing beneficial to him except *Hom*, i.e., burning ghee on fire. While the ancient Hindūs who are called Sanatan Dharam, unanimously agree upon this that Sangasar Dētī (a demon) having stolen all the Vedas swallowed them up and dived into an ocean. Whereupon Brahmajī cried for it before God who having taken the shape of a fish plunged into the ocean ; at last after diligent search and confusion in the water, he succeeded in taking them out of the stomach of Sangasar the demon. Please let the Arīyās tell me how much of the contents of the Vedas were obliterated from and how much remained in the bundles of wet papers which were so taken out ? By whom and when were they rearranged ? In like manner, many events that took place were likely changed, especially when the Bodh religion rose to power.

Now, let the Arīyās give us a satisfactory argument before us to prove that these Vedas are the same which were compiled by their authors and that they remained free from alterations, because they were written on paper and leaves of trees that were kept tied up in bundles. None among the Hindūs, hitherto known ever committed them to memory.

Again, they ought to let us know also, why all India was not blessed with the light of the Vedas, for there are many Hindū sects that opposed and thwarted them, such as Chārdāk Jainī, Dām margī, Bodhs and hundreds of other sects such as Goshaīns, Bairagīs, Jogīs, Kabīr Dasīs, Gurū Nanak and Brahmo Samāj. See Sattiyārath Prakash, pages 532 and 380 : except a few persons whose names are given at the heads of the sentences, no one became acquainted with the meanings of the Vedas which were more particularly known to the Arīyā Pandits alone ; nor was any person, in any part of the world, benefited by their light, then for what use was this sunset behind a thousand screens. Why was it so ? We do not understand, why the merciful God closed the door of inspiration altogether having previously sent down the four Vedas in place of the one.

Be that as it may. The simple-minded pandits, however, should not bring especially before the Mohamedans, in proof of the Vedas, their books Visheshak Darshnā, Niyaē Darshnā of Mahrishī Gautāma ; Sankh Shastrā of Mahrishī Roupal, Vedant Shastrā of Mahrishī Vayasjī ; because it is an argument brought from books that are themselves unacceptable to the opponent, even the Arīyās themselves do not have much faith in them. When the Hindūs of the Snatan Dharma bring the aforesaid books before the Arīyās, the latter reject them, saying that they are not inspired books, nor are they of such a nature as to be inevitably acceptable. Before an opponent, Gautāma, Kappal and Vayās are just the same as the addressee the pandit or pandits of his sects. To bring these kinds of

statements is contrary to the rules of discussion and becomes a laughing-stock to the people. They ought to bring reasonable argument or what is acceptable to the Mohamedans.

Would it not be considered stupid to bring the Hidāya, the Sharh-i-Waqāya and Durr-i-Mukhtar, &c., before an opponent in proof of the Holy Qorān? *Secondly*, the sacred books of the Hindūs contain merely the word *veda* which means knowledge and consciousness, the names Rig Veda, Yajur Veda, Shāṃ Veda, Atharban Veda are not found in them at all. All this is like trying to cross a river with the support of a blade of grass.

The nature of a bad thing cannot be altered by a guilded coating or by false interpretations, nor the good qualities of a thing be effaced by finding faults and raising unfair objections to it. However, it is a peculiarity of human nature that the ancient rites and customs and ancestral thoughts that come down from generation to generation and get firmly rooted in man, do not allow him to condescend to the investigation of their reality; even after discerning their falsehood, it hardly permits them to accept the truth. Nay! it often encourages man to obstinately defend the baseless old thoughts and compels him to fabricate interpretations and false beauties in it. That is the reason why hundreds of their sects and religions exist in the world. It is evident that all of them in consequence of their differences and oppositions are not true, nor can be so. Still every person is pleased with his own religion and considers it as the only means of salvation. *Kullo hizbin bimā ladaihim farihūn.* Every society is satisfied with its own possessions. Every nation has its own way, its own religion and its own qibla or centre; but high-minded people in whom the Divine light shines, soon tear up the dark screen of prejudice and enter into light.

CHAPTER II.

SECTION I.

THE world was led astray and staggering in the depth of heathenism and apostacy when the Master appeared who was foretold by the prophets for a long time.

Behold my servant whom I uphold, my chosen in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment to the gentiles. (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street. (3) A bruised reed shall he not break and the smoking flax shall he not quench. He shall bring forth judgment in truth. (4) He shall not fall upon the discouraged—till he have set judgment upon the earth and the isles shall wait for his Law. (5) Thus sayeth God the Lord. He that created the heavens and stretched them forth, he that spread abroad the earth and that which cometh out of it ; he that giveth breath unto the people and spirit to them that walk therein. (6) I, the Lord, have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people, for a light of the gentiles, to open the eyes of the blind, to bring out prisoners from the dungeons, and they that sit in darkness out of their prison house. (8) I am the Lord, that is my name, and my glory will not give to another, neither my praise unto graven image. (9) Behold the former things are come to pass, and new things do I declare. Before they spring forth, I tell you of them. (10) Sing unto the Lord a new song and his praises from the end of the earth, ye that go down to the sea and that is therein, the isles and the inhabitants thereof. (11) Let the wilderness and the cities thereof lift up their voice ;

the villages that Kedar doth inhabit ; let the inhabitants of Seba Sing ; let them shout from the top of the mountains. (12) Let them give glory unto the Lord, and declare his praise in the islands. (13) The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry yes, he shall shout aloud ; he shall do mightily against his enemies, &c. (15) I will make waste mountains and hills and dry up all their herbs. This prophesy refers to the conquest in Syria during the time of the first and second caliphate. (16) And in paths that they know not, will I lead them. I will make darkness light before them and crooked places straight. These things I will do and I will not forsake them (Isaiah, Chap. 42). This prophesy was foretold 700 previous to Christ.

Second prophesy.—Arise, shine, oh world, for thy light is come, and the glory of the Lord is risen upon thee. (2) For, behold, darkness shall cover the earth and gross darkness the peoples : but the Lord shall arise upon thee and His glory shall be seen upon thee. (3) And nations shall come to thy light and things to the brightness of thy rising. Now, from here commences an address to the land of Medina. (4) Lift up thine eyes round about and see: they (the Arabs) all gather themselves together ; thy sons shall come from far and thy daughters shall be carried in the arms, *i.e.* (they shall be respected). (5) Then thou shall see and be lightened and thine heart shall tremble and be enlarged, because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Median and Epha, they all shall come from Sheba, they shall bring gold and frankincense and shall proclaim the praises of the Lord.

Third prophesy.—All the flocks, *i.e.*, savage people of Kedar shall be gathered together unto thee, *i.e.*, strong and healthy men (Isaiah, Chap. 60).

Fourth prophesy.—I am inquired by them that asked not for me; I am found of them that sought me not, the idolators and uneducated people of India are meant here. I said, behold me, behold me, that was not called by my name. (Isaiah, Chap. 65, 1). Christ says in Matthew, Chap. 3, 12. He that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptise you with the Holy Ghost and with fire. 12, whose fan is in his hands and he will thoroughly cleanse his threshing-fiour and he will gather his wheat unto the garner; but the chaff he will burn up with unquenchable fire. From Adam to Christ all the prophets have foretold about the rising of the sun. At last when the world became full of darkness, then this sun that gives light to all the world appeared from the top of the Paran mountains, *i.e.*, the lady Amina gave birth to Mohamed (peace be on him) in the Quraish family at Mekka.

During the time of his birth wonderful signs and phenomena of Nature appeared which were antecedents to a magnificent event. Satan with his comrades began to cry and wander in despair, saying what change is to take place. From the idols the voice of lamentations and wailings was heard. Spiritual-minded people saw wonderful and strange signs in the heavens. The learned Jews and Christians of the time were earnestly waiting the epiphany of the true Comforter. The astronomers, &c., who were accustomed to draw conclusions on seeing signs, phenomena, and wonderful events, were unanimously of opinion that some change is to take place in the world. And when the holy prophet was born, his blessed mother together with other women of her neighbourhood saw curious signs of Nature. Close to the time of his birth, the spirits of God's holy prophets with those of their wives, appeared openly to them and they heard with their own ears whatever was said to them about the coming of the holy

prophet. At his birth a light shone in which the prophet's mother with the women of her neighbourhood saw (countries from) east to west. The fire in the furnace of the magicians that had continually burnt for thousands of years, extinguished itself. The pinnacles of Cæsar's palace fell down which was a sign to suggest that all the conspicuous personages will be laid at his feet. The beasts and the birds of the forests congratulated each other.

In short, from earth to heaven, a curious sort of delight and happiness spread, and there appeared a great pomp and splendour in all the universe. Again, from his childhood to his youth, and from the age of puberty to the end of his life all the miracles and the open signs that appeared to the people generally, if all of them were recorded, large volumes of works could not contain them.

(2) In Arabia the family of Qīdār, among Qīdār the family of Mudar, among Mudars, the family of Quraish, among Quraish, the family of Banī Hāsham were considered as the highest of all. They were famous for their valor, sanctification, wealth, generosity and intelligence. The table of generations or rather families above referred to, was counted by the Arabs as the highest of all and so it really was.

The table of the prophet's generations is as follows :— Adnān begat Maud, Maud begat Nizar, Nizar begat

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Negus, a Christian king of Abyssinia, Herculese of Rome and Muqamis of Egypt, in accordance with the prophesies of the Gospels and the oral and written traditions of the great and pious peoples were waiting for and watching the time when a prophet of high dignity and universal fame was to be raised and had come somehow to know that his appearance is near at hand. Therefore, Negus openly turned to be faithful, but the fore-mentioned two did not become Moslem for some worldly purpose. They, however, kept declaring his greatness and conspicuity. Mistah, the chief scribe laid it open with great force that in Arabia more particularly in Hejaz, such a famous and mighty leader is to appear who will overcome the recent kings of the world. His followers will bring under their sway the East and the West.[1] Civilization and morality will all have to take a considerable change,—Abul Hasan.

Mudar, Mudar begat Elias, Elias begat Mudraka, Mudraka begat Khuzaima, Khuzaima begat Kanāna, Kanāna begat Nasr, Nasr begat Malik, Malik begat Qahr, Qahr begat Gālib, Gālib begat Luwaī, Luwaī begat Murra, Murra begat Kilāb, Kilāb begat Qusaī, Qusaī begat Abd-i-Manāf, Abd-i-Manāf begat Hāsham, Hāsham begat Abd-ul-Muttalib, Abd-ul-Muttalib begat Abd-Ullāh who begat Mohamed the highest of all the prophets of God (peace and safety be on his soul). From Mohamed upward to Adnān no geneologist or historian has a slight difference with regard to names. Next to Adnān in the upward series there is no objection at all, but surely there lies a difference of opinions simply with regard to names; for which reason our prophet by way of precaution kept quiet upon the last-mentioned name of Adnān.

Else, the Arabian geneologists who are so expert in having the knowledge of horses' descent as is quite unknown in other countries even that of human families did surely know that Adnān was the great grandson of Qīdār through a series of six generations which is probable that so close and a near generation cannot remain unknown to the intelligent and expert geneologists of Arabia.

The geneology of Adnān is as follows :—

He was born of Add, Add was born of Adad, Adad of Alhamīsa, Alhamīsa of Salāman, Salāman of Nīt, Nīt of Hamal, and Hamal was the eldest son of Qīdār, and Qīdār was the eldest son of Ishmael who was the eldest son of Abrahām. Abrahām's geneology is given in the Book of Genesis.

Foundation of Kaaba with its guardianship.

Abrahām was ordered to rebuild the mosque of Adam that had been demolished in the storm of Noah. For this purpose he came himself also. His son Ishmael along with his mother Hagger was sent to this place previously. Both

father and son took part in building the Kaaba, after the accomplishment of which Ishmael was appointed as its guardian. In order to establish and spread God's worship Abrahām's descendants scattered here and there in the country. Ishmael took his abode in Arabia. After his death, the guardianship of the Kaaba belonged to his descendants and handed down continually among them. All the Unitarians who believe in the one true God alone, adhered to the religion of their forefather Abrahām. The pilgrimage to Mekka was also an annual meeting for worship in the memory of the ceremonies they were accustomed to perform. About three centuries previous to the advent of our prophet, Umar bin Luhaī spread idolatry having learnt it from the tribes of Arabia. Gradually the Quraish tribe who were the descendants of Ishmael and guardians of Kaaba also fell victim to it, and in the time of Mohamed (peace and safety of God be upon his soul) there stood 300 idols within the walls of the Kaaba. The ceremonies of *Hajj* (pilgrimage to Mekka) had also been changed by them. The guardianship and protection of the Kaaba belonged to the Quraish alone, from whom it was transferred to one of their clans Banī Hasham among whom Abd-ul-Muttalib our prophet's grandfather, was unanimously accepted as the head.

It must be borne in mind that Abrahām had caused his eldest son Ishmael to inhabit the dry deserts of Arabia for the purpose of propagating God's worship in it, and he had offered to God two petitions on the occasion, which had been accepted. (1) To take his descendants under His protection, to provide them with all the necessaries of life, and to incline people towards them. (2) To set up a person from amongst his descendants who may establish His worship. The Quraish tribes were accustomed to travel towards Syria in the hot weather and towards Yaman in cold weather for the purpose of trade. People treated

them with respect and hospitality. Mekka is a commercial and protected centre round about the country. All kinds of fruit and vegetables of the surrounding countries are brought by the merchants to that city. A tyrant who had entertained bad intentions towards it and tried to capture it, got himself utterly ruined and destroyed for which reason it is also called Bakka (one that breaks necks).

The second petition of Abrahām was granted in the birth of our prophet who stands superior to all, may God pour forth his blessings upon him who illuminated Mekka for ever—from which light spread over all the world. Now, to say that the Quraish family of Mekka are not descended from Ishmael and Abrahām is to deny the noon-day sun, this does not befit the historians of Europe.

A brief sketch of the Life of Mohamed.

His grandfather Abd-ul-Muttalib had ten sons and several daughters, Abbas, Hamza, Abū Twālib, Abū Lahab, Hāris, Abd-Ullāh, &c. Abd-Ullāh, the last of them, was the most beautiful, fortunate, gentlemanly and pious of all, and the pride of his father whose maternal grandfather's house was at Holy Medina. Many chiefs of Arabia had offered their daughters in marriage to him ; but this blessed bond was the share of the daughter of Wahab, the greatest of the Chiefs of Medina. The pious daughter passed by the name of Amīna, who was in a state of pregnancy when her husband Abd-Ullāh died at Medina in the prime of his life. This was a severe blow to the people of Mekka and Medina, and his father Abd-ul-Muttalib was totally heart-broken. A few months after, the prophet was born and the people of Mekka, more particularly Banī Hāshim, rejoiced with exceeding great joy.

Abū Lahab, his uncle, liberated his slave girl immediately after he had received from her the good tidings of his nephew's birth. When his grandfather saw the moon-

like shape, before whom both the moon and the sun had bowed, he nearly fainted in an ecstasy of delight. An uproar of congratulations arose in all the city of Mekka. There was for several years such a severe famine in the country that people had to eat bones and dead carcases which soon disappeared by this blessed birth. It was the custom among the Quraish Chiefs that their children were taken by the nurses living in the neighbourhood of Mekka and were nursed and suckled in the homes of their foster-mothers, till they were weaned—after which they were returned to their parents—who then gave the nurses rewards and wages for the services rendered to their children. In the same manner when Halīma Sādīa took our holy prophet and carried him to her own house, the signs of prosperity that appeared in her house, were beyond her expectations. The sacred person of our holy prophet had not reached the age of 7 when his pious mother left the world. The death of his parents was a disadvantage over which helplessness as if wept bitterly. Except Abd-ul-Muttalib, there was no one else to help and to sympathise with this orphan, but unfortunately one year after this, he also died. At his death he put the blessed person of Mohamed under the protection of Abū Twālib who was Abd-Ullāh's own brother. On the one hand, the personal characters of this holy person, on the other, being considered as the only living sign of the dead brother, was dearer and nearer to him than his own life.

The Quraish of Mekka lived chiefly on trade. When Abū Twālīb once carried his merchandise with the caravan of Quraish to Syria he took along with him, our prophet who was then at the age of 9.

While the caravan reached the neighbourhood of Syria at a place called Bassorah, they stopped near the church-building. Buhaira, a Christian minister, had intended beforehand to make search for the prophet that

was to appear. The minister had known somehow that this sun will rise from the top of the Paran mountains. So, for that purpose, he came to see the caravan and instantly recognized the holy person of our prophet. Accordingly he invited the caravan to a feast. When the meals were ready and all sat at table, he did not find the prophet, because he had, at that time, taken the camels to drink. Getting surprised at this, the minister asked, if all were present, whereupon he was informed that one boy who was just to come was absent. O ! he is the real guest said he. At last our prophet came and finding that the shady places under the trees were occupied, he sat in the sun, but the tree that was close to him suddenly changed its shade and took him under it. Buhairā and all who were present on the occasion were surprised at this. This was not the first occasion that the miraculous event took place. Previous to this, the Quraish of Mekka had witnessed wonders and miracles of higher nature than this. Buhairā, the Christian minister, had secretly warned Abū Twālib to be careful not to take the prophet to Syria. "He is the prophet foretold in the sacred books of *Ahl-i kitāb* (people of inspired records, *i.e.*, the Jews and the Christians). There is a fear that the Jews having ascertained who he was might kill him." On this account, Abū Twālib sent him back to Mekka under the protection of some trustworthy persons.

When he reached the age of 25 he himself proposed to travel for trade. K͟hadīja, a pious and rich widow, among the Quraish, was accustomed to distribute her property to her agents for carrying on trade. This pious and sympathetic lady gave some of her property to Mohamed and made one of her slaves to accompany him. Mohamed did not go up to Syria, but having sold in its neighbourhood returned to Mekka with great profits and honestly made over the capital with the profits to K͟hadīja who greatly

approved of his fair dealing. Previous to this the report of his good conduct had spread all over Mecca, for which reason the people had already styled him with the title of *Amīn*, the faithful and the honest.

In addition to the above, the slave of K͟hadīja described the supernatural events he had witnessed in his travels, and also K͟hadīja herself had, by chance, seen from her balcony that on his return to Mecca, a piece of cloud had shadowed him and had accompanied his conveyance. These qualifications together with his high birth urged K͟hadīja to marry him. After the usual interchange of ceremonies from both sides, a certain date was fixed for the marriage. In a meeting of the Quraish chiefs, Abū Twālib delivered a speech concerning the true qualifications and characteristics of the prophet and then bound the marriage-tie.

This is the first marriage, when our prophet's age was 25 and that of K͟hadīja was 40. This respected couple gave birth to four sons: (1) Qāsim, (2) Abd-Ullāh, (3) Taīyib, (4) Twāhir. Some historians say that Mohamed had two sons only, *i.e.*, Qāsim and Abd-Ullāh. Taīyib and Twāhir are the titles that were given to Abd-Ullāh. But all these sons had died in their childhood. The prophet had also four daughters from K͟hadīja, by name Ruqaīya, Zainab, Ummi-Kulsām and Fātima Zahrā. Of these four, Fātima's descendants are still remaining, whom may God bless with great blessings. Her marriage took place at Medina with Alī-e-Murtazā whose blessed children were Hasan and Husain. "A person destined to be a prophet is so, even when he is in the womb of his mother." *Annabīo nabīyun, wa lau kāna fī batni ummihī.* Although none of the new laws and commandments had come down to him up to this time, still he was naturally adorned with principles of good conduct and with particulars of communion, unity, worship, morality, temperance and piety.

His knowledge and morality, even in his youth, were so extensive that people of great perfections were unable to acquire them even after undergoing a great many austerities. Such people do not receive their education in the school of this world. They pass their grades in the seminary of heaven. All sciences and learning gathered in books and taught in schools flow from the fountain of Nature, which moves up and down in their breasts.

Our holy prophet was night and day engaged in the worship and contemplation of God. The commandments of Abraham's religion that were covered by the people, with the dust of superfluities and curtailments were always before him. When he had an inclination for retirement, he used to live in a cave in mount Hīra, where his wife Khadīja was accustomed to bring food and water sufficient to last him for several days. Now his angelic nature, after gradual improvements, reached so far that he began to hear the language of stones and trees and to see clearly the creatures of the spiritual world. When he reached the age of 40, it happened one day in the cave of Hīra that the faithful Gabriel appeared to him and taught him methods of ablution and bath. Then Sūra Iqra up to the point *mālam yālam* was revealed unto him, and after a short interval the holy Qorān began to descend continually.

He was a favourite with all the Quraish tribe as long as he did not speak ill of idolatry. No sooner he commenced to describe the evil tendency of idolatry and of the bad customs that had prevailed among them, and began to explain the true unity and the attributes of God, then they turned an enemy to him. Among the boys the first convert to Islām was Alī, the son of Abī Twālib; among the young, Abū Bakrinis-Siddīq, and among the women Khadīja. By and by the new and energetic group of the faithful began to grow. So the Quraish became very much

displeased and passing beyond the limits of abusive language used persecution. However, their persecution could not prevent the efficacious speeches of our prophet and the attractive language of the Qorān, but from day to day this fountain of truth began to move up and down more freely and widely. In one meeting he himself and in the other Abū Bakr recites the Qorān. A multitude stands to hear. In addition to the eloquent language of the Qorān, the heart-seeking spiritual subjects strike their hearts like arrows. Some have tears gushing forth from their eyes. Some are bewailing, some are standing as wonder-struck, some grow obstinate in their ignorance. In short, there arose an upheaval and a dashing of the new waves of enlightenment at Mecca. To-day in a certain house a woman believes in Islām and her husband cruelly beats her. To-morrow a certain husband is converted to Islām and his wife quarrels with him. On this the Quraish chiefs became much more exasperated than before and began to practise every sort of persecution. They lay some persons in the sun, and strike them with whips. They beat some so much that they are wounded and their bodies are full of blood. They tie some with chains and keep them confined in their houses. The prophet and his loyal followers and friends were also treated with every kind of persecution and cruelty. At last all unanimously wrote a paper in Dār-un-Nad-wa and turned out Banī Hashim and also Abū Twālib from their society on the charge of sympathising with, and helping the poor persecuted prophet who was not allowed to come out of his house. In such a case the faithful asked permission of their prophet to leave Mecca and to go somewhere else. Accordingly 12 men and four women among whom were Usmān, the son of Affān, and his wife Ruqaīya, the daughter of our prophet, left Mecca for Abyssinia and sought shelter of Negus, the king. This is called the first emigration. On hearing that all the Quraish became con-

verts to Islām, they returned to Mecca where the Quraish beat him unmercifully. After this, 38 men and 18 women, among whom one was Jaafar, the son of Abū Twālib and the cousin of our prophet, migrated to Abyssinia. This was the second emigration. They got shelter in the reign of Negus. The Quraish getting greatly displeased at this, sent to Negus several ambassadors, the chief of whom were Amrū, the son of As and Abd-Ullāh, the son of Zubair Makh-zūmī. They came and said to the king that this body has turned infidel and became irreligious. They call bad names to our gods and use abusive language also to Jesus and His Mother Mary. Negus then sent for the Mohamedans and having addressed Jaafar, required an answer to all the aforesaid false imputations of the antagonists. Jaafar rehearsed all the facts, and on the request of Negus read some portions of the book that was sent down to their prophet. Jaafar began to recite some verses of the holy Qorān. Negus and his chiefs were so much affected with the recital that tears kept starting from their eyes. They praised the Qorān and the prophet a good deal and finally became converts to them. Afterwards he payed great respect to the Moslems, ordered his people to provide them with every kind of necessaries of life, ease and happiness and expelled their enemies with great disgrace. The Quraish became much more enraged at this and besieged them with great strictness. During this time Omar and Hamza, the uncle of our prophet, changed their religion and became Moslems. This added power and grandeur to this body of Moslems, because these two persons were often ready to oppose fearlessly their enemies.

In the tenth year from the time he declared himself to be a prophet of God, Abū Twālib died at the age of 87. On account of him the Moslems were a good deal safe from persecution. Now on his death, the Quraish revived the same persecution. This was a great disadvantage to the

Mussulmans, in addition to which a few months after, Khadīja, the mother of the faithful, died at the age of 64. It was a severe blow to the people, for which reason the year is called *ām-ul-huzn*, the year of grief.

In these days our prophet took with him Zaid, the son of Haris, and went towards Tāif to preach, where the hard-hearted people treated his respectable guest very badly. On his return, a person by name Adas who was a Christian, after finding out the principles of faith from him, was converted to Islām. A little later when he was engaged in offering his morning prayer at Nakhla, a few jenii of Nasīban, who had left their place to find out the secret of the heavenly news getting closed, having heard the Qorān, became Mussulmans and also knew the secret that in consequence of *wahī* inspiration, the news stopped. From there, they went to their people and informed them of the matter and openly declared themselves to be Mohamedans. From there, the prophet came to the house of Muatam, the son of Adī and stopped there; but the enthusiasm of Islām and the cruelties of its enemies increased day by day. The recital of the Qorān during the nights, to weep before God in prayers, to know the worldly troubles and happiness as transient and to keep themselves always busy in obtaining God's willingness, was to the disciples as if an intoxication which nothing sour could remove. A spirit of new life was infused into the followers of the prophet that caused them to bear all the troubles and afflictions of this world, and which was the source of all the superior powers of man. Before this ethusiasm and pleasure all kinds of troubles appeared to them as insignificant and trifling.

In the 12th year of his mission he took his night journey or ascension to heaven (Miarāj). The spiritual powers predominated which changed his body to an elegant state like the soul, in which state he reached the holy sepulchre,

went up to heaven and saw the heavenly secrets with his own eyes. He visited the prophets and received the honour of conversing with God. Thousands of heavenly secrets he learnt. Now, the time has arrived when our prophet goes to read the holy Qorān in congregations, and having visited the bodies of pilgrims to Mecca encourages them towards the true religion. On the other hand, the Quraish set their men in streets and quarters to induce the pilgrims not to listen to the prophet. This year a caravan from Medina had also come for pilgrimage, in which there were persons who visited our prophet and became converts to Islām. After their return to Medina, they urged the people to become Moslems and described our prophet's good character to them. Many persons changed their religion and in every house there was a talk about him. Next year, six others came and dedicated themselves to Islām in a mountain valley, and were therefore named *sihābat-ul-aqab*—people of the valley, who were appointed by the prophet as his herald to Medina. Now the light of Islām shone forth at Medina from end to end : and the inhabitants of the town felt an intense love and brotherly enthusiasm for the prophet and his followers. The people of Medina erected a mosque named after Banī-Zuraiq, where the town's men used to gather and recite the Qorān. Next year, many men and women came to see the prophet and became his followers.

Behold my readers ! how God prepared a strong place safe from enemies, for the faithful. Now, the Moslems began one after another to migrate towards Medina, where they were greatly respected and treated with brotherly love. Musah, the son of Umair, was the first of all who went to Medina. Some consider that Abū Salma, the son of Abū Ashadd Makhzūmī, was the first of all who migrated to the town. This was very hard upon the Quraish of Mecca who conspired unanimously to enter Muhamed's

house in the night and to kill him cruelly in order that this enrolment to Islām may be put to an end ; but who can put a stop to the arrangement that is to go on to the end of the world.

In these days as the people were generally allowed to leave Mecca, the prophet himself now proposed to do so, and the loyal disciple Abū Bakr was ready to accompany him. God warned the prophet of the night, the heathen Quraish were to attack him. So he together with Abū Bakr left the place in the night. Amir, the son of Fuhaira, a slave of Abū Bakr, accompanied them to attend on them, Abdullāh, the son of Urbuqat, was taken to guide them to Medina and it was considered as desirable not to take the direct road that leads to it, lest the heathen may overtake them and attack them from behind. Therefore, having left Mecca, they stopped in a cave, of the Saur mountains. The heathen entered the house but found Alī sleeping in place of Mohamed. Then they traced his walk to the cave of Saur and saw a spider's web spreading over its mouth and a pigeon's eggs laid in it. They peeped in. The prophet and Abū Bakr recognized them and the latter was fearful of being discovered. But the prophet said to him, *Lā tahzan inn Allāha maanā.* "Do not fear—God is with us." In short the heathen returned unsuccessful, and the prophet with his companion came out of the cave and travelled towards Medina. But behind them they saw a horseman rapidly approaching them, whereupon the prophet gave a hint to the earth and the horse instantly sank in it up to its belly. Surāqa cried for shelter, on condition that he would not tell the Quraish of him. The prophet gave a hint for the second time to the ground and the horse was spared. Surāqa now became convert to Islām and returned safely. He then told the Quraish who were in the rear that he went to a far distant place and also asked passengers who said that Mohamed did not pass

this way. So all returned towards Mecca. Mohamed went on his journey as usual. At noon he felt thirsty, and went to a woman near whose cottage a goat was tied, which till that time, had neither conceived, nor had brought forth her young. Abū Bakr asked for some milk, but the woman said, "the goat is unfit for milk and no other is here." Whereupon our prophet ordered Abū Bakr to milk it in the name of God, which he did, then he took some cold-water from his leather bag. and mixed it with the milk in a cup. The prophet, Abū Bakr and their companions satiated themselves and gave some also to the woman to her entire satisfaction. In short, stage after stage they marched towards Medina, the news of which had already reached there. Many men and women used to ascend the mountain tops and watch for their arrival. At last one day their hope was realized. They saw from afar that two persons, one before, and the other behind, rode on a camel. The one who was before, shone like the sun. One person was driving the camel, the other with the stirrup in his hands was running with rapid paces. In the meantime some one cried, *Laqad jāa Mohammad.* "Mohamed has come." There was then a rush of people round the camel, like moths about a lamp ; the body-guard of Answārs with swords hanging in their loins and bows on their shoulders joyfully repeating pieces of poetry and raising cries in ecstacy of delight. A translation of a few lines that were recited on the occasion is as follows :—

"It is one of God's manifestations that he has come to our house."

"Sometimes we look at the house and at another we look at him."

"The king of kings is our guest to-day."

"Helplessness is now our help."

For some particular reason his conveyance's head was turned towards Quba, a little village on the south-eastern

side of Medina, two or three miles distant from it. He stayed here 25 days, during which the foundation of a mosque was laid ; but the heart-felt love and the summons of the Medina chiefs did not allow him to remain longer. So he led his camel towards Medina. Every person wanted him to stay in his house which he decided thus: He will stay where his camel sits down, which, when it approached the house of Abū Aiyūb Answārī who was repeating slowly in his mind—

> "Oh Love ! to-day we wish to see thy charms,
> Oh heart-felt emotion ! beware the camel may not step beyond ;"

and was about to step forward, and Abū Aiyūb was nearly to faint and fall down at the idea that a great blessing is just to pass through his hand, when suddenly the camel sat down. Accordingly, the prophet alighted at his house. What a glorious scene there was ! Men and women, old and young, were filled with sensations of joy and love. His house was so greatly thronged with visitors that it was very difficult for the breeze to pass through. A few days he stopped as a guest. Then a kachha building was erected for his abode, and the foundation of the prophet's mosque was also laid.

Now, the emigrants (Muhājirīn) began to come one after another. The prophet's wife and children came also. After the death of Khadīja he had taken a faithful old lady as his wife, in order to take care of his daughters and household arrangements. Her name was Sūdā, but several months previous to his emigration, he had also married Aisha, the daughter of Abū Bakr Siddīq, who was still in her minority. All these came to Medina. It was the 13th Hejira of his mission that the event took place. The prophet had now reached the age 53, and according to the Christian calendar it was the month of June 622.

The Moslem era commences from the first year of this emigration. As the Qorān was revealed from time to time in Mecca and was arranged and protected by the prophet himself, so at Medina, it was sent down for ten years. The Sūrās and the verses that were revealed at Mecca, are called the Mekkan verses and Sūrās and those that were inspired at Medina are called Medinite verses and Sūrās. The first of all the blessings that appeared at Medina, by the presence of our prophet was a reconciliation between the two tribes Banī Os and Banī Khazraj, who also descended from the same forefather, but were so much opposed to each other, for several centuries that, they had fought very bloody battles between themselves, and in which a good lot of people from both parties had been killed. In the neighbourhood of Medina there were two classes of Jews, one of them was called Banī Quraiza and the other Banī Nuzair ; the first was an ally to Banī Os and the latter to Banī Khazraj. The Jewish groups always took part in the battles that were fought between their allies. With the blessed influence of our prophet these tribes were reconciled to each other and were styled with the title of *Answārs* (Helpers). Their greatness and high lineage is universally accepted by the Moslems. Previous to the arrival of our prophet, the *Answārs* had a plan to appoint Abd-Ullāh, the son of Ubaī-ibni-Salūl, a person from among themselves as the head of their clans and were about to put a crown over his head. But now in the presence of our prophet he was so insignificant and trifling as a particle before the sun. As he was desirous of power and fame, this displeased him much. So he turned an enemy to our prophet together with all his companions who were called Muhājirīn (the emigrants), and the people of his mind secretly became his confederates. The body of such people in Islām was called Munāfiqs (hypocrites). These Munāfiqs were also confederates to the wicked clans

of the Jews, in whose hearts a flame of enmity had, very often, blazed against the emigrants. These Munāfiqs were apparently Moslems for fear of their nation, but were secretly bitter enemies and severely opposed to Islām. They, together with the Jews, were devising sundry plans, day and night to extirpate Islām. The Arab clans, more particularly the Quraish of Mecca, were constantly instigated by them, and a communication was always kept up between them. To criticize the teachings of Islām, to vilify the prophet, to persecute Moslems and to cause a disagreement between Answārs and Muhājirs, and there was nothing left by them undone, of which mention has not been made in several Sūras and on various occasions in the Qorān, just as at some places, plain explanations and at others, allusions have been given in it about sayings and doings of the Quraish of Mecca who were in opposition to Islām, before or after the emigration. The commentators in commenting the aforesaid references of the Qorān have, therefore, to give the events that had taken place and to describe allusions together with their explanations. Nevertheless, the careless historians have mixed their explanations with superfluous account.

The opponents tried to put out the light of heaven, but "God is to spread it all over the world, although the heathen may dislike it." *Wallāho mutimmo nūrihī wa lau karih al kāfirūn.* Now a body of brave Mohamedans was ready to risk their lives for the cause of Islām, they were not only permitted but ordered to proclaim *jīhād* (crusade). In the second year of Hejira in the month of Ramazan, the news reached the prophet that a caravan of the Mecca Quraish, under the leadership of Abū Sufyān, is going from Syria to Mecca with its merchandise. So he with a body of Mohamedans set out in haste to catch it. The Mohamedan body had a few *Muhājirīns* and the rest were *Answārs*, the sum total of both was 313; most of

them were unequipped. All of them were not provided with arms. The only instrument they had with them was their own courage and the help of God. The caravan having somehow received information of the circumstances passed another way. The Meccan Quraish getting angry at this came to oppose Moslems with great preparations. The prophet pitched his tent at Badr, in front of the Quraish army. Before the battle took place the prophet had foretold about a certain number of persons that were to fall in battle, the next day. Both parties had near relatives among them. While there were fathers, uncles and one brother on one side; their sons, nephews and other brothers were on the other. In the Quraish party were Abū Juhl their leader, Abbas the prophet's uncle and Khālid the son of Walīd, etc., famous warriors. In short, the war commenced and the Quraish were severely defeated, about 70 of their number being put to death. The dead bodies of Abū Jahl, etc., the chief Quraishes, were found lying in places marked out previously. Nearly 70, among whom was also Abbas, were taken prisoners. The rest of them fled in great confusion.

Shortly before the fight began, the Quraish had tauntingly said that the farmers of Medina are not powerful enough to oppose the swords of the Quraish warriors. They will flee just now, leaving Mohamed as caught in our hands. In reply to which whatever Saad, the chief Answār, spoke loudly to them, was a proof of his faith in Islām, of the sympathy he felt for it and of the influence of the prophet's teachings. We are not Israelites that we say to our prophet, "go thou and leave thy God alone to fight with the people of Pharao, we stay here," said Saad. We are ready to fall in the sea, if our prophet order us to do so. Look here, the glittering swords of Banī Qahtān will now let you know what they are. People saw that angels descended from heaven in the battle, for help and that the invisible

persons fought with the infidels and put them to death. After death, several battles great and small took place, but Islām overcame on every occasion. Once the Quraish of Mecca attacked Medina and a battle was fought at the Uhad mountains, in which on account of some inexperienced Mussalmans, the Mohamedans bore severe losses, Hamza our prophet's uncle received martyrdom. But, at last, when the Mussalmans fought in a settled condition, the circumstances of the battle changed and the Quraish were obliged to retire. The infidels got some courage in this war, therefore, in Hejira 5, at the instigation of the Jews, not only the Quraish of Mecca, but also many clans and tribes of Arabia, about 25,000 in number suddenly attacked Medina under the leadership of Abū Sufyān. For this reason this battle was named after them and was called *gazwae ahzāb* (the battle of the hordes). A ditch was dug around Medina for the sake of protection. Therefore, this battle was also called *gazwae khandaq* (the battle of the ditch). The *munāfiqs* (hypocrites) of Medina were so much emboldened in blaming the Mussulmans as to discourage them from the battle, of which many allusions are given in Sūra Ahzāh (chap. of the hordes). The hardness of starvation that befell the Mussulmans in this siege was unendurable (intolerable). Nevertheless, the enemy could not attack Medina, but were frightened so much that, after the blockade of several weeks, retired unsuccessfully. The Jews of the Quraiza clan, notwithstanding their treaty with the Mohamedans, turned disloyal and left, nothing was unturned in uprooting them. Therefore, after the battle was over, they were chastised for their conduct. Previously to this, the Jews of the Nuzair clan had been exiled as a punishment for breaking a covenant with the Moslems.

Afterwards when Islām had spread among the tribes of Arabia, the prophet proposed to make a pilgrimage to Mecca, but the Quraish prevented him at Hudaiba from

going further. Although the messenger of God declared openly that he was not going to wage war, nor did he like to shed blood at Mecca, what he simply wished was to be permitted to perform the ceremony of *hajj*, which they did not accept. At last a treaty was formed between both parties that neither side, together with its allies, would attack each other. The Quraish, however, broke the contract on one occasion and the Quzaa tribe was then assaulted, who thereupon solicited the prophet's help. In Hejira 8, therefore, he ordered to collect an army for Mecca ; many tribes of Arabia took part in it. Now, all the power of the Mecca Quraish being broken, he freely entered its suburbs and cleared it from abomination, and now all the Quraish became converts to Islām. This is called the conquest of Mecca and the prophecy given about it to the prophet in the Qorān, was now fulfilled. On his return to Medina, Banī Mustaliq and the people of Fīq, etc., rose to opposition. These people were very proud of their bravery, and although a number of the new Moslem converts, unable to withhold the power of their arrears, had fled—yet the fortitude of the prophet, Answārs and Muhājirīn prevailed and obtained the victory. Many people of the enemy were taken as captives and made slaves, but at last on account of their humility and submission, were liberated. Now Islām spread all over Arabia. Having heard, however, the military equipments of some of the kings of Syria who were under Herculius the Emperor, the holy prophet with a large army of about 60 or 70 thousands, marched towards Tabūk at a time when there was a great famine there. The opponents got discouraged at this and as no easier plan could be devised than to save their lives by means of giving presents and gifts to the prophet of God. The prophet now sent his documents and ambassadors to the kings of Persia and Rome, desiring them to accept the true religion, in which there was peace

and safety for them all in this world and the world to come. Khaibar of the Jews, in the vicinity of Medina and Fadak, etc., villages, came into the possession of the Moslems.

During this time some worldly-minded people claimed themselves to be prophets, as Musailima the liar in Yamāma and Aswad Anasī in Yaman did. But outward polish and a false claim is no longer useful to him who is free from natural qualification. Although hundreds of persons get themselves involved in the snares of such hypocrites, and in every age the simple-minded ignorant often fall victims to the net of such deceptions, and Jesus Christ has also prophesied against false prophets ; but ultimately all such persons disappear and die in great disgrace and shame.

Now, Islām spread all over the Arabian peninsula. According to the prophecy *Izā jāa nasr Ullāhi walfatho ; wa ra ait-an-nāsa yadkhulūna fī dīn Illāhi afwājā ; fa-sab-bih bi-ham di Rabbika wastagfirho, innahū kāna tawwābā.* "When the help and the conquest of God might come and thou seest people entering the divine religion in hordes, celebrate the praise of thy master and ask pardon of him ; for he is inclined to forgive." He saw with his own eyes the green garden of God's religion full of grandeur and splendour. While he got his work done, an intense desire grew in his heart to be initiated in the eternal life, everlasting country and the holy presence of God, an allusion of which is given in the verse of the Qorān thus :—*Fa-sabbih bi hamdi Rabbika wastaqfirho*—Then glorify Thy Master with His praise. In clear words he began to bid farewell and to give exhortations to his people. For this purpose in the tenth year of Hejira he proposed to go on pilgrimage to Mecca and proclaimed it before all ; and it was well known to the people that it was the last sight of the beauty that gives forth light to the whole world. Numerous people gathered together to perform ceremonies of *hajj* that year. He delivered before the congregation a speech in which he explained his purposes,

entrusted them all to God and bade farewell. The people were so sad at this unhappy separation that crying, weeping, groaning was heard on every side. Having performed the *hajj* he returned to Medina and felt himself healthy for only a month of Muharram (the first month of Hejira). The next month there was a relapse of the same disease that had overtaken him several times before, in consequence of the poison administered to him in food by a Jewish woman. So he was attacked with fever. Though he felt better in the middle stage of his sickness, but as he had proposed to go to the next world and had longed for it, so at the end of Rabī-ul-Awwal (the 3rd month of Hejira), he had a severe attack of fever and on Monday 12 Rabī-ul-Awwal, Hejira 11, he departed from this world, having his sense and understanding complete and clear and with resemblance of His Holy God. *Innā Lillāhi wa innā ilaihi rājiūn.* " We all belong to Him and have to return towards Him." We cannot describe the state of feelings that rose from the aforesaid shock in the hearts of the companions of Mohamed, namely, the Answārs and the Muhājirīn from whom it was difficult to live a life of happiness without seeing the blessed face of their prophet, the whole world grew dark before their eyes. However, his companions having appointed Abū Bakr as his successor, performed the burial ceremonies, concealed the valuable treasure, I mean his body under the ground and his holy soul reached the Court of God. May peace and safety of God rest upon him !

Manners and Habits of the Prophet.

Our holy prophet was so good in his manners and habits that he had as if incarnated their shape. He was mild, merciful and gracious. He was greatly generous and humane, very brave and bold. At one time, when Medina was a centre of attacks from its enemies awful sounds were heard in the night from the mountains, on account of which

the hearts of the people trembled. Taking a ride on his horse he reached the spot all alone, but found nothing there. When he was to return, his obedient followers Muhājirīn and Answārs finding that he had gone before, armed themselves and went out in search of him. Oh ye my people ! There is nothing there. Turn back. Said he to them. So all returned. In every battle that took place between his followers and their enemies, he was the foremost of all. The greatest of the great men in Arabia acknowledged his bravery, he was true to his promise ; whomsoever he promised, he made it good. He was so generous that even after conquests he kept nothing for himself and his family. There was a continual starvation in his home. Many a day he lived on a few dates and water. Nothing of the ration that he used in the night, was kept for the next morning. If a beggar asked what he had, he gave it to him without a grudge. He was famous for his generosity. A negative answer was never given by him to beggars. The word *not* was quite unknown to him. He was very meek and mild. Even after gaining the worldly power he had, he was so kind-hearted that if a mean person used an abusive language to him, he kept either silent, or if he uttered a word, it was always so mild that the enemy was ashamed of himself. He never took revenge on his own account, nor did he ever get angry with, nor did he beat, nor did he use a harsh word to any person. Anas his servant says that he served his master the prophet ten years continually, during which time the master never uttered "why did he do so" for work that was done against his will, nor did he say "why did he not do so" in the neglect of his duty. He never felt hatred towards any person. There was no scope for such a thing in his mind. He gave pardon to the hardest of the offenders. He was greatly sympathetic. On the word of a painful heart, his eyes were filled with tears. The highest kind of modesty was found

in his spirit. Far from uttering forth an impolite word, he could not bear even to hear such a thing. He never liked to open any part of his body before people. He was always with his eyes looking down, with his tongue keeping quiet; with his face full of cares and anxieties. To respect the old, to be kind and merciful to the young was habitual to him. He never gave trouble even to the beasts of burden beyond their strength. He made no distinction between himself and his servants. He practised humility and self-denial. He was not only kind and polite to the members of his own family but was so to everyone. When he conversed with anyone, he did it with a smiling face and civility, on account of which everyone with whom he came in contact was led to think that the prophet showed more favour to him. He was accustomed to go to the bazaars and to buy his articles himself, if anyone tried to help him, he was prevented with the statement that he himself was able to do it. To sweep his house and to patch his rent clothes with his own hands was not considered by him as below his dignity. He cared nothing about self-indulgence, relishing food and drinks, goods of ease and fancy. He never expressed his dislike concerning the food that was unacceptable to him. He practised simplicity in his clothing and manners of living. A leather pillow full of date-fibre he used under his head, and a mat for lying down. If some one expressed himself to be sorry at this, he was told that he had not come for the comforts and luxuries of this world and that he was like a traveller for whom it was enough to repose under the shade of a tree.

Very often he said that this world was the house of one who was deprived of his house in the next world. He who was attached to the former, was deprived of the blessings of the latter. This world with all its grandeur had no value in his truth-looking eyes. He visited the sick in their houses; he accompanied biers. Hospitality was

chiefly his part. A stranger in Medina was always his guest. If a poor person died, he always took upon himself the responsibility of his debt and took care of his family; he sympathised with the widows, the orphans and with the afflicted. His society was free from backbiting, vilification, immodesty and boast. Falsehood and useless talk, etc., was never used there; but divine truth and teaching were given.

Besides the five times' prayers he offered many *nawāfils** day and night. After midnight he was busy up to morning in remembering God, in reciting the Qorān, in weeping, wailing, groaning in his communion with Him to such an extent that the visitors were affected thereby. All his companions and associates were very similar to him in this respect. Besides the days of Lent, he used to fast very often. Whenever he got savoury food, cold water or clothing he offered many thanks for it to his Creator and Master. He always felt happy and joyous at this communion with God; whoever saw him was over-awed; but when he held a talk with him, he was enamoured of his love and morality. In every manifestation that came to appear and in every event that took place he saw the hand of God's power only. He considered happiness and sorrow, success and failure as results of predestination. No second that moved onward, no moment that passed, did he allow to go without the contemplation of God's person. Also with his tongue at various times, in sleeping, waking, walking, standing and sitting he frequently recited the holiness of God. In addition to all these qualifications, he never considered himself to be greater than a sinful servant of God. For this reason he was accustomed to practise a good deal of humility and to ask pardon from God. In every matter he prayed to Him, looked towards

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* It is the prayer, a Moslem is at liberty to offer at his own will. It is beyond the limit of his obligation.

Him, trusted in His help, and was always fearful of His independence and glory.

His ordinary talk was also brief and in plain words, without complexity. He used to preach and admonish in mosques and other places. Every person near or at a distance, the learned and the unlearned were, all, benefited thereby. Whatsoever he said, it was in very clear words and with great propriety and firmness. If anyone wanted to count them he could do so easily. His few and brief words were full of great meanings. In describing the emblems of God's might, his sound constantly grew louder and tokens of fear and glory appeared on his blessed face that caused the hearers to tremble and to attract their hearts effectually. From his words there flew a spiritual effect which was firmly rooted in the hearts of his hearers. Therefore, the stamp he set upon them became so durable that no satanic or selfish change could obliterate it. The sculpture or rather the inscription that he made upon hard stone (flint) of Arabia was so strong that there was no parallel to it. This is one of his miracles that can be denied neither by the old philosophy, nor by the new one. On many occasions he wrought miracles. It was a part of the qualifications and characteristics that were implanted in him by God, a detail of which is found in the books of traditions. In the Holy Qorān they are frequently hinted at or alluded to.

THE BLESSED FEATURES OF OUR PROPHET.

"Lacks of beautiful shapes have been created by the Creator.
Yet it was hardly a form more acceptable than thou art."

'*Sad hazārān qalib andar sūrat-i-husno-jamāl*'
'*Rekhtand, ammā zi to matbū kamtar rekhtand.*'

In colour he was reddish-white, in stature somewhat higher than a middle-sized person, but in society he always

looked higher than all. His blessed face was beautifully round somewhat oval, with narcissus-like eyes, with his eye-brows thin and arched, in the midst of which there was a little luminous distinction, with nose slender and erect and beautifully adorned, with lips fine red, and with broad forehead. His teeth surpassed the pearls of Eden in beauty. His neck was long and fleshy that looked from behind like pure shining silver. His head had curly hair, which after combing got curled and looked very fine. He had a full beard on his face that was of a very beautiful colour, brilliantly deep-black and curiously attractive. His arms and thighs were fleshy. He had long hands with fleshy palms that were softer than silk. From chest to the naval a line of very fine hair on his white body strangely added to its beauty. He was neither fat, nor slender and lean, but midway between both. In walking he cast his paces so swiftly and strongly as if some one does in descending from a higher place to the lower one. His feet were cast in the cast of light. Smooth red and white soles of his feet were elegant like roses. He was a very powerful horseman, fearfully respected. The light of Imperialism and good fortune was shining in his face. If he sat in the society of hundreds and thousands of persons he could be at once recognized by a stranger to be the Head of God's messengers. There always came out sweet scent from his perspiration. One of his comrades says that once, when full-moon was shining, and the prophet was sitting with his friends, the friend sometimes looked at the moon and sometimes at his luminous face and discovered that the prophet's face stood superior to the moon in brilliancy and beauty. His utterances were always eloquent, brief and in low voice. A loud talk he disliked. If a person in his society conversed with another, it was never heard by others sitting near. His eyes were stained with natural collyrium. In short he was the highest example of loveli-

ness and beauty. If a person paid him a visit once, it would be difficult for him to be without continual visits. The longer he saw him, the more intense there grew a desire to see him. The prophet had wonderfully natural attraction in himself in walking, sitting, lying, eating, drinking, speaking in silence, in lowering his eyes and in side glances.

White clothing was always more acceptable to him, a pair of trousers, a coat, a turban on his head, slippers on his feet, a stick in his hand and a covering or sheet over his shoulders, looked handsome with lacks of beauties. He used trousers, a long gown and put on also a robe. He liked also striped *loonghees*. He kept himself always clean. He combed his hair and beard and used oil on them.

When he got angry with any person upon the disregard of God's commandments, there appeared a muscle that was in his eye-brows, but nothing else like common persons was witnessed in him; it was only his blessed face that looked angry. In like manner when delighted, he smiled only and never burst forth into a loud laughter. Joy and sorrow were also witnessed on his face. The greatest orator is unable in his sweetest language to draw his picture. He left this world at the age of 63; the beauty of his face and the strength of his body did not fail up to that time, and only a few hairs had turned grey.

The Teaching of Jihad or Crusade.

The objections raised against his holy person by his enemies in consequence of their bigotry and hatred are based either on religious and political matters arranged by him, or on the unreliable traditions whose narrators were originally the *munāfiqs* of Medina or the Jews of the opponent tribes Banī Nuzair, etc. This course was afterwards adopted by some simple-minded Mussulmans. There are only a few important matters which have been criticized that are worthy of notice. *First*—the teaching of crusade against

the enemies. *Secondly*—that of polygamy. Both these matters have been exaggerated with evil intentions in countershapes. A brief answer to them, we have already given. Still, we wish also to give more details here.

As it has been already stated that the doctrine of crusade in view of religion is unliable to objection, because the prophets of Israel and also Jesus Christ of durvesh-like habits, have more or less, to the best of their power, taken share in it, and the leaders of every religion have used the sword, the examples of which have been described before.

Surely it is sufficient to lay so much open before the intelligent persons of the time who weigh all the past events of the time in the balance of recent philosophy that no nation nor religion can last without protecting its honour, creed and thoughts with weapons, nor could any nation in the past, protect itself, its religion or its honour without the aforesaid method. The sayings and doings, the manners and customs, the government and the civilization of the conquerors affect very soon the hearts of the conquered. There is a statement of an intelligent person about this—*Annāso alā dini mulūkihim.* "Men are often on the religion of their kings," particularly those religions that intend to establish a new kind of brotherhood and equality and to obliterate the useless thoughts and the superstitious usages which coming down generation after generations among nations are looked upon as part and parcel of their lives. Let the political and national administrators tell me what other remedy than the use of the sword can be devised to remove this complaint? Indeed, preaching and teaching is also useful and the prophets have been sent chiefly for this purpose. However, all men are not of the same nature. The wicked persons whose spiritual faculties get spoiled, cannot be affected with preachings, etc. It would be better for them to keep quiet, but don't do that. They rather consider it useful for all mankind to uproot a

righteous body, chiefly when there is some one among them master of a country and sword and possesses army and weapons. Such people cannot be affected without punishment and order of a king. The bad custom that cannot be abolished to-day through the efforts of hundreds of eloquent speakers and preachers can be given up to-morrow by a nation from one end of the country to the other, hundreds of examples of which are still found not only in the uneducated countries like Asia and Africa, but also in the civilized countries of Europe and America. Was it not the mercy of God in the aforesaid case to send the last prophet in majestic display? Surely it was. Again, if the prophet after whom no other prophet was to come, was not to establish a heavenly kingdom in which all mankind may have equal rights and the lowest of the nations may be able to obtain the highest degrees of civilization; the ways of improvements may be open to all, there may be no preference to the white over the black; to the Brahmins and Chhatrīs over the Vaises and Shudras, then what else was he to do? In this case war and fighting is necessary. In war and fighting, to incite, to encourage the people and to appoint a merit in both worlds over the patience and forbearance is also necessary. To bring such verses of the Qurān in opposition to mercy and brotherhood of man is like a fool who having shown the doctor's operating instruments tries to cause the patients to hate him. It is the Islamic crusade and the war verses, the opponent brings before the uneducated public.

Likewise, the doctrine of polygamy cannot stigmatize the name of our prophet for several reasons.

Firstly.—Because Abraham, Isaac, Jacob, Moses, etc., had also several wives. David and Solomon had hundreds of wives. He is the same David whose book being considered as inspired is used in prayers, and up to whom by way of boast and holiness, Christ's line is traced. The

Pentateuch and other books of the Old Testament give an ample proof to the doctrine of polygamy, which no man among the Jews and the Christians can deny. Then on what reasonable grounds the Christians have to raise objections against our holy prophet with regard to polygamy ?

The Hindus call Sirī Kirishn and Kanhaīyā as incarnations. They had several wives in addition to the *gopīs* (milkmaids) who were countless, with whom they led a life of licentious merriment and dances. At the time the *gopis* used to bathe, Krishna and Kanhaīyā took their clothes and ascended the trees. The conditions laid down by the *autars* to return their clothes was to come before them with folded hands and not to conceal their *andām-i-nihānī*—private parts, with hands.

Secondly.—Besides the Christians (even among them long after Christ) in every nation and country not recently but for thousands of years, there was a common custom to keep several wives and bond-women. It was not considered as an evil deed, nor were such people thought as blameworthy for it. Surely, it did not chance for several reasons to Christ to marry and he also lived very little in this world. Who knows how many wives would he have taken, if his life had been prolonged to 60 or 70 ? After his departure his disciples undertook to travel for the purpose of propagating his religion and suffered various kinds of hardships for it, still it was only Paul who limited the number to one—chiefly for those who were appointed in the ministerial lines. Neither he nor Christ ever forbade all other persons to have more than one wife. However, among friars and nuns, to live unmarried was considered as the example of Christ and the common people were also so much influenced thereby that they believed that to have more than one wife was blameworthy. But it is not a religious thing. It is only a social custom.

In consequence of this unmarried life so much adultery abounded in the sacred convents and so great a number of infants was found dead that when the tank of Gurjius, which was in the convent of the sacred persons, was cleared of putrid matter, about 700 skulls of infants were counted. To commit adultery having accused a wife of it, to divorce one wife and to take another in her place, or to cause the first wife to be killed with poison and then to take another instead, became common among the public. Again, the want of *parda* system and the excessive use of alcoholic liquors aided adultery so much that during the recent days of education and progress so much evil of this nature is current in Christian countries, chiefly in Europe and America, that even a tenth part of it cannot be found in other countries, so that to commit adultery with the unmarried women is not considered as blameworthy.

Thirdly.—When polygamy according to religion and custom was not deemed evil, then how is it blameworthy, unreasonable and irreligious for him, after entering Medina, to take several wives for the following sound policy, after the age of 53 when sensual appetites generally lessen. It is not strange if a *padree*-like taste may find fault in it. But it is not the duty of the world to follow *padrees*. The reasons above alluded to are :—

I. The prophet was also responsible for the wants of the emigrant women who were related to the famous persons of their tribes. Islām did not leave even a mark of adultery, then, how was it possible for them to be allowed freedom in this matter. So they were necessarily married to the faithful. And in order to please some of them who had desired to obtain honour of this world and also of the world to come, it was desirable on the part of our prophet to take them in marriage to himself and to honour them thereby.

II. The Arab clans had a considerable regard for their relations and to marry among them was to take part n their favours and kinship. This kind of regard is shown wherever there are tribes and their kinship. As the late King of Kabul *Ziā-ul-millatī wad-dīn* gives the same reason of causing his sons to take several wives from several clans and tribes which is very reasonable. Our prophet considered it very useful and it was really proved to be so, to take his wives from the different Arab families and tribes in order to cause union between them and thereby to spread among them civilization and Islām.

III. There were many among men who had dedicated themselves to religious purposes and had nothing else to do. They were called *Ashāb-us-Suffa.* As men, in order to earn their livelihood they were able to work as day-labourers and were not in want of private buildings with their necessary provisions. But among women there were none who would, in consequence of the *parda* system, be able to do so, although there arose a necessity that some persons should teach them the tenets that are particular to their sex. Because, in the Mohamedan religion there are certain doctrines for women, concerning their menses, childbirth, bath and cohabitation, to explain which in plain words through a strange man to a strange woman is considered shameful and blameworthy. Also, how to live with them, to treat them and to be patient in opposition to their crooked disposition, are the teachings which cannot be carried out, unless a leader of nations may not exhibit them practically. Again, none other than wives were able to know the prophet's private and open worship, social manners and methods. Therefore, he established a number of women and taking upon himself the responsibility of their livelihood, made them free from the cares and anxieties of the world, and by taking them in marriage they were at liberty to take part with him in private and

in society and to ask about every kind of teaching they liked. If they were not his wives, they would not be able to have such mutual intercourse with him, or if they would do so, they would not be safe from the accusations of their enemies. To give their lives to religious services was represented with the word to grant themselves to him. It was inwardly a contract to pass all their lives in religious devotion and not to marry others and spend their time in the cares and anxieties of looking after children. In such a case to treat them kindly and carefully was a reward of their self-sacrifice. An enemy may take it either in good or bad sense, it depends on his disposition and the purity of his mind.

Again, in the aforesaid state, it would be quite contrary to his original purpose to confine a number of his wives, and it was also a responsibility upon them, according to their own contract, not to marry others after him. Although these wives were fitted with all good qualifications, still they were women and belonged to mankind. For rivalry to appear among them, for them to insist upon something particular, before him, like women, and afterwards to be appeased by the prophet, was an ordinary thing that happens in every-day life to the best man in his family. To represent such private matters in an evil sense and to describe them in a disgusting manner is mean-mindedness of the enemy and a description of his own ill-nature.

A Reasonable Judgment on Polygamy.

It must be borne in mind that Islām does not give order to take more than one wife, nor encourages people to do so; but it says to them in clear terms that if it is possible, they ought to confine themselves to one only. And if there arises some necessity, they are allowed to take the second wife, provided they may be able to protect equally the rights of both and to practise justice and impartiality between

them, which is a very difficult task. It is therefore desirable to be content with one and if unable to guard the rights of the one, not to marry at all.

There arises now a discussion which is simply this :—Whether it is reasonable or unreasonable to take more than one wife when there arises such a necessity for it ? The mind that is hidden in the darkness of customs and manners declares that it is unlawful, because both sexes are equal ; the rights that are set forth for the one, are also for the other. If it be lawful for a woman to take two husbands at a time, when necessary, then a man can be justified in taking more than one wife. Else, the preference of the one over the other shall be held as unreasonable. Moreover it cannot be denied that two wives are the cause of a great harm to, and interference with, the household arrangement and with the comfort and happiness of the husband.

A reasonable mind that can observe the matter gravely, does not only allow, but also holds it as desirable when needed for the following reasons :

First.—The doctrine of equality is unreasonable and is against human nature ; because when nature has put in the construction of both sexes a clear distinction that cannot be denied by an intelligent mind, how, then, can they be equally disposed to manners, morals, modesty and sympathy. Man is naturally stronger than woman. He does very hard work, earns his livelihood and feeds her—protects national and religious rights at the risk of his own life. He devises plans of common welfare. He is greatly ambitious and courageous. His physical construction tells that he is the ruler, and that of the other that she is ruled. When there does not exist natural equality between them, the doctrine that holds polygamy to be unlawful is futile and worthless.

We accede to it that woman is equal to man in human rights. To consider her like quadrupeds, to treat her like cows, goats and other animals as it is the custom among the uneducated and savage nations, is prohibited by the law of reason just as Islām does. She has also some rights, privileges and honours that are particularly granted to her person. Hence, as the above-mentioned preference of man over woman, is prohibited by reason, this degradation, that is, to make him quite equal to woman is also unlawful. We comply with this that the household arrangement generally belongs to one wife only, it is not, however, opposed to the permission that is given for polygamy in consideration of the needs that occasionally arise. A little defect in the aforesaid household arrangements in comparison to the needs that require polygamy as warrantable, is quite insignificant.

Second.—If it be agreed that both sexes are equal in number, then the decrease that naturally and habitually happens in the numbers of the male sex will prove the female sex to be greater in number. Now, suppose that polygamy is illegal, men are not procurable and the antagonist holds equality to be right, then what are the women to do? Are they to commit fornication? Lacks of men are enrolled in the army and are stationed in places where it is difficult for every soldier to have his wife with himself. Again, thousands of persons are killed in battles, thousands undertake sea-voyages in order to earn their livelihood. Thousands are killed by hitches, getting entangled in mines. Thousands wander in lands, in search of a living and die of starvation, etc.

If polygamy may not be lawful, then, according to the aforesaid number of men, women will be deprived of men, will commit fornication and will be bereft of the privileges of nursing their children.

Third.—It sometimes happens that a wife, in consequence of disease that prevents childbirth, is unable to bring forth children and it is natural for man to desire continuation of his descent (lineage). Whether such a man having accused his wife of adultery may divorce her, and then take another in her stead, as it happens day and night in Europe, or having protected the rights of the first, may take another. Which of the two is better or more desirable for a woman ?

Or suppose a woman is not sufficient to satisfy her husband's desire (lust) in consequence of continual births of children and diseases, etc., and she is also unable to make the household arrangements properly. In such a case what is her husband to do ? May he seek some sweetheart in theatres and parks and squander his wealth, or he, having divorced her, may expel her from his house at such a time, or may he guard her privileges and take another also ? Tell me, my readers ! which of the three courses is better or more desirable ? A reasonable mind will surely point out to the last course, as the best of all, which is what you call, polygamy.

Fourth.—What will the countries and nations do who require an increase in their population ? Those who believe in the equal rights of both sexes, if they place two men, rather 10 or 20 men for one woman, the same result will come which does from the one man. On the contrary, if one man were to take several wives, each would give birth to children. Again, a woman, at the age of 50 often becomes barren, whereas a man to the last stage of his life can cause a woman to conceive. In such a case why should a man, being confined to one woman only, be prevented so long from having children, and from increasing the number of his descendants ? Islām, however, has not left polygamy to be unlimited like other nations, but has

greatly restricted it. The greatest number of wives that we are allowed to have, is four only.

There is also a precautionary measure in it, and, that is, that a man, in accordance with the principles of physics, can cohabit with a woman for three months only, after conception. After that period, it is injurious to the child and also to the health of the woman to do so. In like manner, three months after the birth of a child, cohabitation is injurious to an infant. According to this principle, if a man cohabit with a woman who gets pregnant immediately, he is at liberty to benefit himself for three months, by taking the next wife. Suppose, the next one also conceives, he may go to her for three months, and then take the third and be benefited by her for three months and so on with the fourth. According to this arrangement, there will pass three months to the first wife, after she gives birth to her child and the husband will be at liberty to revert to the same course he adopted at first among his four wives.

SECTION II.

Objections of antagonists together with their answers.

In earlier ages of Islām, the Christians, for several centuries, more particularly up to the time they did not commence crusades, were not so bitterly opposed to Islām, nor did they show an inveterate enmity to the Mohamedans, nor were the Christian authors free from virtue and modesty. To tell lies, to raise false charges against any one and to proclaim them in public, was held by them as blameworthy. But afterwards, they unlimitedly adopted the opposite course. Their leaders, beholding the progress that was natural to Islām, got frightened at it, and were afraid that their sheep would slip, through their

hands. The poor uneducated and the unintelligent public were so far misled by them as to believe that they were at liberty to obtain indulgences for their sins, instead of money, and likewise to recommend them to the angels for heaven, or for any kind of treatment they liked. They also had perfect control over Christian rulers and kings through these machinations and threats. Beautiful young girls were in the habit of dedicating themselves to their services which services the girls regarded as religious works of great merit, some remnant of which is still found in the countries of Europe and America. Hundreds of young women, called nuns, are even now seen in chapels as attendants to these unmarried nuns. Why may not the nuns attend their friars, if the latter, the pious secluded persons, do not marry at all for the same reason ? Such leaders thought it as their obligation to show up Islām to their people in a very disgusting form. Hence they began to talk about the Founder of Islām in such words as these :—

The Founder of Islām was a hypocrite. Besides beating and murder, he wrought no miracle, nor had he any kind of attractiveness in himself. Having given to the savage Arabs an encouragement for heaven and a fear of hell, made them his followers. After he had succeeded in gathering such a horde of savage people, he commenced highway robbery. Taking possession of other persons' wives and daughters, to enslave them, and to use them in different ways, was a delightful task, in consequence of which the horde excessively increased. Licentiousness was a part of their physical construction. To robbery and murder they were accustomed from the beginning. The stories and commandments of the prophets, the rituals and ceremonies of the Parsees and the Arabs, he gathered in a book-form that was named the Qorān. He also patched up a law-book. As he was an eloquent speaker and an orator, the uneducated Arabs who had no taste for prophetic

writings, favoured the books and declared them to be unparalleled. For fear of them no one had power to bring an equal to them and put the people to shame. To satisfy others, they had nothing but sword. He who rose in opposition to them, was instantly beheaded. The greatest Islāmic worship is to take part in the rustic fair of the Arabs called *hajj*, pilgrimage to Mekka :—having reached there to cut off cruelly the heads of animals and having formed themselves in shapes of bear or monkey dancers to wander about the mountains and hills in making noise.

And what is the social life of Islām, to surround one with many women, to keep swords in the house, and whenever a non-Mahomedan, more specially a Christian, is found to strike off his head, whereupon they possess a merit and obtain a martyr's rank. In short, a deception is always a deception. No sooner he died, than all the coating of hypocrisy and fraud became clear. There arose a bitter strife among themselves. How unjustly the associates and the companions of the prophet, treated his daughter, son-in-law and grandsons. These Mussulmans did also clearly show that the Qorān was not a miraculous and unparalleled book from God. Holding it as an altered book, they composed several Sūras, rather ten Sūras, better than the original ones and showed them to the public. And as it was habitual to Mohamed, so they also praised Mohamed's family with great many praises. Mohamed himself cared nothing, but to make people worship his descendants. He who will have regard to Fatima, Alī, Hasan and Husain, will enter heaven and whoever will hate them will be cast in hell. All selfish persons establish rights for their descendants and families. Ask the Pandits of India, how they praise Brahmins and listen to them, what kind of respect and honour they claim for them. In like manner the Syīds say that the Law of Mohamed is *nil* before them. It is impossible for them to go

to hell, as the Jews also claim that they belong to Abraham, the hell-fire cannot affect them. The daughter of Mohamed became ill-disposed towards Abū Bakr so much so that she did not speak to him all her life, simply because of a few *bīghas* of land and a number of trees—the only property not given to her, in opposition to all other inheritance, although to uphold her father's seat, he held the land and the trees as wakf-property, an endowment, and did not refuse to give her the income accruing from it—which was not a true example of disregard towards this world. Alī, the son-in-law of Mohamed, though he hated Umar and Abū Bakr inwardly, yet apparently always flattered them, in consequence of fear and could not lay open their heart-felt hatred, nay more than that, he gave his daughter in marriage as a flattery to Umar ; on the other hand, Alī was famous for his dauntless courage and bravery. More than half the number of Mohamedans adore him and his sons, beseech his help and raise the cries of Hasan and Husain every now and then.

The Moslems opened their eyes when Islām reached foreign lands and countries. Their sages having made slight changes in their religion, assimilated themselves to the Christian and the Jewish hermit lives. When they entered India, they accepted the Hindū ascetics and saints' customs and manners. They held it as their wonders and their saintly lives, to sing with instruments, to ring the bells, to jump and frisk about, to do some other mad-like movements as the Hindūs do at the time of their idol-worship and to utter blasphemous words. If they were real believers in the unity of God, they would not adore their god-fathers, their graves and the descendants of Mohamed. If there were any truth in their traditions, their Maulvīs and learned men would not forge hundreds of traditions. In order to make lawful what they wished to do, they used to forge them. There has been a number of traditionists

among the Moslems who were always ready to fabricate new traditions. This is what they call their religion, their prophet, the Qorān, the descendants and the disciples of Mohamed, their saints, their durveshes, the workers of miracles and wonders, their Sūfīs and their learned traditionists. It is also well known to the Moslems that both the prophet and God wanted Alī to become *Caliph*, the successor of Mohamed, but for fear of Umar and Abū Bakr could reveal no such verse in the Qorān as to express plainly about the succession of Alī and his family-members. Therefore, the poor Shīahs try to twist some verses to draw such a conclusion and being unable to do so have to say that there were such verses in the Qorān, but were taken out afterwards. Again, there are some among the Shīahs who hold the opinion that the prophet made Alī as his successor before his disciples who were more than 100,000 in number on *khum-m-i-gadīr*, a Shīah festival, but the nation after the prophet's death rejected the succession, from which it appears that it was very disagreeable to them. And because they followed the prophet's order in giving up idolatry, but they did not care to carry it out in this respect, from which it appears that Alī was so ill-natured that people generally disliked him. Nowadays, the Mohamedans continually worship Alī, Hasan and Husain, the graves of the dead, the taazīas, their saints, and their spiritual guides; yet they claim themselves to be Unitarians and call their religion as sacred. We find no distinction between these Moslems and the idolators of India. As the Hindus bow down before the Brahmins, so these Moslems treat their spiritual teachers together with their descendants and their orders are held in higher estimation than those of the Qorān and the prophet. The guides plainly say that the Qorān and the religion are good for nothing, that heaven and hell are nonsense. Burn the Qorān and pull down the *Kaaba*. God can be had in eat-

ing and drinking, in singing and dancing. Everything is God ; the dog and the ass is the same. The children of the spiritual teachers having attached many qualifications to their predecessors, order their followers to read them on beads or on their fingers, and for the purpose of their own respect praise their forefathers and describe the stories of their wonders to such an extent that a wise man gets surprised at them. What are these stories and fables ? They are of the following nature :—

A certain spiritual guide quarrelled with God a d threatened to demolish his heavenly throne if He did not consent to his will. Poor helpless God, getting frightened at it had to do what the spiritual teacher desired. These persons have many times beaten the angel Gabriel.

The angel of death was once going with the deceased spirits confined in his vessel when suddenly he was caught and a fight took place between them in which the vessel of spirit slipped from his hand, so he went up to God as a complainant but what answer did God give him ? He said that He was quite helpless before him. He could not help it, even if He himself were beaten by the aforesaid teacher. The works of both the worlds are under their charge, and this is the reason why the people offer their offerings to them.

Being pleased with it perhaps the teacher and the graves of these men would very likely grant them children, prosperity and health, give them victory over their enemies and save them from famine and calamity. When the pilgrims reach the tombs of each teacher, the attendants having caught them by their necks cause them to bow down before the tombs and invoke with the statement :—Oh teacher give them all spiritual and worldly success—as if they are the sole agents of God.

These foolish persons do not understand that prior to them all, the affairs of this world were carried out just as

well as they are done now, and those who do not believe these teachers are also prosperous and successful in their business. Then how can it be understood that a certain success came to appear from the grave or from the spiritual guide in lieu of the aforesaid offerings ? What line of distinction can be drawn between idolators and the beliefs of the unitarian Moslems. If an educated Moslem call it a medium of acceptance before God, then the educated Hindūs call their gods as channels through which they receive their blessings from their gods. How strange is it then that the Moslems who are considered as unitarians will inherit heaven and the Hindūs who are held as idolators, *Mushriks* (those who attribute to God co-partners) be considered as fuels of hell and fit to be killed.

These kinds of statements the Maulvis prove from the Qorān and the tradition of Mohamed (peace be on his soul) and are held as faithful and holy. If this is what the Moslems call Islām and the teaching of the Qorān and *hadises* as surely it is, then the nature of Islām is well established.

Answer.

The aforesaid objections can be divided into two parts. The first part consists of those that are about Mohamed, his nature, and the teaching of the Qorān. The second part consists of the conduct and dealings of the Moslems. In the first part the antagonist brings no proof, but simply displays his suspicion or rather his inward malice towards Islām. This sort of mistrust the heretics can exercise towards all the prophets of God. It is originally an objection of the Atheists. Neither Moses, nor Abraham nor Jesus can be free from this kind of suspicions of the Atheists. All of them encourage their people towards heaven and frighten them from hell. All had a body of followers. God forbid ! The Jews draw such a

bad picture of Christ that we dislike to describe it. Those wretched malignant fellows keep saying that Christ was an illegitimate child of his parents. Such children are naturally artful and cunning. He had learnt from Egypt some tricks of a juggler and had coveted to declare himself as a prophet. Nay ! more than that, from his shameful birth, he was led to hold himself as the Son of God. Neither he wrought miracles, nor his preaching and sermons were efficacious. A few washermen and fish-mongers having seen some of his tricks became his followers, whereupon he became so puffed up with pride that he began to boast of his superiority over all the other prophets previous to him who were as if thieves and robbers. The Law of Moses that was given for ever was totally abrogated by him. At last, in consequence of his conduct he was caught by the authorities of his day and being proved as guilty of crimes he was crucified. Then all the effect of his teaching and preaching came to naught. His disciples fled, refused to have any knowledge of him and openly cursed him before the public. At the time, the people were taking him to crucify he was asked to show some miracle which he could not and did not. In short, he gave his life in great agonies and thus he falsified his divinity. He was given to threaten the people with heavenly kingdom and to tempt them with happiness and ease therein. Afterwards his friends and disciples wrote his biographies and called them the Gospels, which are full of vain boast and useless thoughts. When Paul, a Jew, entered their society, in order to incline the people towards his religion, he openly declared before the public that nothing is lawful or unlawful, eat, drink, whatever you wish. Do what you like. Commit evil deeds freely. Simply believe in Christ. This religion which is free from all kinds of obligations and limitations gives also the assurance that Christ bore upon the Cross the sins of all mankind. Constantine the Great, who was

very cruel and a murderer, accepted this religion and forced his people with the sword to accept it.

Paul spread out such a Satanic net to ensnare the people that even Satan himself is ashamed of it. Their traditions, creeds, and conduct are enough to disgrace their religion. Paul gives his people full permission to speak falsehood. Hypocrisy and deception is a part of this religion. In the beginning, therefore, hundreds of persons began to make spurious gospels, and to ascribe them to Christ. Here ends their statement. Again, if the useless performances of Christian sects be fully described the hearers will burst forth into sudden laughter. Thousands of them like the Hindūs go to dive in the river Jordan with the belief that they will thereby receive salvation from sin. Again, as the Hindūs carry the water of the Ganges as a sacred thing to their homes, so the Christians do with the water of the Jordan. They offer their prayers to Christ and invoke him instead of God. We do not know, how they snatched away the doctrine of the Hindū Triad. The Hindūs say that three persons—Brahma, Vishnu and Mahadeo are united into one God. The Christians also believe that the Father, the Son and the Holy Ghost are one God which they name the Holy Trinity, and upon which they hold that their salvation depends. Their religious leaders, the preachers and missionaries single out the world in telling lies, raising disturbances and in teaching mercilessness to their people. They are not ashamed of writing false histories and fabricating baseless geographies. To represent the most important matters of others as trifling and insignificant and to show their own things which are really below notice, as very weighty and important, is the practice of this body. To accuse a good man with whom they may be on bad terms, to show his affairs in evil exaggerations full of taunting expressions and heart-rending phraseology, and to laugh at his good

qualifications with the exception of a few Christians, is the custom of all the present and past of them. This they consider as their eloquent statements and of which they boast. However, even in this age of freedom and liberty this religion is held among the educated people of Europe so poor of truth and so trifling that they have begun to hate even the name of religion. How strange it is then that such people having concealed their religious titles, in order to bring a credit to themselves and having added to their names the high-sounding titles of the sages, the philosophers and the doctors accuse our holy prophet (peace and safety be on his soul) with false accusations and consider it as their bounden duty.

Now, it remains to deal with the pious missionaries, who having perpetrated unspeakable deeds wherever they reach, raise tumults and wars. If they may not receive high salaries from their missions, then, it may be apparent that how do they abuse Christianity. Under the pretence of helping the orphans and treating the sick, they collect money as charity and squander it in spoiling the orphan's religion and in passing their own days in ease and pleasure. The objection that the Qorān is a collection of some verbal stories is quite baseless. Would there be self-wrought subjects and events in it, however, it has shown a miracle also in this particular; because when the inspired writers of Ahl-i-kitab (people of the book) waver in their accounts which are full of discrepancies* in themselves, the holy Qorān is quite free from these defects, and the style of its writings is not like stories of the Bible. It is a stupid objection that Mohamed has borrowed his religion from different sources. When the former religions have been acknowledged as inspired ones, then what necessity was

* With regard to Christ, compare the four Gospels with each other, first, then with Chronicles I & II, and Samuel I & II. How many errors will be found in his genealogy. How much will it differ in itself.

there for him to have recorded a strange thing in opposition to the former inspirations. Islām itself claims that it has come to remove the discrepancies and changes of the former religions and to select a true and natural religion therefrom. Is not that, a perfect proof of its truth that in its nature it does resemble the former prophets' religions? It is a statement of the uneducated and ignorant persons that it was for fear of Mohamed that people could not bring an equivalent to the Qorān. It claims to be of such a nature from the time the Quraish were most powerful at Mekka and the faithful were bitterly persecuted. Many tribes of Arabia fought battles with the Moslems for this very reason. Was it then for fear of them that they could not bring an equivalent to the Qorān. At least they would do so for their own people. Again, there were in Syria, in those days, Christian Arabs who are still found. They were not afraid of Moslems and were able to write an Arabic book in the most elegant style and circulate it among the public in order to falsify the aforesaid claim, and who prevents them now from doing so, if they can? It is worse than useless to say that the Moslems themselves, having composed some Sūras similar to the Qorānic style, have refuted the aforesaid claim, that the Shīahs are familiar with the 10 pāras (pieces) that have been taken out from the Qorān, that they openly declare it to be altered and that the verses relating to the superiority of the members of Mohamed's family have been removed. No one among the Shīah* critics holds this opinion, nor does any of them believe that the 10 pāras above referred to have been taken out from the Qorān. Sheikh Sadūq and other learned Shīahs have fully explained the matter. Surely after the conquest of Persia

* There are 3 great sects among them, *viz.*, Zaidia, Ismālia and Isnā Asharia whose learned critics unanimously deny the existence of any such defect in the book.

by the Mahomedans, some magicians contrived* to proclaim themselves as Moslems and friendly to Alī, and in order to satiate the inveterate enmity they had cherished towards Omar the conqueror of Persia, they exaggerated in partiality to Alī, the ordinary difference of opinions, with regard to the successors of the prophet, to such an extent, and fabricated the traditions that were not only to stigmatise Omar and Abū Bakr, but also to Alī, Fatima, the prophet, the omnipotent God and the Holy Qorān as have been stated by the above-mentioned objector, and a few stupid persons having believed the aforesaid statements spread them among the public.

When about the succession of Alī, there arose a dispute, on a point, in consequence of the wickedness of these evil-doers between Alī on one hand, and Talha, Zubair and Aisha on the other, and battles were fought which, though settled afterwards, yet gave the fore-mentioned wicked persons a good opportunity to proclaim the fabricated traditions, and those who were partial to Alī got a good chance to listen to them. Again, on account of the opposition of Amīr Muāwīya, the traditions got a still greater notoriety. Then the cruelty that was practised by the wretched Yazīd towards the members of Mohamed's family caused them to get a good credit among the friends. No wonder if the reckless learned men in their zeal and love for the prophet's family might have entered them in their books, which, it is not unreasonable, may have been considered by the followers as arguments and perfect proof against the opposite party. The family-members of Mohamed having a natural qualification in themselves, were

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* It has been foretold in the Epistles of Zorast (fire worshipper) that the magicians mixing with the societies of Mahomedans will corrupt their faith and religion. Somo Jews of Yaman, a part of Arabia in the guise of Islām and in their love for Alī, were famous for such heresy. Among them there was one by name Abdullah, the son of Saba, who was several times turned out by Alī himself, for his irreligious statements.

worthy of commendation and respect. In the matter of faith, they had made great efforts and many spiritual sciences had been handed down through them to the succeeding generations. What fault is it then, of the prophet if he ordered his people to love and to respect them ? It is not unreasonable to think that Banī Ymaīyas during their reign practised persecution ; many friends of Ahl-i-Bait for the purpose of raising a body of people in their favour, might have invented traditions about superiority of Saiyids and commendations of Ahl-i-Bait. However, it is an erroneous and rude thought to draw such a conclusion from the above-mentioned statements that Mohamed had arranged for them to be worshipped. The prophet of God had never shown his partiality towards any person with regard to religious laws and orders. Two of his traditions are a perfect proof of this. When he warned his followers about the next world, he spoke to his own daughter thus :—"O my darling Fātima, never give up yourself to the vain thought that you are my daughter ; I will not be able to remove God's punishment from thee. Make therefore efforts to do good. Yes ! in worldly matters I can help thee, as a father does his children." When he orders his own daughter thus, what right has then a Saiyid or a Sheikh to lay claims of salvation like the Jews. The second tradition states that a woman belonging to the Quraish tribe had stolen something at Medina. To cut her hand according to the then existing law of the country, was quite disagreeable to Quraish. Wsāma, the son of Zaid, who was greatly loved by the prophet, was sent to him for recommendation in this matter. No sooner he spoke a little about it, than he incurred great displeasure of the prophet and was told that the former nations were destroyed chiefly because they were given to carry out the divine orders upon the poor and not upon the rich and high-born people. " I swear by God," said he, " if my own daughter

Fātima would have been guilty of theft I would not hesitate in having her hands cut off.''

The same magicians imputed that Omar kicked Fātima in consequence of which her pregnancy was lost, and that he treated Alī very badly. *Firstly*—What power and authority had Omar to do so? He had no army. The people of the tribe to which he belonged were very few in number. So he was quite unable to do so. What relation had the Muhājirs (the emigrants) and Answārs (the helpers) with Omar in preference to Alī and Fātima, in whose father they believed, that they would allow him to treat them so cruelly.

The Banī Hāshims were not so few in number that they, in order to keep up their respect, would let the matter go easily. The countries of Arabia where people live in tribes and families are famous for their self-respect and honour. In opposition to Omar, Banī Umaīyas would have also taken part with Banī Hāsham, who were very near descendants of the same forefather. The poor magicians having judged according to the circumstances of their own country, fabricated stories and traditions that have been proved by facts to be spurious and false. The office of Abū Bakr and Omar as successors of Mohamed (caliphs) was not externally after the manner of kings. They did not walk in pomp and show with a body-guard of horses and elephants. Their houses were not built like palaces and were not thronged with beautiful women. They had not the kitchens where thousand of kinds of food were cooked. The Government of the day was purely a republic. The caliphs received a very limited monthly salary of nearly 30 rupees a month for their household expenses. They were unable to expend a single pice in personal and household expenses. Every Moslem had freedom to raise objection to their conduct. During the time of both successions, Alī served as Secretary to Abū Bakr and Omar.

Now, my readers, let me know what right did they possess and what worldly riches had they hoarded up that they took by force or snatched away from Alī? It was only a service to their nation and a place of such a great responsibility that they did not like it for their own sons and grandsons, but left it to the choice of their people. Again, it seems very unlikely that the nation which did not hesitate to sacrifice their lives for their prophet in his life-time, and which was filled with the same religious zeal after his death, would hesitate to carry out his order, if he had appointed a certain man, more particularly Alī, as his successor, who was at last elected as a *caliph* by the nation among which he was famous for his good qualifications.

Now, we come to see what was the nature of the garden *Fidak*, etc., with regard to inheritance. Fātima might have perhaps wanted to inherit it as her father's property, but when she was told that the prophet of God left nothing as such and it was not appropriate to his divine office. Yes, the estate he left as an endowment and from which he was given to defray the expenses of his people, will be used as usual and the stipends will continue as before. So Fātima consented to it and said nothing about it again. How greatly was this matter exaggerated by the magicians, and was believed by simple-minded persons. Having considered Abū Bakr and Omar as enemies to Ahl-i-Bait (household people) they took to abusing them as part of their faith. To say that the inward feelings of Alī towards the caliphs were different from what he showed outwardly. It is really an abuse to him, which is refuted by his blessed son Imām Husain, during the battle of Karbalā. An army of Yazīd nearly 25,000 in number had surrounded and demanded of him a formal acceptance of Yazīd as true caliph of Mohamed. Although his comrades were very few in number, he did not practise hypocrisy. How daringly he fought with the army and proved that Banī Hāshim

could not be submissive to any. The magician posterity having held this battle according to their own way and thinking after their own women's bewailings and weepings composed elegies and ballads to put the hearers to cry and mourn bitterly and to hold mass-meetings successfully for the purpose. It is quite stupid to say that the prophet of God wrought no miracle and that it was with the sword that the people were subjugated, because no sword was drawn at Mekka previous to his migration, and also in the conversion of Answārs (the helpers) to this faith. Thousands of trustworthy and God-fearing persons who witnessed his miracles and signs profess to have seen them with their own eyes and give that as reason for their conversion to the faith, whereas a person after hundreds of years, either purely from his incredulous, envious, and malignant spirit, or having based his statements on the baseless traditions of the hypocrites and enemies of Islām may deny these miracles and wonders. Well, my readers! Is it possible for a reasonable, God-fearing and just person to accept such denial as reasonable.

It is a still greater folly to say that the greatest worship in Islām is to take part in the savage-like assemblage—and having transformed themselves into the form of barbarians to make noise and to slaughter animals. Alas! if the prejudiced person who raises these objections, before doing so, had only been acquainted with the virtuous principles of Islām and had been aware of the spiritual blessings and the reality of *Hajj* (pilgrimage to Mekka), he would not insult himself by raising an unreasonable objection like this, nor would he make himself a laughing-stock to those who have the deep knowledge of the Qorān.

To say that Mohamed was the central place of hypocrisy and deceitfulness, that after his death the false coating was removed, that his followers began to fight among themselves and that his influence soon disappeared, is to

throw dust in the eyes of the world ; because all the historians, though prejudiced and enemies to him, unanimously agree that what the prophet of Arabia inculcated about the unity of God and his worship, upon the hearts of the people, was so perfect that even after his death, when his followers became master of the fertile kingdoms of the world and took the Crowns from the heads of Cæsar and Kisrā, and their fear over the populous part of the world, was so great that the mightiest people of the world trembled to think of the glittering swords of the Arabs, even then, they were qualified with durvesh-like simple dispositions and were accustomed to lead the pure and pious life of righteousness and politeness with the spirit they received from their leader.

They had the same spirit of night waking (for offering their prayers to God), of temperance, piety, patience, devotion, humility, forbearance, hospitality, valor, religious zeal, indifference towards worldly-troubles and a desire for the next world, which they had learnt from their leader.

An answer to the second part of the objection.

To raise objection to the Moslem society, the way they treat their women and to say that they put people to death, is mere falsehood. All this can be refuted by evidence of the people and by the philosophers of Europe. On the contrary, Christian societies are tempered with licentiousness, intoxication, hypocrisy and deceitfulness. Some uneducated Mahomedans catch these evils from the societies of the uncivilized peoples, the idolators, the Jews, the Christians and the magicians. When the Qorān and the traditions clearly count them as evil and the learned Moslems reject them as bad things, then what defect can they produce in Islām ? They would surely be considered as defects of those who are involved in them, whether they may be

Maulvīs or religious leaders, or their descendants or Saiyids or Sheikhs, be they what they may.

Now, we quote from the European authors the statements that help our claim.

Godfrey Haggins, in his *Apology for Islām* quotes from Gibbon thus :—The manners of the first four caliphs were alike and were well known to all. Their zeal and interest in their works was from the purity of their hearts. After receiving wealth and power they spent their lives in the performance of moral and religious duties. When Mohamed was surrounded on all sides with troubles and difficulties and the arrows of calamities had overwhelmed him and he was compelled to leave his birth-place, these persons took part with him and patiently bore the persecutions they received from the hands of their enemies. Their conversion to Islām, at the time, proves their truth and righteousness. And to take possession of the fertile kingdoms of the world, points to their superior ability. Who can think in the aforesaid circumstances that the persecutions they bore, the religion they accepted and stuck to, piously to the point of death and the banishment they took from their own country, was all this simply for a person who was full of every sort of evils, was artful and a hypocrite, whose teachings were opposed to their previous lives and freedom ? No one can believe it and it is not possible. It is better for the Christians to remember that Mohamed's teachings produced in the heart of his follower a true love and zeal for their religion which is useless to seek among the early followers of Christ. Their religion spread so rapidly over the world that its parallel cannot be found anywhere. Before the half century passed, Islām gained victory over the most fertile and powerful kingdoms of the world. Whereas, when Christ was taken to be crucified, his followers fled, their religious zeal disappeared and they ran away leaving their Saviour as entangled in the claws of

death. If they were unable to protect him from his enemies, they were at least able to remain near him for his comfort and were strong enough to threaten his enemies. Mohamed's faithful followers always mustered around their persecuted prophet and for his protection put their lives in danger, and ultimately prevailed against his enemies.

The learned Gibbon says in his history that Mohamed's religion is pure from superstitions and doubts. The prophet of Mekka rejected with reasonable argument the worship of men, idols, planets, and stars. With ardent love he acknowledged for the founder of the universe an existence that has neither beginning nor ending, nor is He limited to a form or place, nor has He His parallel with whom he may be compared. The messenger of God uttered the deep truths of theology and his followers readily accepted them. The commentators of the Qorān explained them with reasonable arguments. A great philosopher who professes to believe in the nature and attributes of God can declare that Mohamed's belief is superior to his knowledge and recent faculties. The principles, the foundation of which is laid upon reason and inspiration, became strong and perfect by the witness of Mohamed. His followers from Mekka to India have the honour of being styled as Unitarians who having held the idols as abomination removed the danger of idol-worship for ever.

Dr. Springer says, Mohamed always penetrated the hand of God's power in the rising sun, the raining water, the growing grass and heard the voice of His praise in thunderclap, in flowing water, in melodies of birds and beheld signs of His power and might in dreary deserts and in the old desolate cities.

Rodwell in his Preface to the Qorān asserts that Mohamed was moved in doing all his works with the good intention to release his country from ignorance and the disgrace

of idolatry and the most earnest desire he cherished in his heart was to spread the truth, *i.e.*, the Unity of God. Although for some reasons he thought himself to be an apostle of God, still Mohamed's person was a curious example of the power and life that has a perfect belief in God and resurrection from which a lot of good results can be produced. There cannot be a bit of doubt that in consequence of his generous person and truthful nature, he ought to be considered among the people—who have perfect authority and full power over faith and conduct and over the whole life of mankind which can be found in none except him who belongs to the highest order.*

Sir W. Muir, though he was a bigoted Christian, was at last compelled to assert in his Life of Mohamed thus :— From the time unknown, the spiritual power of Mekka and of Arabia had become quite insensible, though a weak and faint influence of Judaism and Christianity or of philosophy had appeared in Arabia, such as the surface of a non-flowing brook waves here and there, without a motion at its bottom. All the Arabs were engrossed in the darkness of superstition and wickedness. It was a common practice among them that the eldest son after his father's death took his wives as his own. On account of their pride and poverty, they used to kill their daughters, when infants, like the Hindus. Their religion was the most degraded form of idolatry. They did not believe in the

* The last part of the sentence is a characteristic of his missionary prejudice that came to appear from his pen, else, there can be no doubt about the mission of him who is qualified with qualifications that belong to the highest order of the prophets, concerning whom clear prophecies are found in the Bible and it is a still greater surprise that Christ has said nowhere that no apostle shall appear after him. On the contrary he has somewhat winked at his appearance. Next to Christ, the Christians believe also in the mission of those who had nothing of the good qualities in comparison to our great prophet as Paul was. We are at a loss to find what difficulty arises in believing Mohamed as a true apostle of God, although he asserts the truth of the Gospel of Christ and witnesses the chastity of his mother.

Almighty God, the cause of all effects, but were entangled in the false superstition of the unseen spirits. Resurrection, reward and punishment that are the cause of merit or demerit were quite unknown to them. Thirteen years before the Hejira, *i.e.*, previously to the time Mohamed declared himself to be a prophet, Mekka was quite senseless of its disgraceful condition, yet what an important and immense effect was produced within these 13 years that hundreds of persons having forsaken idol-worship undertook to adore the one true God alone—and according to their belief submitted themselves to the directions given them in the inspired word of God, began to pray with great devotion unto the Almighty, to expect mercy and salvation from Him alone and to take pains in doing good and in practising justice and piety. Day and night they began to think over the power of the Almighty to recognize the fact that He is the Person who takes care of them even in their trifling wants. In every natural circumstance, in every thing that pertained to them in their daily life, in every incident that took place in private or in society and in all the changes that happened, they always beheld Nature's hand. Besides this, the spiritual state in which they felt themselves continually delightful and used to praise Him, was looked upon as a sign of His particular grace and mercy. The infidels who were their kinsmen and lived in their cities and towns, etc., were considered as doomed to destruction and Mohamed was looked upon as the person who gave them a new life. (Here ends Muir's statement.) In a short space of time, in consequence of the curious effect that Islām produced, Mekka was split into two societies. Hundreds of men and women not accepting to depart from their dear faith were compelled to quit their houses and migrate to Ethiopia. Again, the prophet himself together with more than one hundred of his followers left his dear city and the Holy Kaaba and took his abode

permanently at Medina. Here also, the aforesaid wonderful effect caused him and his followers to form a brotherhood ready to sacrifice their lives under the protection of the prophet and other Moslems. The people of Medina although had heard ere long, and were familiar with Jewish truths, were still engrossed in darkness and had not hitherto risen from their slumber. But now, the prophet of Arabia's effectual and heart-seeking public discourses aroused them to a new spiritual and devout life.

In one place of his book he says that "we acknowledge without hesitation that Islām has removed many a false and superstitious rite for ever. Idolatry disappeared before the war-cry of Islām and the doctrine of unity together with the unlimited perfections and power of God became a vigorous principle of the religion in the hearts and minds of Mohamed's followers just as it was in Mohamed himself.

The most important truth of Islām which bears also the sense of the word *Islām* is to resign one's self to the will of God. It has no less virtues in regard to society. All Moslems are ordered by their religion to treat one another, among themselves, with brotherly love, to do good to the orphans, to be kind to their slaves and not to use alcoholic (intoxicating) liquors at all. It can boast that it has in itself a part of temperance not found in any other religion. (Here ends his statement.) Besides the aforesaid authors many learned French and Germans bear witness with a still greater force to the Islāmic truth, and to prove their statements, they bring arguments in great detail.

And the number of witnesses concerning the state of caliphs is so great that we cannot count it exactly. It has been acknowledged by all the world that the caliphs after taking possession of the fruitful kingdoms of the world within the short space of time, of which there is no parallel in the universe, were accustomed to pass durvesh-like

lives and to perform religious and moral duties with the same devotion up to the point of death.

There was no particular palace for the caliphs to live in, nor the royal building to set under ; their houses were lower and worse than those of middle-class men. Mud-built (kuchcha) houses roofed with date-tree wood that leaked in excessive rain and were likely to fall down, were very small and scanty in accordance with their poor wants. The caliphs were not distinct from the common people of their country. They used to live in a state that was lower than the aforesaid people.

The coat Omar used to put on was patched up with many patches. There was no watch at their doors, nor did they ride in carriages with great show and splendour, but they were accustomed to walk lonely like common persons, wherever they wished. They were not ashamed to do their own domestic works of buying and selling. Every complainant was at liberty to appear before them. On account of their remaining busy in their official duties, their nation had allowed for them a very poor monthly stipend which amounted to nearly 30 or 32 rupees a month in which they had to support themselves and their family. In addition to all the abovementioned things, to wake up in the night for God's worship, to be indifferent of the troubles of this world and to prepare themselves night and day for the next world are clear proofs of their supremacy over all. In morality, humility, meekness, forbearance, self-denial and forgiveness they were counted as perfect men. A man of the lowest grade had authority to make objection to their practice and conduct, and they had listened to them as carefully as they did to the respectable persons of their nation. They were unable to beat with a lap or to imprison for a day the lowest person of their society. If stories of their justice and impartiality be recorded at length, many large volumes would not suffice.

When Ibn-i-Walīd, the chief commander, was discharged from his post by Omar in consideration of some prudent and national measure and the place was filled up by Abū Ubaida bin-il-jarrāh and a declaration to this effect was made in a speech before the nation, a young lad who belonged to Khālid's clan, spoke loudly before the meeting in such harsh words that could not be heard even by a common person. "O Omar! thou still cherishest the same hatred and enmity towards Khālid which thou hadst before Islām." Whereupon the chief persons of the mass-meeting were grieved. But in order to appease their passion, Omar said, he is a lad and does not know the secrets of government.

Omar was once on his travels to Medina and the night was dark. Without knowing he stepped on another man's foot who said "art thou blind." "Excuse me please, the darkness of the night hath blinded me" said Omar to the afflicted person—who having recognized him began to make excuses. Never mind, Sir, you are right; the fault is actually mine, replied Omar. When Jerusalem, the Holy City, was surrounded by the Moslem army, the citizens agreed to make over the city to them, on condition their caliph may come, whom they might be able to see and with whom they may be able to make a formal agreement. The people of Medina were of different opinions concerning the matter. But Alī said "it is surely desirable that the Head of the Faithful may go there." Now, Omar took his journey to Syria and what kinds of preparations were made for him by his people? A camel on whose back was put a little flour of parched barley for his meals with a wooden dish hanging on it and a slave to accompany him. Let us see how they finished their journey. When Omar rode half-way, his slave used to take the nose-string and led the camel. When the slave rode on it, Omar used to alight, to take the string and to conduct it. At their

halting places, they were accustomed to do their work alternately. In the intervening districts, wherever they heard complaints against their officers and the cruelties they practised therein, they made amendments. When they reached their destination, the Moslem army as a reception for them raised the cry of *Allāho Akbar* the Great God. The people of the city found out that the Head of the Faithful had come. Now the head was compelled by his people to put on fine garments, to ride on a good horse and then to converse with the Christians. Having gone four or five paces, he dismounted from his horse and said : " Bring my patched-up clothing, for, of this garment and appearance I feel proud. I have heard from the Messenger of God whosoever hath a bit of pride in his heart, he will not be able even to smell the scent of heaven."

The facts that concern Alī are more surprising than these. One of them is the following. During his reign he had bought an armour from a Jew and had paid him its price. However the Jew in order to try him, instituted a case against him in the Court. Shuraih was the Qāzī (the Judge) in those days. According to the common course of the Mahommedan Law, he summoned also his king (Alī) who attended the Court and was informed of the suit that was brought against him by a Jew. Alī said that he had already paid the price. You are now responsible to prove it, else, I will have to pass a decree against you," said the Qāzī. Alī brought his son Imām Husain and his slave Qambar as his witnesses. The Jew made an objection to it saying that a son's evidence for his father and that of a slave for his master cannot be accepted. The Judge, in acknowledgment of the cross-question, passed a decree against Alī who paid the money to the Jew for the second time. The Jew having obtained the decree-money confessed that he was a liar. It was merely to try the Mos-

lem Court and the justice practised by the judge and the king. Afterwards, for this very fact he became a convert to Islām.

It must be acknowledged that the caliphs were always godly and divine persons, before their prophet as well as after him. They did not rule their kingdoms despotically, nor had they an army except the nation that believed in the mission of their prophet and were ready even to sacrifice their lives on their behalf, nor had they wealth and property, the means of splendour, then to believe in the traditions that they turned* from their faith afterwards, that they did not stick to Islām, that they felt no love for their prophet after his death, that they did not remain as submissive to the injunctions of the Holy Qorān is a sheer absurdity and is entirely opposed to what is self-evident which can convince neither a Mahomedan nor a non-Mohamedan. After all, if it be supposed that a diversity of opinion arose among them, concerning some matter, and consequently on a worldly affair some brotherly complaint might have been made or they might have been aggrieved for some reason, which is natural to man, then to take this to mean that they were enemies to and felt hatred

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* "*Laqad razī Allāho an il mominīna iz yubāiyūnaka tahtash-skajarate.*" "Surely God is pleased with the faithful who make a confession with you, O prophet ! under a tree." *Wa alzamahum kalimat-ul-taqwā wa kānū ahaq qa biha wa ahlaha.* "And piety was a part of their Obligations and they deserved it and were fit for it also." *Walla-zīna maahū ashiddao alal kuffari ruhama bainahum, tarāhum rukka an sujjadan yabtagūna fazlan min Allahi wa rizwana, sīmāhum fi wujūhi him mtn asar-is-sujud.* And they who belong to the society of Mohamed are strict to the infidels but sympathetic among themselves. You will behold them in reverential prostration and in bowing down their heads in prayers, the signs of which are apparent from their faces." The companions of Mohamed who were *muhajirs* and *answars*—the emigrants and the helpers—are spoken of very highly in the Qorān for their efforts in the cause of Islām. In opposition to these verses and incidents that are given in the Qorān, to consider them as wicked and sinful, does not befit a Mohamedan, nay it does not become even a wise non-Mohamedan.

towards each other, and thereby to form the judgment that they had deep-rooted hatred towards Fatima (the head of all the women) and that they had treated her with injustice and cruelty, or that they had enmity against Alī (the chosen), or that they practised cruelties upon or injustice to him, or that Alī himself felt hatred towards them on account of the election as Mahomed's successor or that the nation had deep-rooted enmity against the holy descendants of the prophet, or that they were always in pursuit of their dishonour or disgrace, is entirely an absurd idea and is a submission to the ignorant and the triflers which again is quite contrary to facts and the holy Qorān.

Surely Banī Umaīya and more particularly Yazīd purely for worldly motives of obtaining the Mohamedan kingdom and being styled as the head of the faithful and the caliph of Mohamed opposed Alī and his descendants and treated them cruelly on account of which all the Moslems with the exception of Yazīd's army and their subordinates were displeased with them and always held them as blameworthy. The people of Mekka and Medina all of them were greatly displeased with Banī Umaīya. It was their old family-hatred which was in the beginning suppressed through the influence of the prophet, but in consequence of worldly authority and exultation, it reappeared in the end. For which Banī Umaīya alone and not all the followers of Mohamed are responsible.

However, it is very strange that the Christians show deep-rooted enmity towards Islām and its prophet, because, leaving aside the Christian practice of prejudice and intolerance and the religious fanaticism, their last leaders have shown recently, Christianity is so similar to Islām that there is not so much affinity between any other two religions, throughout the world, so that some learned Christians have confessed that Islām is a branch of Christianity, if all the unnecessary additions of the religion be

put aside. While Mohamed bears witness to Christ and the Qorān describes the chastity of his mother Mary, then, we the Christians have no right to abuse and to oppose him which is a great disgrace to us; at least we ought to think him as a reformer of the Christian religion. There is no reason why we may not consider him as one of those leaders of Christianity who having seen into the general teachings and creeds of the religion has tried to reform it to a certain limit. Following the missionaries of to-day, the idolatrous nation which is the most degraded of all, has felt encouraged to attack the gracious prophet, and what mean language they use against his holy person!

SECTION III.

Inspiration of the Qoran, its recent order and collection.

The Holy Qorān was not revealed all at once. It came down little by little, from time to time within the space of 23 years, ten years at Mekka, after the declaration of our prophet's mission, and 13 years at Medina. The verses and the sūras that were inspired at Mekka are called the Mekkan verses and sūras, and those at Medina the Medinites. The Mekkan part of the Qorān consists chiefly of creeds, the unity of God, the evils of idol-worship and of superstitions, the proof of God's nature and attributes based on arguments of nature and things and of retribution after death. The Medinite part of the Qorān has more commandments than the former. Whatever came down was gathered in the original order which had been appointed in heaven. Mohamed was himself a *Hāfiz* (one who commits it to memory) and had also a society of other *hāfizes*. They were also in the habit of reciting the new part after placing it in its proper place. The writers of inspirations who were especially appointed to do the work

were also receiving their information from him about inserting the new verses into certain places of the sūras. During the last days of his life, Zaid bin Sabit an Answārī, Abd-Ullah bin Masaūd, the four caliphs, Muāz bin Jabal, Ubaī ibn-i-Kaab, Saad bin Abī Waqqās, Abd-Ullah bin Arqam, Sabit bin Qais and many *Ashab-i-Suffa* (people of the platform) and others were such good hāfizes that the whole Qorān from the beginning to the end was fresh in their memories. It is no wonder, that in every town and village numbers of persons, men, women, children, the young, the old, the blind and those who have sight are found as *hāfizes*. When in India the number of hāfizes who do not know even the meaning of the Qorān but simply appreciate its elegant style, is so great, then it was very likely that the number of hāfizes was still greater among the Arabs of those days whose memories were strong and who remembered by heart hundreds of poems of pre-Islāmic ages and hundreds of genealogical tables of families, even more than that, they also remembered the genealogies of their horses and camels, and in addition to the aforesaid things the sweet language of the Qorān with its soul-searching effects was more than enough to attract their hearts. Again, it was considered a virtuous and meritorious act to recite the Qorān day and night ; in each prayer they had to read some portion from it.

Besides this, the Qorān was also found in a written form. It had been wholly and perfectly recorded during the life-time of our prophet. However, there had arisen no need to gather all its portions in one volume. Shortly after his departure from this world, a severe battle was fought between the people of Musailima, the false prophet of Yamāma and the Moslems. The enemy fought bravely and was utterly routed in the end ; many of his troops together with the false prophet were killed in the field, and after this, no war of this nature was fought in Arabia.

Still, among the Moslems also, many useful men, especially hāfizes, received martyrdom in this fight.

Omar as a fore-sight for future emergency thought it desirable to get the separate pieces of the Qorān gathered or written in the form of a volume. He thought that if three or four battles like the one above-mentioned, took place in future and the hāfizes fell victims to them in the above-mentioned proportion, the best medium of preserving the Qorān would be lost.* So he laid the plan before his people which was approved. Accordingly Zaid bin Sabit an Answārī, who used to write inspirations in the life-time of our prophet, was appointed as manager in charge of this important task, who having carefully compared the previous portions with what he obtained from the memory of the hāfizes, prepared a copy which was kept under the care of Abū Bakr. After his death, during the reign of Omar, it was entrusted to him.

During the reign of Omar Islām had spread in far distant countries. People of Mesopotamia, Egypt, Syria, Persia and many other countries had become converts to Islām in great numbers. Hāfizes were unable to reach

* There occurs to me an interesting story appropriate to this place. It runs thus:—A venerable old person said to me that in the beginning of the British reign the missionaries had control over the sale of the Qorān. They were given to buy it in great numbers. In the city of Meerath there was a department to carry on the business. The old person was accustomed to go to the missionary very often, who had treated him kindly and had bought also the copies of the Qorān from him. The old man once asked the missionary the reason for the purchase in so great a number of the book. After a good deal of hesitation on the part of the missionary, he was told not to tell any other that his object was not to carry on trade, but to destroy the copies altogether. As there was no press in India, the copies would be lost ultimately. Then, he said, they would send the printed copies from England to India. This way they would regain the squandered money of the mission and would be able to gain another object in view, then, *i.e.*, would be able to produce differences in the Qorān. Whereupon the old man said it is a vain speculation. In every village are found hāfizes who can make the Qorān written from beginning to end. He then took two or shree hāfizes to the missionary and proved his claim. So the arrangement was dropped.

everywhere. So people began to fear discrepancies in the Qorān caused through forgetfulness. Therefore, Huzaifa bin-ul-Yamān applied to prepare some copies from the original and to send them to different parts. This incident took place in the reign of Othmān, who appointed Zaid bin Sabit again, to prepare some copies from the original. Zaid made the same arrangement again, collected its portions and participated also with the hāfizes. The original version was used and kept carefully. Two persons were seated at the door of the mosque for the purpose of telling the people coming to offer their prayers, to bring two witnesses with whatsoever portion of the Qorān they had (one witness for the written portion and the other for the sake of the hāfiz). The leading linguists Abd-Ullah bin Zubair, Saīd bin As and Abd-Ullah bin Haris, bin Hishām had also taken part in this managing committee, because the Qorān was sent down in the language of the Quraish, in which the aforesaid persons were well versed. So all the words of the Qorān were recorded according to the Quraishic idioms. By this careful arrangement six or seven copies had been prepared and sent to Mesopotamia, Egypt and Syria, and other countries. The original copy had been sent again to the house of Hafsa, the mother of the faithful and the daughter of Omar. This original version passes by the name of *Umm* the mother. As the arrangement of the preparation of the Qorān had been made anew, during the reign of Osmān, so he had been styled by his people with the title of Jāmi-ul-Qorān, one who collected the Qorān in one volume.

Afterwards, hundreds and thousands of copies were made from these and spread in Islāmic countries. Since then, the two channels of Qorānic protection, *i.e.*, by rote and written records, have been handed down up to the present time. Therefore, the Qorān still exists just as it descended and was found in the life-time of our prophet;

it does still exist without a bit of deficiency and will continue to the end of this world. Friends and foes all acknowledge this fact. All the Moslem sects are unanimous on this point.

Objections.

When great many discussions took place between the Moslems and the Christians, the latter agreed that the four gospels far from being the productions and inspirations of Christ were not recorded even in his life-time. Surely some of his statements are given in them. If they may be proved as free from error, they can be considered as inspired and sent down from God. Again, disputes arose concerning the four gospels themselves, namely, if their authors be acknowledged as true apostles, inspired writers and those who wrought miracles, then whether the gospels are free from fluctuations and changes or not. It has been proved from the works of trustworthy Christian authors and historians that there do exist in them errors of writers in hundreds and thousands of places, the declarations of which are found in the commentaries of Horn, Henry, and Scott. Rev. Phaunders himself acknowledges at the end of the religious controversy held at Akbarābād (Agra), that some critics as Greisbauch, etc., have accepted it in plain words. In opposition to the above, the poor missionaries thought it advisable to raise objections to the Holy Qorān, thus :—

(1.) It is recorded in the commentary of Itqān, etc., that Zaid bin Sabit bin Answārī says, in gathering the portions of the Qorān he found the verse *laqad jā akum rasulum min anfusikum*, etc., nowhere except near Khuzaima an Answārī. One of the traditions says that Hazrat Aesha (peace be on her), tells us that one of the written verses was found in her bed, which was eaten up by a goat. Likewise it is possible that other verses may have been left out.

(2.) Similarly, it appears from the traditions of Sihāh-i-Sitta that many verses have been obliterated from recitation. The first part of sūra Baqra (cow), is also cancelled. This has been shown by the Rev. Master Rām Chander, in a book called Tārīf-ul-Qorān, from which it is proved that the Qorān has reductions and changes, and that it was at first, like other works, a rough copy, from which the prophet, because of defects in idioms and contents, reduced or cancelled as much as he liked.

(3.) Shīas, a Moslem sect, up to the present day openly declare that Osmān has caused many sūras and verses of the Qorān relating to the succession of Alī, and the supremacy of the members of his family, to be taken out, and with the intention to blot out their traces, the copies of Abd-Ullah, the son of Masūd, etc., had been burnt. Sūra Alī, Sūra Fātima, and Sūra Husain, were previously found in the Qorān.

Answers to the above-mentioned Objections.

These objections are three in number, in the explanation of which, books of big volumes have been written. If our statements be read over carefully, the aforesaid objections cannot be raised at all. Still it is desirable here to give the answers in detail.

(1) In reply to the first objection I say that many people had remembered the Qorān by heart. It had been recorded also in portions during the time of our prophet and a complete volume of all was ready. In such a case, suppose not only one verse, but even ten verses were found missing in some portions or a complete volume of the Qorān had been eaten up by Aisha's goat, was it possible for a single iota of the Qorān to diminish ? No, never. A search of Zaid bin Sabit is a proof that like other hāfizes he had known it beforehand, still he was careful to compare and then to take it also from the Qorān of Alī Khuzaima.

(2.) In answer to the second objection I have to say that the traditions that hold some verses as abrogated are of doubtful nature, unfit to be believed, and that the Qorān together with all verses and letters therein, is an authentic truth. As long as the last verse or verses cannot be proved as part and parcel of the Qorān, no part thereof can be held as unrecitable and abrogated, and to call such as a part of the Qorān is a groundless objection.

The Holy Qorān which all the Moslems possess, is the same that has been continually copied and come down to us from generation to generation and in addition to it, it may have been found in both the aforesaid rolls and volumes. If it be not so, we cannot call it as the Qorān. On this ground if the so-called abrogated portion of it, may not be so named by a Mohamedan, he will not be considered as a heretic and turned out from the Moslem society. On the contrary, one who does not believe in one or one-half of a verse is considered as an infidel. In addition to the above, to think that there was a rough copy of the Qorān, and that a revision of it had taken place is a delightful thing that has been created by the opponent. I have also treated at full length, all the disputes and all about "Taarīf-ul-Qorān" in one of my treatises named Taarīf-ul-Qorān. If all the objections be accepted as true, even then, the Qorān would be held as free from change and abrogation, for all this had taken place before the prophet, not after his death.

It is true that our prophet in reciting the verses of the Qorān had given something by way of comments. People having considered it as sacred, caused it to be written with the original verses of the Qorān. But in the last recitation when Gabriel let the prophet hear the whole Qorān, as well as Gabriel heard it from him in return, and the explanations given from time to time by the prophet, did not come then, as it ought to have been, the people came to

conclude that the portions left, were also really parts of the Qorān, however, their recitation is stopped. All traditions of the traditionists on this point were based chiefly upon this idea. Therefore, not only the caliphs in their respective times, but all the Moslems destroyed the copies the people had, and also of Abd-Ullāh, the son of Masūd, for fear that the public may not be led to think the verse left as part of the original, and the people were strictly ordered not to write anything else with the Qorān—even to record the word *amen* at the end of sūra *Alhamd.* Those who are accustomed to make the distinguishing emblems and the punctuation marks, etc., on the margins of the holy book, have been justified to do so, by some orthodoxes of recent times, simply because that, that liability may not recur.

(3.) An answer to the third objection is this that, critics among the Shīa sects are quite averse to such an idea and clearly show their disapproval of it. Sheikh Sadūq Abū Jaafar Mohamed, the son of Alī Bābaya, tells us in his *Treatise upon Creeds* that "the Qorān given by God to the prophet is just the same which people have near themselves. It has neither reductions nor additions in it." Saiyid Murtaza who had been acknowledged as one of the learned Shīas, thus writes in his commentary called Majma-ul-Bayān, "the Qorān is exactly the same that was in the time of our prophet, without a bit of change." Qāzī Nur Ullāh Shustarī in his book Masāib-un-nawāsib writes that it is quite wrong to ascribe it to the Shīahs that they believe there are changes in the Qorān. The critics among us do not believe it at all. It would bring no credit to some who might be led to do so. Mulla Sādiq in his book Sharh-i-Kulaīnī says that the Holy Qorān will remain quite free and safe from changes up to the time of Imām Mahdī. Muhammad, the son of Amilī, has refuted this spurious idea with strong arguments.

The Reality of the Matter

is this that, in the first century there arose a dispute among the Moslems with regard to succession and leadership *khilāfat and imāmat.* To the public, the succession of the first three caliphs was lawful and genuine. A body of persons called Shīahs raised objection to the aforesaid arrangement. The public said that the caliphate is a managing service ; whosoever has been elected for it, in regard to his ability and experience is entitled to be the *caliph* and the *leader* (khalīfa and imām). A body of the Shīa sect passing by the name of Zaidīya, and the ancient people of another group named Ismāilīa did not care much to oppose this election. Yes ! they said, Alī had a better claim for the succession, although it was lawful to select an inferior before a superior. The third body of the aforesaid sect was of opinion that such a selection was quite unlawful because the office of a successor and a leader is a divine office, regardless of any selection or non-selection of any other. It is next to the order of a prophet and is subordinate to it. Imām, a leader, is always free from sin and is also an inspired person. As salvation cannot be obtained without believing in the prophet of the time, so it cannot be had without the latter (imām). The right imām was Alī, next to him were his sons Hasan and Husain, then Zain-ul-ābidīn, Bāqir, Jaafar Mūsā, Kāzim and his son, respectively and lastly, the *imāmat* ends on the twelfth imām Mahdī. He is hidden in a cave called *Surra man raā* (Sāmira), and will appear at the close of the resurrection.

The Mohamedan public raised an objection to it and said that the last part of the verse is *Al-yauma akmalto lakum dīnakum*, which means "to-day I have accomplished for you your religion ;" from which it is apparent that the holy prophet departed from this world after having accomplished "this religion." The Qorān says all about salvation in detail, then such an important teaching upon

which the salvation of man depends, ought to be found in it. Please trace and show it to us in plain words. When they could not help it, some of them thought it as a timely relief to say that the verses and sūras in which the teaching did exist, have been taken out from it by the caliphs. But really they did not believe so, nor could they obtain relief from the objection. Because the verse *innā nahno nazzalnaz-zikra wa innā lahū la hāfizūn*—"we have sent down the Qorān and surely we are its protector," is quite opposed to them, then who can interfere with the Qorān? Secondly when there arose disputes with regard to *imāmat* and *khilāfat*, Alī and Banī Hāsham did not quarrel about it at all. How strange it is then, that changes could have been made before them in their religious book and they keep silent. The caliphs had neither personal armies, nor power; all this consisted in their nation. The nation who did not grudge even their lives and wealth, gave up their houses, were ready to die in battles for the sake of their religion, would they keep silent at the dishonesty of their caliphs? They would surely oppose them for their succession and would be partial to Alī. Regardless of them, Alī, Fātima, Hasan, Husain, and Banī Hāsham themselves were able to protect their sacred book the Qorān, from changes. They had also the same Qorān with them. Therefore both reason and religious proof cannot acknowledge this objection. On this answer, the wise Shīas became satisfied and openly declared that they never believed the Qorān to be liable to changes. If the uneducated might have such a belief, they are of no account and credit to others. The Shīas in order to uphold the aforesaid question of *imāmat* invented traditions and interpretations which have been for a long time, a magazine or morsel of quarrel and strife. The learned men of other religions and the public, up to this time, charge the poor Shīas with the useless statement of some of them. It is of no use for

an enemy to bring the dispute in his favour. To bring it as an argument in opposition to us is a pure absurdity.

SECTION IV.

On various Readings.

A tradition which all the learned Mohamedans hold as genuine and correct says, that "verily the Qorān is sent down upon seven readings, all of which are satisfactory and perfect." *Innal Qorāna unzila alā sabati ahrufin—Kulluhā shāfin kāfin.* With regard to the meanings of the *harf,* there are several statements of the learned men, however, it is a mistake to take from it the various readings of the famous *Qārīs* as Jalāl-Uddīn Suyutī in his preface of the Qorān's Commentary, *i.e.,* Itqān says: *wa qad zanna kasīrum-min-al-awāmi annal-murāda bihā al qirāat-us-sabato-wa huwa jahlun qabīhun.* Many among the common persons have thought that seven kinds of reading are meant by it, which is a sheer ignorance, because the prophet of God spoke the tradition at the time the seven *qārīs* were not even born. The learned critics having carefully observed all the events of their time, describe that by the word the seven kinds of idiom, then current among the seven famous tribes of Arabia are meant, which is very probable; because in every country although the same language is spoken, still in regard to different tribes, divisions, and districts of the country there appears some difference in their dialects and idioms. For instance, in India, Delhī has distinct idioms from those of Lucknow, although both the cities are not very far from each other. Much more then there should be diversity of expressions in the Dekkan, Madras, Bengal, the Panjab and the Upper Provinces. This kind of difference is found more or less in every language of the world. None can speak so fluently in an idiom spoken and used by others. When Islām spread from

Medina among the several Arab tribes and the Holy Qorān became the sacred book of all from which they had to read some portion, especially in five times' prayers of every day, the people were unable to control themselves in expressing their particular dialects and idioms, to do which they should have been ordinarily forbidden and thereby they might have been affected in their minds at the idea of reading against what has been sent down from God. At last the question arose in the presence of our prophet who having explained the difficulty asked permission from God through Gabriel for the use of different dialects, whereupon for the sake of convenience, the people were allowed to read the Qorān in their own dialects. For instance, some Arabs call a sinner with the word *fājir ;* but in the eloquent language of Quraish *asīm* is used for it. So in place of *inna taām-al-asīmi*, they were permitted to recite *inna taam-al-fājiri*, which means verily "the food of the sinners." All this came to pass ; but in writing and also in teaching the Hafizes, the Quraish language was always carefully taken. This state lasted for a time in the beginning, but afterwards all the tribes of Arabia were accustomed to read the Qorān in the sweet language of the Quraish. In the history of a book, this sometimes happens in the beginning ; but by-and-by people begin to follow the original language of the author.

When the Qorān being recorded in the language of the Quraish was sent all round the countries, the people followed the same ; but in the writing of those days the vowel-points were not given and the sentences were free from punctuation marks. Some letters were dependent in their writings upon their vowel-points, as the word *malik* that can be pronounced in two ways *mālik* or *malik* without points. These slight differences which can produce change worthy of observation, did still remain. During the time of the disciples of our prophet no notice was taken of them, for the reason that Arabic was their mother language ; at

a slight suggestion of a word they were able to pronounce it correctly, however, in the last part of the time of our prophet's companions, people undertook this task. At every central place well-versed people came who recited and taught the Qorān in the original manner. There still remained a slight diversity which is particular to dialect, and which the extent of a language is capable of bearing. This diversity is extensively found in every polished or elegant language. If one sentence be mixed with another it gives a different sentence; if it be separated from the latter, it bears another sense. Sometimes it exists in the pronunciation of words, as *wadduhā* and *waduhāha*, *kum* and *kumū*. This kind of diversity is called seven continuous readings, *i.e.*, the readings that are handed down to us from the time of our prophet who, in regard to the extent of the Arabic language, has read it several ways, in order to comprehend all the senses. Among the companions of our prophet, the seven distinguished readers of the Qorān were the following persons :—

Usman, Alī, Ubaī-ibn-i-Kaab, Zaid ibn-i-Sābit, Abd-Ullahibn-i-Masūd, Abū Dardāa and Abū Musā Ash-arī, as Zahabī describes in his *Tabqāt-il-Qurrā*. Afterwards the most renowned and illustrious pupils of the above-mentioned persons spread all over the cities, each began to read and teach after the manner they learnt from their masters. Thus at Medina, Saīd ibn-ul-musaiyib, Urwa bin Zubair, Sālim bin Abd-Ullah-ibn-i-Umar, Umar ibn-i-Abd-ul-azīz, Sulaiman, Atā Muāz bin-Haris, Abd-ur-Rahmān Hurmuz, Muhamed bin Shahāb Zahri, Muslim bin Jundub, and Zaid bin Aslam were the readers of their times and bearers of hadīses. At Mekka, Ubaid, Ata bin Abī Ribāh, Tāūs, Mujāhid, Akrama, Ibn-i-Abī Mulaika were the famous readers. At Kūfa, Alqama, Aswad, Masrūq, Ubaida, Umar bin Sharhabīl, Hāris bin Qais, Rabīa, Umar bin Maimūn, Abū Abd-ur-Rahmān Sulmī, Zarr bin Jaish, Ubaid bin Fuzaila, Saīd bin Jubair,

Nahafī and Shaabī were the most renowned readers of the Qorān. At Bassora, Abul Alīa, Abū Rijāa̤, Nasr bin Asim, Yahyā bin Yāmar, Hasan of Bassora, Ibn-i-Sīrīn and Qatāda were the well-versed readers. In Syrīa, Mugīra bin Shahāb Makhzūmē and the pupils of Usman, and besides these there were many others there. Again, in the above-named places the following *imāms* (leaders) were more especially celebrated for this art. At Medina, first Abū Jaa̤far, then Ibn-i-Nassāh, then Nāfia, *at Mekka*, Abd-Ullah bin Kasīr, Humaid bin Qais, and Muhamed bin Mahīz, *at Kūfa*, Yahyā bin Wasāb, Asim bin Abin-Nujūd, Sulaimān Aa̤mash, then Hamza, then Kisāī; at Bassora, Abd-Ullah bin Abī Is-haq, Isā bin Amrū, Abū Amrū bin-il-Alāa̤, then Asim, then Yāqūb Hazramī; at Syria, Abd-Ullah bin Amīr, Atīya bin Qais Kilābī, Imāel, then Yahyā bin Hāris Wamārī, then Shuraih bin Yazīd Hazramī were the leading readers of the Qorān.

Among the aforesaid persons the following seven persons are those towards whom the seven various readings of the Qorān are ascribed. They are held as acknowledged Imāms (leaders) of this art.

(1.) Nāfia̤ of Medīna, who had obtained his knowledge from 70 *tābiīns* (the disciples of our prophet's disciples are called *tābiīns*). He is different from Nāfia̤ who was a student of Abd-Ullah bin Omar and teacher of Imām Mālik.

(2.) *Ibn-i-Kasīr.*—He was an Imām (principal) at Mekka and was a student of Abd-Ullah bin Sāib, one of the companions of our prophet.

(3.) *Asim at Kūfa* who was a student of *tābiīn.*

(4.) *Hamza*—He was an intelligent scholar of Asim.

(5.) *Kisæ*—A promising student of Hamza.

(6.) Abū Umar at Bassora who was an intelligent scholar of the learned *tābiīn.*

(7.) *Abd-Ullah bin Amir* at Syria. He was a student of Abū Dardā and Osmān. The last-named two persons

were the scholars who had acquired their knowledge from the disciples of our prophet's companions.

Now, among the aforesaid seven recitors, every one has two narrators who differ in among themselves with regard to the pronunciation of words, that is, the above-described persons had learnt the same pronunciation of the Qorānic words that was handed down to them from the prophet himself. The narrators of Nafiạ's reading and pronunciation are Qālūn and Warish his students. The narrators of Ibn-i-Kasir's reading are Qanbal and Bazzī, those of Ibn-i-Umar are Dūrī and Sūsī; those of Ibn-i-Amir are Hishām and Zakwān. Those of Asim are Abū Bakr bin Ayāsh and Hafs. (The people of K͟hurasān, Turkestān and India follow Hafs in pronunciation.) Those of Hamza are K͟hulf and K͟hilād and those of Kisāī are Dūrī and Abūl Hāris, through their mediators. On this extensive knowledge called *Fanni Tajwīd*, the art of pronunciation rather of delivery, books have been written. But similarly to music it cannot be obtained without listening to its teachers. Learned authors have written very important books on this art and treated it at full length, first of whom is Abū Ubaid Qāsim bin Salām. Next to him in order stands Ahmad bin Jubair of Kūfa. Then comes Ismāel Mālikī, then Abū Jaạfar of ibn-i-Jarīr Tibrī; then Abū Bakr Mohammad Dawwājūnī, then Abū Bakr bin Mujāhid. After them there appeared many other authors. Jazrī and Shātihī's books are also good in this art and are used nowadays in studies. The public are mistaken to think that the art consists of merely sweet sounds and melodies. In these days Egypt has people well versed in this art.

After this, there is one thing more, to which I may call my reader's attention, namely, as the aforesaid readers (Qārīs) of the Qorān have controlled and gathered all about sounds of letters and pronunciation of words and deliveries, etc., and invented an extensive art for the pronunciation

of the above, so in order to preserve the writing also, there arose a body of learned men in those days, who put the vowel-points in the Qorān, fixed different kinds of stops, pointed out places, necessary, lawful and unlawful stops, established marks for them and applied distinguishing marks for long sounds, etc. In short, whatever these great men had in their hearts and tongues, they put it in written language and invented for this purpose a science called Rasm-ul-khatt (method of writing).

Learned men have also composed(1)* very nice and useful books on this art, so that they have counted all the sūras, the verses, the letters, the vowel-points, the dots, the long and the short sounds of letters (2)†, etc. All the sūras of the Qorān are 114 in number. The verses in the estimation of the public are 6,666; but the people of Kūfa count them 6,236. According to the numeration of the people of Medina, they stand 6,214 in number. The reason why this difference exists is simply this that, by a verse a full sentence is meant. Some hold two sentences as one and count it as one verse. Hence the difference arises in the number.

The last two sūras are generally held as a part of the Qorān. Still some traditions prove that Abd-Ullah, the son of Masūd, neither disbelieved in their divine origin, nor considered them as separate from the Qorān ; what he said

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(1)* Jalāl-Uddīn of Assiyūt in Northern Africa, says in his Itqān, *Afradahū bit-tasnīfi, khālāiqum minal-mutaqaddimīna wal mutuakh khīrina minhum Abū Amir of Wuddān wa minhum Abū Abbās-ul-Marāeashi (of Morocco), sannafahū kitābon sammaho Unwanad-dalāli fī māısūmi khattit Tanzīli.*" Many persons among the anteriors and posteriors have written a good deal on this art ; one of them is Abū Omar of Wuddān. Abul-Abbas of Morocco has also written a book called a Commencement of the Leader that shows all about the Qorānic writing.

(2)† Abdullah, the son of Masud, has counted them to the number 322,670. The reason of difference here is also the same as has been described above, that some count the double letters of a word as two and others as one and hence the difference.

was simply this that, they are prayers sent down for protection from evil, from which some persons came to conclude that he did not take them as part of the Qorān. This is a mistake, and to think that the Moslems hold different opinions concerning the two sūras of the Qorān and some of them do not take them as part of the Qorān is a still greater mistake. God forbid! Abd-Ullah always took them as part of the Qorān.

(1.) Learned men during the last ages have marked some verses with *kūfī* and some with Syrian which means that the orthodox or those of Syria, hold it as a complete verse, not that the verse was set down at Kūfa or at Syria.

(2.) Learned men for the sake of convenience and ease, in committing the Qorān to memory, divide it into 30 parts, according to the number of the days of the months of the year and call each part *aljuzw* or *pāra.* (the part) and write at the head of every part *aljuz-ul-awwalu* or aljuzw-us-sānī the second part, just as the case may be. Again, every para. is divided into four parts and marked with ruba (the fourth), with *nisf* the half, with *suls*, the three-fourth part of a para. Again, every part of a para. is sub-divided into rukūāt which are marked by the letter ain thus (ع). Again, the verses which a rukūa contains are marked with letters, a detail of which is as follows:—

(ﻫ) is an abbreviated mark of the Arabic word *khamsa*, by which the people of Bassora and Kūfa together or that of Kūfa alone mean five verses.

(ع) is the first letter of the Arabic word *ashra* as (ﻫ) was the letter of *khamsa* (5), in order to convey the idea of 10 verses.

(عب) points out that in the estimation of the Bassora people 10 verses end here. (ع) represents *ashra* which means 10 and (ب) represents the Bassora people.

(خب) means that the Bassora people think five verses to end here. (خ) represents *khamsa* which means five and (ب) signifies the Bassora people.

(تب) shows that the people of Bassora hold it as complete verse. (ت) hints at *āyat* a verse and (ب) (*b*) at Bassora.

(لَسْ) gives the idea that the people of Bassora do not consider it as full verse. L points at *laisa* meaning not and *b* hints at the Bassorites.

(3.). To stop where the sentence ends is called *waqf* in the Arabic language. Such is the case in every language. Because if the sentence be not followed by a pause but mixed with the next sentence, then it often or occasionally spoils the meaning. For instance, in the verse *falā yahzunka qauluhum innal izzata lillāhi jamīan*—if we do not pause at *qauluhum* then the meaning of the whole sentence stands thus :—"O messenger do not be grieved at the statement of them that all honour and respect is due to God." Now, by taking the two different sentences as one, the original sense of God's word is lost. It was impossible for the prophet to be grieved at the statement of pure unity. While if we pause at *qauluhum* and hold the next phrase as a separate sentence then the meaning would be "O my prophet! do not be grieved at their statement (which was in the denial of our prophet's mission or in that of the day of judgment) because, all honour and respect is due to God." This is what was truly meant here. In like manner in the verse *wa laqad hammat bihī wa hamma bihā*—if we pause at *bihā* and the next part of the verse namely *lau lā burhanā Rabbahū*—be held as a separate sentence then the real meaning is lost. Because on this supposition we have the meaning thus :—Zalīkhā (Potiphar's wife) had inclined towards Joseph and Joseph towards Zalīkhā, although *hamma bihā* is a co-relative put before *laulā*, its relative and the object

of the whole clause is that Joseph had intended towards Zulīkhā, had he been unable to see some sign from God. Having seen some divine mark on the occasion he changed his mind. Nāfia is of opinion that a stop is always to be made in regard to the meaning of an expression. Ibn-i-Kasīr and Hamzā, however, state that with the exception of a few places, it is no matter if we pause, wherever we cannot hold in our breath. Both Asim and Kisāī also hold this opinion. Abū Umar says that we ought to stop wherever the verse ends. This is called a stop in imitation to our prophet, because he always used to stop at the end of verses.

Imām ibn-i-Ambārī divides a stop into three kinds, full stop, fair stop, deficient stop. It is a full stop where a sentence is complete. It is a deficient stop where without being the end of a sentence, in order to breathe, we pause at a noun qualified, as "all praise is due to God;" but when we read on further, we ought not to commence with the adjective running before, *e.g.*, "the Lord of all the universe," but we ought to repeat the noun first and read thus :— "God the Lord of all the universe." It is a deficient or rather an unfair stop if we pause over a noun possessed without the possessive noun, as in the phrase *with the name of God* we pause at the word *name*, without reading the phrase "of God."

Some readers of the Holy Qorān give other kinds of stops as an essential stop, etc. (waqfi-lāzim). It is an essential stop where the meaning changes, if we mix a sentence with the foregoing one.

N. B.—On the question of how to make a stop, the readers of the Qoran take it in 9 forms. (1) *Sukūn* to make it a pointed letter silent as *Rabb-ul-alamina* had *a* in the end, which will be omitted if we stop there and we will have it thus :—*Rabb-ul-alamin.* (2) Ish-mam, ibdal, naql, idgam *hazf*, *isbat*, *ilhaq*, a detail of which is given in books on the *art of reading*. Now, I wish to describe the punctuation marks which the learned have used for reading verses correctly.

4. Anteriors think that waqf (stop), sakta (comma) and qata (full stop) mean the same thing. But posteriors make a difference between them. By stop, they mean holding one's breath with the intention of reading on further. In sakta (comma) one should stop a little without holding the breath. In *qata*, to stop entirely without any intention of reading further, so that if we read on, it would be considered as a new recitation, to begin with which *Aūzo* is essential.

The circular mark (○) given at the end of a verse is a sign of a full stop. Some add a dot within it as (◎) while others do not.

The sign (ﻣ) is a mark that a stop is essential here.

It is a sign of a common stop as (ط).

(ج) means that both to stop or not to stop here is just and fair.

(ز) means that it is good not to stop here, but it is not unfair, if one did.

(ص) means permission to stop if necessary, but it is undesirable to pause if not necessary, in opposition to the above-mentioned mark (ز).

(صلی) means that it is better not to stop here.

(ق) is a mark which shows that there are very few who accept to stop here.

(صل) is an abbreviation of the phrase *qad yūsalo*, which means that it is very seldom to mix it with the next word, *i.e.*, it is desirable to stop here.

(ك) is a mark which shows that it is similar to the aforesaid mark.

(قف) is in the imperative mood which means "stop."

(لین) is a sign of *sakta* (comma), which means to stop here without holding breath.

(قلا) is an abbreviation of the phrase *qīla lā*, which means some persons are of opinion that it is not desirable to stop here.

(لا) is an abbreviation mark of the phrase *lā-yūqafo,* which means it is unfair to stop here. It is in opposition to the stop that is essential as the meaning gets spoiled if we do not stop in the latter place, so it is with the former if we stop there.

If the word *lā* be recorded over the circular mark thus:—(۝), it means that readers hold different opinions about it; the majority holding it as a full stop while the minority preferring not to stop there.

(مع) is an abbreviated mark of the Arabic word *muānaqa*, which means a middle term, that can have connection with both the preceding and the succeeding words, as in the sentence *lā raiba fīhi hudal-lil-muttaqīn*—fīhi is a middle term which has connection with the preceding phrase *lā raiba* and also with the phrase *hudal-lil muttaqīn.* In the first case it means that there is no doubt about it (Qorān). It is a book from God. If the middle term fīhi be connected with the next phrase *hudal-lil-muttaqīn*, then the whole clause will stand thus:—*fīhi hudal-lil-muttaqīn* and it will mean "there is in it (the Qorān) a direction for the pious." At such a stop three dots are sometimes given to indicate that after being connected with the preceding phrase a stop can be made here—else, it can be joined with the proceeding phrase. *Muānaqa* and *murāqaba* are stops with the difference that the latter shows two near places where either of them can be held as a stop.

Besides the aforesaid remarks, there are many other particulars concerning the Holy Qorān, a knowledge of which is essential for its readers. All about this science is fully treated in recitation books. A translator or a commentator will surely fare ill—without a knowledge of these particulars. This is why the translations prepared by the non-Mohamedans and explained with explanations that are the productions of their own minds are incredible and unfit to be relied upon.

SECTION V.

On the Order of Verses and Suras.

Jalāl-Uddīn of Assiyute in Northern Africa, in his commentary of the Holy Qorān called *Itqān*, says that (*Al-ijmāu wan nusūs-ul-mutarādifato alā anna tartīb-al-āyāti fī suwariha wāqium bi taufīqihī sallallāho alaihi wa sallam wa amrihī min gair khilāfin fī hāzā bain-al-muslimina*)— "the arrangement of verses is especially according to the order of our prophet with regard to which no Mohamedan differs." Afterwards the commentator says " .... " the proceedings of the religious conferences that were held during the times of our prophet's disciples and also the genuine traditions that prove that the Qorānic verses were so arranged especially by the order of our prophet. He quotes the traditions of Bukhārī and Muslim and those of Sunan-i-arba, some of which state thus : While the verses were sent down to the prophet he used to order his secretaries to put them in certain places of the sūras. It appears also from the traditions that some complete sūras were recited in prayers by the prophet as Sura Baqra (the cow), Al-i-Imrān (the people of Imrān), Nisā (women), Aarāf (purgatory), Qāf (a letter), Tūr (Tauras), An-najm (the stars), Al jumua (Friday), Iqtarabat (the approach of the last day), Malik (the king), Hāmīm (two letters of the Arabic alphabet, Sijda (adoration) and Saff (a row), etc. How could it have been possible for him to have recited the sūras if they had not been arranged. And if the arrangement had not been divine, the meaning of the Qorān would have been spoiled ; because, in every language the change of order in words always spoils the original sense. The wretched persons who tried to do so were entirely rejected by the learned men of Islām. It is lawful that verses treating of the same subject be collected in one place and those of another in another place. For instance, verses referring to the unity of

the Godhead in one place, about creation in another, about resurrection and judgment, heaven and hell in another place ; about commandments in one place, about morality in another ; about devotions and petitions in another.

Learned Moslems have done so, extensively and useful books have also been written on the subject ; the names of many of which are given in Kashf-uz-zunūn. Imām *Gazālī* has also written a book of this nature named Jawā-hir-ul-Qorān. To do so is lawful, for such books do not pass by the name of the Qorān ; they are works in which verses of the same category are arranged. Now, let us see about the order of the sūras. Learned men generally believe that this also is divine. The order which was established in the blessed time of our prophet and in which he caused the Qorān to be written and committed to memory, is what still exists. Imām Bagawī in his book called *Sharh-us-sunnat* says that *assihābato jamaū bain-ad-duffai-nil Qurān allazī anzal Allaho alā rasūlihī min gairi an zādū au naqasū minho shaian. Fa katabū kamā samiū min rasul-Illāhi sallallaho alaihi wa sallam.* The disciples kept the Qorān just as it was sent down to the prophet of God without a reduction or an addition in it. They preserved it according to what they heard from the prophet, without making a change in the words or in the arrangement of the sūras different from what they received from him. Allama Kirmānī says in his "Burhān" that the existing arrange-ment of the sūras is what is found in the protected tablet*

* The protected tablet is not a wooden board or an iron sheet on which the teachings of theology might be recorded ; but it is a state of scientific certainty with regard to all the divine truth. To send down the Qorān on the heaven of this world, does not mean that it was sent down in the written language in the form of a volume ; but that it is the lowest state of the unseen world very close to the universe which is apparent. In the heaven above referred to, the whole Qorān had been recorded after the methods that are peculiar to it. The inspira-tions that were given to our prophet directly or indirectly through Gabriel did not require to be taken out of this *tablet ;* it was quite independent of it, still conformed exactly with what existed in the aforesaid heaven of this world. It is a secret for the explanation of which we cannot find an appropriate place here.

before God, and the prophet was accustomed to cause Gabriel to hear it in the same order and in the year he departed from the world, he recited it to the angel twice *Tartīb-issuwari hākazā huwa īnd Allahi fil-Lauhil-Mahfūzi alā hāzat-tartībi, wa alaihi kāna yāhrizūn-nabīya sall Allāho alaihi wa sallam. Jibrīla kulla sanatin mā kāna yajmao īndahū minho; wa aūraza alaihi fis-sunnat Il-lāhillatī tawaffā fīhā marrataini.* Imām Abū Bakr, the son of Ambārī, says that the Great God sent down the whole Qorān at one time, towards the heaven of this world. Afterwards he sent it down little by little to the prophet within a period of 23 years. Whenever some matter had taken place, a part thereof, either in sūra or a verse relating to the matter had been sent down accordingly, and Gabriel had shown him its original place in the Qorān. So the connection of sūras with one another is just the same as that of the verses and letters. All this arrangement is from the prophet of God. So one who changes a sūra from its original place by putting it before or after its proper place, does really intere with the arrangement of the Qorān.

Yes! in the early period, some of the prophet's companions for the sake of their own reading had made some changes in the order of sūras for which reason some learned men were deceived in the idea that the arrangement of the sūras had been made by the prophet to the satisfaction of his companions.

SECTION VI.

The State of the World at the time the Qoran was inspired.

At the time of our prophet's mission the world was engrossed in darkness; all investigators among the historians agree to this fact. But we give an explanatory account of all the civilized nations then inhabiting the

countries of the world. We commence with Arabia, from which place this fountain of God's grace and mercy took its flow.

STATE OF ARABIA.

The Arabs had reached to a very low and disgraceful state of degradation. In regard to reign and riches they had also fallen into miserable condition; because a greater part of south-eastern Yaman and Najed was under the sway of the Persian kings. Nosherwān and Yazdjar, etc., one after another ruled it. The north-western part of Arabia was under the reign of the kings of Rome or under that of their subordinate and protected states. Mesopotamia was ruled sometimes by the Persian kings and sometimes by the kings of Rome. Hedjaz with a part of the desert was free, no one could ever rule it. The tribes inhabiting these parts were quite independent of others. The head of the tribe who was called Sheikh was held by the people just the same as a *chaudhrī* is in India. Therefore, these tribes were always engaged in war with one another. In such a state of independence and disturbance with daily tribal strifes and factions, no nation can improve in civilization, trade, sciences and arts, etc. Therefore, the darkness of ignorance and savagism together with pauperism had prevailed. There were very few among them conversant with ordinary reading and writing. Their means of livelihood consisted in nothing better than camels and goats. The country had naturally scanty means of fertility and a greater part of the land was a desert unfit for agricultural purposes. In addition to it, the continually disturbed state of the country did not allow its inhabitants to incline towards agriculture. The thoughts and habits of the ignorant and the uneducated persons are apparent to all. Since Ishmael (peace and safety be on his soul), and his descendants peopled Arabia, the light of Abraham's religion had essentially spread over it. However, in lapse of

time, when the customs and habits of the people were spoiled with the darkness of ignorance and savagism and up to the time of our prophet no man appeared to reform them, the light had also dwindled down to nothing. The Abrahamic method of worship was the ceremony of *hajj* (pilgrimage to Mekka) which, having undergone changes, had taken a new form, quite different from the original and it disgusted the pious persons. So the descendants of Ishmael (peace be on his soul) had also fallen to the same state of superstition and idolatry that spread all over Arabia. In regard to religious thoughts we can divide the Arabs into two classes. *First*, those who followed Abraham in theory and practice. *Secondly*, those who did not do so. The former are styled with the name of *Muhassalas*, the latter with that of *Muattalas ;* and these are sub-divided into very many branches, because a deficiency in human goodness consists of two ways, namely, when his theoretical power is deficient or while his practical power gets spoiled. By the shortcoming of the first power, vain thoughts had grown up among the Arabs and these were—

(1.) There were some among them who believed neither in God, nor his prophets, nor in the reward and punishment of good and evil deeds, nor in resurrection and judgment. They said that the life of this world is the whole life which consists in eating and drinking, in happiness and ease, after which, they have to die and turn to dust. There will be no judgment, nor punishment nor reward nor restoration to life after death. Such things are self-wrought fables of their predecessors. All what is going on is nature. These people were called Atheists. The Holy Qorān first describes every kind of heretical and false sects and then refutes it. This is also one of the most important subjects dealt with in the Qorān, and of which we will give an account from the Qorān on the proper occasion. A statement of Atheists is given in the Qorān, thus :—*Wa*

qālū māhīya illā hayātunad-dunyā namūto wa nahyā wa mā yuhlikūna illad-dahr. "They said that there is nothing beyond the life of this world where we live and die ; it is Nature that kills us." A refutation of which is given in the following terms : *Wa mā lahum bi zālika min ilmin illā yazunnūn.* "They know nothing about it, it is only their baseless conjecture"; because it is I what they call Nature. Who can make arrangement of the universe except me ? In the next place there is another argument in the refutation of their vain thoughts which stands thus :— *Awa lam yanzurū fī malakūt-is-samāwāti wal arzi.* Do they not look into the kingdoms of heaven and earth. How did the countless stars come to exist by themselves, if they did appear so ; how is it that they differ in quantity and quality ? There are several other verses on this subject.

(2.) There was another order of people in Arabia who believed in the existence of God with the denial of resurrection and judgment, an account of which is in the following verses :—

Qāla man yuhyil izāma wa hiya ramim ? "Who will make the rotten bones alive?" "*Aizā mitnā wa kunnā turāban, zālika rajun baīd.*" "Will we be alive again after dying and turning to dust?" Such a change is far from reason. *Wa qālū aizā kunnā izāman wa rufātan, ainnā la mabūsūna khalqan jadīdā.* "And they say, will we be raised again in a new birth after turning to bones and being rotten ?" an answer of which is given with perfect proof in many places of the Qorān, one of which is as follows : *Qul yuhyīhal-lazī anshānā awwala marratim, wa huwa bikulli khalqin alīm.* "Tell them He will restore them for the second time who created them at first ; and He knows to create in every way." It is a reply to what the idolators said.

(3.) The third group believed in God, resurrection* and judgment, but rejected His prophets and apostles. They used to say what necessity was there for God to send messengers in the world ? and why was it that He sent men like unto us who were accustomed to eat and drink as it is referred to in the following verses :—

Wa qālallazīna lā yarjūna liqāana laulā unzila alainal malāikato, au narā Rabbanā, wa qālū māli hazar-rasūli yākulut-taāma wa yamshī fil aswāqi ; laulā unzila alaihi malakun fa yakūna maahū mazīran, au yulqā alaihi kanzun, au takūna lāhū jannatun yākulo minha, wa mā mana-annasu an yuminū izā jā āhum-ul-huda, illa an qūlū absa Allaho bashar-ar-rasūlā. Those who did not expect our presence, used to say, how is it that angels are not sent to us ? or that we would directly see our Lord. And they said what is it for the prophet that he eats like other men and walks in the bazars ? Why an angel was not sent to him who would accompany him as a warner, or some wealth would be cast to him, or there would be a garden of which he would eat. And nothing prevented them from believing in the guidance that came to them, except that they said, did God send a man as His messenger.'' In answer to all these objections a good deal has been said in various places of the Qorān. Sometimes it is said that the previous prophets were also men who used to eat and drink. Abraham and Ishmael (peace be on both), who were held

* A certain poet of the dark ages has expressed his wonder in his couplet about resurrection. 'Hayātun, summa mautun, summa nashrun.'

'Hadīso kharafatin yā Ummi Amrū.' 'To die, to be alive again, and then to go for judgment is quite nonsense. O Ummi Amrū, we are at a loss to understand it. The addressee Ummi Amrū spoken of in the aforesaid lines, is the sweetheart of the poet. In imitation to such poets our Urdu and Persian poets who are really sceptics have left nothing in the refusal of resurrection, reward, punishment, heaven and hell, and have used very rude expressions. The obscene language as to abuse heaven, to boast of themselves, to speak contemptuously of good people, and preachers of true religion, to be jealous of their sweetheart living in the night with her lover is just as good to them as the refusal of the former things to the sceptic poets.

by Arabs as their elders and saints especially by the Quraish of Mekka, who having set up idols after their names had put them in the Kaaba, were also men given to eat and drink and had wives and children. Sometimes it has been said to the unbelievers that we would select angels as our messengers, if this earth were peopled by them; because it is essential that the prophet and the people to whom he has been sent, belong to the same nation and speak the same language. Sometimes it is recorded that if angels would be appointed as prophets, they would also be obliged to take the shape of man, else they would not be seen with eyes, as they are spirits. Then the unbelievers would raise doubts concerning their angelic nature. Sometimes it is recorded in the Qorān that it is through our mercy that we dedicate for the mission, a person whom we find to deserve it. None has a right to question about it. The prophetic system is also because of our mercy. Such contents as these are found in many places in the Qorān.

(4.) The fourth group of Arabs were idolators. They had made according to their own fancies images of stones, in the name of all the things or the persons whom they had considered as partaking divine natures, and had named them with the names of the fore-mentioned things and persons.

Again, all the methods of idolatry and humiliation that their minds were capable of devising, were used before them in order to gain their objects and to avoid misfortunes and occasionally to please God. They were accustomed to bow down before them, to invoke them with folded hands, to sacrifice animals and to pour their blood over them, as if to be eaten by the images. They used also to beat drums, to dance and to revolve round them. They had occasionally sacrificed their own children for them and had let loose animals to their names, just as the Hindus do in India with bull-oxes, for their idols. They had given separate names to the animals that were set apart

for their idols, as *bahīra*, *sāiba*, *Hām*, *wasīla* spoken of in the following verse: *Mā jaal-Allāho min bahīratin wa lā saibatin, wa lā Hāmin wa lākinnallazīna kafarū, yaftarūna, Allāhil kazib, wa aksaruhum lā yālamūn.* (Sraū Māida). "They have not been appointed by God, you yourself have set them up."

They used also to set apart a certain part of their agricultural produce and of their herds in the name of their idols. The Holy Qorān amply describes these things together with their refutations. One of these verses runs thus:—*Wa ja alū lillāhi min mā zaraa minal harsi walanāmi nasīban faqālū hāzā lillāhi bi zaamihim, wa hāzā li shurakāinā fa mā kāna bi shurakāihim, falā yasilo il Allāhi fahuwa yasilo ilā shurakāihim, sāa mā yahkumūn. Wa kazālika zuīyina lekasīrim minal mushrikīna qatla aulādihim shurakā-ahum, liyurdūhum wa liyalbisū alaihim dīnahum.* "The idolators have set apart from the God-given produce and herds, some portion for God, and say it is for Him and the other for their idols, and say it is for them. Again, what has been dedicated to their idols cannot reach God, but what belongs to Him can be had by them. How unjustly do they decide.* In like manner many idolators had previously been shown by their idols to sacrifice their children in order to extirpate their votaries and to spoil their religion."

Again, every family or tribe had a separate idol for himself which they used to worship.† For instance, the tribe named Banī Kalb used to worship Wudd and the Huzail tribe Suwā, Mazhaj, Yagūs, Hamdān Yaūq and the

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* That is, they were accustomed to offer the things that were dedicated to God, to their idols, but were very careful of the things that were put aside in the name of their idols to offer them to the idols alone, but never to God.

† Having held a certain thing as a manifestation of a divine attribute they set up an image to represent it and used to propitiate the attribute by means of the image. For instance, the manifestation of the divine love was the idol *Wudd*, carved in the shape of a beautiful woman.

Humair tribe, Nasr. At Mekka also there were plenty of idols ; the idols Usāf and Nāila belonged to the Mekkans ; chiefly the sacred compound called Harem and the mosque of Abraham that passes by the name of Kaaba had 360 idols therein, the tallest of which was Hubal. A person by name Amrū bin Luhaī who died nearly 3 centuries previous to the advent of our prophet was the man who introduced idolatry into Mekka, but those who originally introduced idolatry all over the world was a sect called Sābī who existed in the time of Noah and also in that of Abrahām. Persons belonging to this sect believed in the prophetic mission of Hāzīmūn and Dahrīs, *i.e.*, Seth and Jonah (peace be on both). In lapse of time, this religion had spread all over Persia, India, Egypt, Greece and Turkey. Some of its branches were then found existing also in Arabia, because the Arabs used to worship angels, some of whom were considered by them as the darling daughters* of God.

The genii were also held by them as His daughters. They also used to worship stars a special connection of which was called *nau* which they believed to be the administrator of the world and one who held sway over it, and also held it as the natural cause of rain. The adoration of all these objects was considered as the medium of approach towards God. *Mā indahum illā li yuqarribūna il Allāhi zulfā.* "They (the idols) are nothing in their belief but a medium of approach towards God." And as the Sābia sect did not believe in prophets and apostles and

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* *Wa jaalul-malāikatallazīna hum ibad-ur-Rahmani inasa, satuktabo shahadatuhum wa hum yus-alum. Ala innahum min ifkihim layaqulūna walad Allaha, wa innahum lakazibūn. Wa jaalū bainahū wa bain al jinnati nasaba. Wa laqad alimat-il-jinnato innahum la muhzarun.*

They held the angels who are the servants of God as his daughters. Their witness is on the record. They will be asked for it (on the day of the judgment). Beware ! it is their accusation that they ascribe children for God. They are surely liars. They have established a relation between God and the genii. Although the genii know very well that they will have to appear before God.

used to say that there is no distinction between them and us; they are men just as we are; they eat and drink just as we do; they have various other human wants just as we have; then there is no reason to obey and to follow them, so, the Arabs raised objection to man's prophetic mission. All these things have been described and refuted at length in the Qorān everywhere.

Besides this, the Arabs were captives to hundreds of other superstitions. Some were led to believe that the soul of a dead person sits on his grave and seeks to take revenge from his murderer. This kind of soul was named Hāma.*

They had also belief in auguries and omens. They considered that the fulfilment of their wants belongs to unseen spirits. They invoked them in their wants and afflictions. They also believed in evil spirits and demons.

The want of practical power leads persons to base their deficient and wrong creeds upon such things. Therefore they had no share in the worship of God and communion with Him. They were captives to lust and anger. The eldest son after his father's death, used, with the exception of his own mother, to take all his wives as his own. Adultery was held as an ordinary satisfaction of human passion. For a trifling matter they would use scimitar and sword. They were addicted to alcoholic liquors and gambling. To murder an innocent person was an affair of little consequence to them. To have a son-in-law was so shameful to them that they rather liked to bury their daughters alive. They had no care for lawful or unlawful things. Barbarism, pride, and haughtiness was a part of their nature. Highway robbery and plunder was to them as an ordinary occupation. In short, they were totally engrossed in hundreds of kinds of darkness. However, a very limited

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* One of our prophet's tradition says *la Hamata wa la advaya*—Neither the spirit of a dead person sits on its grave nor is there a defilement by contact with others.

number of people who were considered as the remnant of Muhassilas were partially followers of Abrahamic religion. If there were some emblems of truth in a hundred heaps of dust and darkness, they were solely among these persons. Among these, there was one by name Zaid bin Amrū bin Nufail who used to sit with his back against the wall of Kaaba and to preach unitarianism. He also believed in resurrection and judgment. Another of them was *Qais bin Sāida Ayādī* who too had also belief in the resurrection of the dead concerning which a piece of his poem is well-known to the Arabs.

Another of them was Amir Adwānī; he was one of the philosophers and lecturers of Arabia. He had a nice discourse; a few sentences of which are these:—"Whatsoever is coming is also going and is transient. Nothing dependent can appear of itself. If disease were a perfect cause of death, then medicine would be a cause of life." Qais bin Asim Taimānī, Safwān bin Umaīya, Bin Mahrab Kanānī and Afīf bin Mādīkarab Kindī were others who held the same views.

Besides Arabia, the five religions that were more current in those days all over the world and which all the populated countries followed are as follows:—

(1) The Magician religion which had spread all over Persia, Khurāsān, Afghānistān, and Turkestān and also a part of Arabia. It existed also in India in a new form, in the fertile country situated between the Ganges and the Jamna and the greater part of the Hindū religion was based on its principles.

(2) Christianity which existed in Syria, a part of Arabia, Mesopotamia, Asia Minor, Europe and in far distant countries of Africa.

(3) The Bodh religion which was found partly in India, in the Eastern Islands, in Japan, China Proper, Mongolia, Manchuria and Thibet, etc., to a great extent made

a slight improvement in their thoughts and convinced its followers of the spiritual world. However they did not believe in the mission of the prophets, nor in their laws and commandments. Concerning them they were of opinion that they were also masters of philosophical sciences. By the grace of God their minds were also gifted with laws and commandments about reformation and civilization of mankind —and all what they tell about the spiritual world as revealed to them, are originally the productions of their own minds and reason, as a heavenly throne, a tablet and a pen. They represent them in their theory with figures. Whatever they say with regard to the next world as there is heaven wherein there are houris and palaces, rivers and gardens abounding with fruits, and a hell wherein there is an ever-burning fire together with fetters and manacles and everlasting pain, all this is encouragement or warning the people, otherwise there is nothing material in the spiritual world. Hence whatever progress man makes in his sphere of knowledge and researches in the nature of things and also with regard to this and the next world according to his capability is his good-fortune. Whatever shortcomings and deficiencies there may be in his knowledge, is his misfortune. After death, his happiness and good fortune will appear to him as heaven—and the anguish and pain that he will feel in the next world will appear to him as hell. Those who hold such religious views are called divine philosophers. There were some philosophers who believed both the material and the spiritual world, without regard to religious laws and ceremonies. These were called heretics. There are others who believe in both the material and the spiritual worlds and hold divine laws and commandments as genuine and true ; but deny the prophets and their religion. They are called *Sābians.* There are some others who believe in both the material and the spiritual worlds and accept the mission of prophets as true and

genuine ; but say also that among mankind there can be none whose knowledge and revelations, whatever efforts he may make, can reach the perfection that is free from mistakes and fallacies ; because man is accustomed to make improvements in his knowledge and discoveries with the help of his senses and is trained with the power of his body and is nursed with physical water from beginning to end. This is the reason why the greatest philosophers in their researches and investigations differ greatly among themselves. Now, the recent philosophy has refuted many ancient ideas and theories that were and are hitherto the pride of many learned people. But the prophets (peace be on them) being favoured of God and aided by Him are superior to angels and to all spiritual beings. They can clearly see the spiritual world and the Holy Ghost describes to them all things that happen there. They can directly converse with God. For this reason no discrepancies and oppositions can get in their researches and truth. They have two sides, one high, that has connection with the spiritual world, through which they obtain true science and knowledge ; the other the lower side which has connection with this world of senses and through which the prophets inform the servants of God of heavenly secrets. The philsopher's life-long studies of sciences and revelations that are based on deep plodding and great efforts is the first step of prophetic knowledge. The philosophers' defective theories are of no credit before them. A trifling evidence of the perfection of their angelic power is also this that, they can, very soon, perform with their power, what the greatest physical power is unable to do, I mean miracles and wonders which the philosophers are unable to work and are like a lame man in a lane or like a little boy in school.

(4) Jewish religion which existed in some parts of Arabia and also in Syria.

(5) The religion of philosophers whether they belong to Greece, Egypt, Chaldea, Persia or India. It is also an ancient religion that corroborates in some particulars with that of the prophets. Sometimes these philosophers intentionally include the injunctions of the prophets in their religion. There were some among them who believed that nothing has real existence whether it belongs to the physical world, *i.e.*, be perceptible to the senses ; or to the spiritual world, *i.e.*, invisible to the senses. Whatsoever they have and see in the universe is not real, but merely an illusion. According to them there is no God, nor is there the survival of the soul after death, nor reward, nor punishment in the next world for good and evil actions, nor are there angels, nor is there such a place as the spiritual world.

The prophets simply to encourage and to warn the people have established heaven and hell. These persons are called Naturalists.*

People having the aforesaid belief are divided into several bodies. Those who accept all the sacred books of the prophets and observe their injunctions are Moslems. Those who believe in some and reject the others are subdivided into several sects. Those who accept the prophets from Adam down to Moses and Joshua and believe in the Pentateuch are Samaritans and those who believe also in the after-prophets with the exception of Jesus are Jews. And those who believe in Jesus and his disciples together with their writings, but reject Mahomed (All the blessings of God be upon his soul) are Christians. (Quoted from Milal and Nahl of Mohamed the son of Abd-ulkarīm Shahrastānē, who died in Hejira 548.)

With regard to Magicians the learned men are of different opinions. Some count them like Samaritans as

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* People holding the aforesaid belief are plenty in Europe, nowadays. Some of them of advanced thought came to believe also in the spiritual world.

Ahl-i-kitāb (people of the book), and among those who believe in the mission of prophets. Others regard them as a separate branch of Sabians mixed with others. The fact is that the Magicians have different sects, they cannot be put under one head. Some are included among those who believe in the mission of prophets; some are mixed with philosophers and Sabians and others consist of philosophers and prophetic series. In like manner the Hindūs have a number of sects. Some believe in the Vedas and the Shastras and some do not, as Bodh, Jains, Yogīs, Saniyāsīs. Some of them are pantheists and agnostics, others consist of Sabians and Bods. Again, having mixed with other sects they have caused the production of numerous sects and religions.

The philosophers with all their sub-divisions are far from the knowledge of God. Some of them after a great many endeavours and ploddings have proved the existence of a God who is quite powerless and confined to thousands of limitations, neither has he a detailed knowledge of material objects, nor is he powerful enough to annihilate matter together with all the universe, nor is he able to remove the punishment of evil deeds from one who repents of them. If the universe is eternal and everlasting, then it is evident that God has created nothing. Both He and the universe exist eternally without a beginning. Again, as far as we can trace history, it appears that the philosophers used to worship stars.

Well, my readers! be it what it may. At the time our prophet came the Greek philosophy had disappeared. The people of Greece had been converted to Christianity, about which subject we will speak presently. When there was nothing lawful or unlawful and the people were quite free from limitations and commandments of religious laws, then it is natural to conclude that they were not better than atheists and heretics and were wholly captives to lusts

and given to pleasures of this world, like the recent philosophers of Europe whose actions and movements are a disgrace and shame to humanity. (We ask refuge in Thee, O Lord! from such shameful deeds.)

An evidence of the fact that the Jews had turned to a very bad condition, was the appearance of Christ. They had lost their original Pentateuch and the prophetic records. Whatever they had with them was not free from interpolations and changes, again, they did not act thereupon. During the reigns of their great kings they were given to idolatry and abominations. To kill the prophet for their preachings was habitual with them. *Wa yaqtulūn-al-ambiyāa bigairi haqqin.* Think over the troubles they gave to Zakariah, John the Baptist and Jesus Christ (peace be on them all). In addition to all this, their religious leaders were fond of rank and riches, were regardless of their religion and used to take bribe for religious teachings. *Wa aklihim-us-suhta.* Among the Jews the Sadducees did not believe in resurrection and the last judgment. The holiness of God they defiled with similitudes, as it is recorded in the Pentateuch, that He took rest on the seventh day after having created heaven and earth, in refutation of which the Holy Qoran says :—*Wa mā massanū min lugūb*—" Dulness or rather rest did not touch us;" that God having created Adam got ashamed, in consequence of his knowledge of good from evil. (Genesis); that they accused the prophets of wrong and shameful accusations. The Pentateuch says that Aaron in the absence of Moses caused his people to worship the calf and also the children of Israel to lead astray. It is the same Aaron who was a scribe of the House of God, for whom a plate had come down. It is also recorded in the sacred books of the Jews that the prophet Lot having left the villages, whereupon the wrath of God had fallen, got intoxicated with liquor and committed adultery with both of his daughters from whom the

predecessors of Moabīs, etc., nations were born. It is also written in the Old Testament Records that David committed adultery with Bent Sheba, the wife of Orīya, and caused her husband to be killed under a pretext, whereupon he was warned through the prophet Nathan. He is the same David with whom the disciple Matthew has boastingly and blessedly connected the genealogy of Christ and whose writings are considered as inspirations from God. It is also given in the Tauret that Solomon (peace be on him) took women of foreign nations as his wives, built pagodas for their sake and himself turned an idolator. (See Samuel and Chronicles.) Very many other ludicrous and indecent things of like nature are given in their books. Notwithstanding all these misdeeds, they claimed to be descended from Abraham whom they said, God had promised to give blessings and whose descendant is safe and free from hell-fire. *Lan tamassan-an-nāro illā aīyāmam mādūdah*; *nahno abnā-Ullāhi wa ahib-bāuhū*. "The hell-fire will never touch our sinners but only for a short time. We are the children of God and his friends." They also boasted that the office of a prophet belongs purely to their own nation, in refutation of which the Holy Qorān says:—*Wallāho yakhtasso bi rahmatihī man yashāo*—God marks with His mercy whomsoever He likes. The Samaritans were worse than the Jews in regard to their religion.

Christianity.—It was surely, a sacred religion from God—but in the second century rather in the first, there began to befall to it the calamities that we are unable to describe. The leaders of the religion scattered abroad during the revolutions of Cæsar's kingdom. In such a condition they lost the book which ought to be called as the true gospel and which was inspired to Christ himself. With the conversion of the Greeks and the Romans to this religion, the new ideas prevailed. The Christian leaders by taking the philosophic methods of discussions made plausible

improvements in their descriptions and arguments but a new evil came to arise, *i.e.*, in order to spread their thoughts, the Christians began to ascribe their productions to some conspicuous persons, just as the aforesaid philosophers were accustomed to do. So the number of new gospels came to grow more and more until it reached 70. Every author named his gospel after some disciple or some other trustworthy person—and all of them proclaimed them in the name of Christ. The four gospels ascribed to Matthew, Luke, Mark and John severally—are considered as more authentic among the Christians. Even in these also, there began additions and changes and there arose about them great many discussions among the learned Christians. In like manner, there arose a good deal of dispute concerning the Epistles that were named after the disciples of Jesus. When in the fourth century, Constantine the Great became convert to this religion, his natural inclination affected Christianity to a great extent. The Christians were divided into seven distinct bodies called Churches. Church of Jerusalem, Greek Church, Roman Church, etc. These churches were different from each other and are still found in the same condition. This was the time the doctrines of Trinity, of Divinity in Christ and also of atonement began to appear and controversies and discussions had commenced to arise. In 325 A.D. when Ariyus rejected the doctrine of the Divinity of Christ in the City of Nice—then a meeting was held by the order of Constantine, before which a few books of doubtful character were presented ; but only one of them called Yahudīat (The Book of Judaism) was accepted by the meeting as sacred and genuine. (Vide the Introduction of Jerome.) Afterwards to decide the discussions of like nature, another meeting was held in Laodicia, in which, besides the above-mentioned book of Judaism seven other books of suspicious nature were acknowledged as true ; their names are as follows :—(1) The book of Astar ; (2)

Jacob's Epistle; (3) The second Epistle of Peter; (4-5) Two Epistles of John; (6) The Epistle of Juda; (7) The Epistle of Jonah and the Apocalypse of John were held as suspicious writings. Again, in 397 at Carthage, another meeting was held, in which besides Augustine who was a great theologian and a spiritual leader of his age, 136 other learned Christians took part. This meeting upheld the orders of the previous meetings, acknowledged seven other books of doubtful character as true. Afterwards, other meetings were held and all the books of the previous meetings remained acceptable as before. But after 12 hundred years, there arose among the Christians a sect called Protestant who having considered the following seven of the accepted books as useless and false, cancelled them from the list of inspired records; (1) The Book of Barukh; (2) The Book of Tobias; (3) The Book of Judaism; (4) The Book of Wisdom; (5) Ecclesiasticus; (6-7) Two Books of Maccabius, and among 16 chapters of Astar 9 only were held as genuine.

O my readers, from the account given above you have come to know very well the truth and the genuineness of the inspired records accepted by the Christian sects. In such a flood of indiscretion and rudeness a seat of a Pope was also raised at Rome in Italy. Every Pope was held as sacred vicegerent of Christ who had authority to pass his judgment and give orders concerning lawful and unlawful things. The amendment of religious rituals was also in his hands. He used to grant indulgences to sinners, after taking the usual offerings of money. There was no limit to their committing adultery and other shameful acts, with which being displeased, Martin Luther of Germany undertook to reform the Christian religion. He is the founder or leader of the Protestant sects who are found abundantly in Germany, England and other countries. Thus, in regard to various creeds among the Christians, there arose more than 70 sects who are different from each other

in the principles of their religion. At the time of our prophet's mission, idolatry, grave-worship and other superstitions were common among the Christians. Their religious leaders were given to bad conducts. What was worst of all, was the doctrine of Trinity which is still found among them.

(1) *Trinity.*—God, Holy* Ghost, and Christ are three distinct persons or parts of the Godhead. These three are equal to one another in divinity and eternity. Still, these three form as one God but not three. This they call unity in the Trinity. Some sects who still exist, as Unitarians, do not believe in it. Although the falsehood of this belief is self-evident, still learned Moslems have raised very many arguments on the falsehood of this belief. One of them runs thus :—

1. Are these three distinct from each other in their existence and personality or not? If they are distinct, they are, then, three separate persons not one, and to call them as one is wrong. If they are not distinct from one another, they are, then, not three but one and to call them as three is wrong.

(2) Whether the three together are self-existent God or each of the three is also a separate God. In the first instance, to call each other as God is wrong, neither God is God, nor the Holy Ghost is God nor Christ is God. Neither of the three is God independently of the other. In the second instance, each becomes God independently of the others and the unity does not last.(3) When Christ is called as the son of God, then there does exist priority of person and time between the Father and the Son. Now, think

* Nestora, a Christian who was a prelate of one of the Christian sects of his time, during the reign of Mamūn Rashid, thus gives an explanation of this doctrine that God is truly one, there is no scope of plurality in Him, Christ an attribute of knowledge and Holy Ghost that of life joining with Him became three persons, the sum-total of whom is called one. This explanation is also wrong.

over the time when God was not the father of Christ, was He then God or not? If He was so before that time, then to say that these three together are one God is wrong, because previous to it He was God. If He was not so before that time, then Christ also cannot be God—because when the Father himself was not God, and in the state of this deficiency Christ was born of Him, how was it then possible for Christ to become God, a mule can not bring forth a horse. The falsehood of this belief is very nicely given in the Holy Qorān. (One of the verses of the Qorān is this :—*Laqad kafarallazīna qālū inna Allāhā sāliso salāsah-wa mā min Ilāhin illā Ilāhun wāhid*—Surely they turned as infidels who said that God is one of the three, although there is no God but one only. *Wa lā taqūlū salāsah, inta-hū khairal-lakum, innamā-Allāho Ilāhun wahid.* "Do not call him as three, better give up such a thing. Verily there is one God." The Christians of Arabia worshipped Mary as one of God's persons. They used to kneel down before the pictures of Christ and Mary and to invoke their names in affliction and misery. They prayed for their wants before them; they still do so in their prayers and the Romans evidently in the broad day-light worship them.

(3) *The Divinity of Christ.*—The Christians call Christ as their God, for which reason they invoke him as one who satisfies their wants and removes their sufferings, although this notion is wrong and has sprung from their excessive love towards him. It is customary to the ideas of every nation that they ultimately hold their leaders as God, afterwards they make images in their names and begin to worship them. This is why the last and the foremost of the prophets (peace be on him) taught his follower, to add the words Mohammad-ur-rasūl-Ullāh to the words *Lā Ilāha ill-Allāho* in the recitation of *the word of salvation* (*kalmai najāt*) and to add *ash-ha-do anna Mohammadan abduhū wa rasūluh* next to the words *ash-hadu-an-lā Ilāha*

ill-Allāho in the recitation of the *words of witness* (*kalmai shahādat*). As to bear witness to the unity of God is a part of the Moslem's faith, so to profess Mohammed as servant and messenger of God is also a part of their faith. After this, if an uneducated Moslem call the prophet or his descendant or Alī or any saint or sage as God or prove some manifestation of divinity in him, or express himself as their servant, he will not be considered as Moslem. The refutation of this is also abundantly found in the Qorān and one of its verses says thus :—*La qud kafar allazīna qālū inn Allāha huwal Masīh ubno Maryam* ; *qul fa man yamliko lakum min Allahi shaian in arāda an yuhlikal Masihabna Maryamwa ummahū wa man fil arzi jamīan*—" Surely they turned as infidels who said that God is Christ the son of Mary. O my messenger! tell them, if God intend to destroy Christ, his mother Mary and all the inhabitants of the earth, who has power in your behalf to withhold Him from the destruction."

(4) To show their love and respect to Jesus Christ they used to call him as the son of the incomparable God as they still do. We come to learn two reasons for this, from all the books of the learned Christians which we have studied up to this time. *Firstly*—Because this word has been used for him in the Gospels. Christ calls God as his father and himself as His son. *Secondly*—Christ ascribes towards himself all the things or the works which can be ascribed to God (see Miftāhul-asrār of Dr. Faunder).

Firstly—In answer to the first thing we have to say that if we acknowledge that people used to call him the son of God, even then, there is a clear reason for the use of such words. In ancient times people were in the habit of using these words for particular persons out of their love and respect to them. It did not mean that they were truly God's children. As in Luke 3 Adam is said to be the son of God. Again in Genesis 6, 2 Seth is called

as the son of God. Again in Exodus 4, Israel is named as God's child. Again, in Jeremiah 31 Ifraim is so named. In like manner, David is called as the eldest son of God (Psalm 89, 26, 27). Again in Chronicle I, 22, Solomon is so called. Again in 2 Samuel 7, all the Israelites are spoken of as the children of God. Again, in the Epistle of Romans Chap. 9 all Christians are spoken of by Paul as God's children.

In answer to the second thing, we have to say this. It is a common idiom among people that for the sake of speciality a slave treats his master's property as his own and a loyal subject calls his king's possessions as his own.

If the Christians call him the son of God on the ground that he revived the dead, as it is recorded in Mark 15, then Ilayas gave also life to a dead person. In like manner, it is recorded in 2 King, Chap. 13, that Ilisha raised a dead person from his grave. If they call him the son of God for the reason that he was born without a father, then Adam was born without both father and mother. Historians describe about several people who were born without parents. Some historians say that Ashbuqwa had three sons who were born without parents. In the same manner, Mr. Kankeran gives in the history of China that 600 years previous to the birth of Christ a ray of the sun came down upon a woman who was therewith conceived. The conception lasted 45 years, after which a child of white hairs who is called Lauzī the philosopher was born. Lauzī means an old man without the age of puberty or an old man who was never an adult. He is the same person whose worship in China is current. The author is not responsible for the truth of the story.

God refutes the belief in the Holy Qorān with strong arguments. In one place He says *Inna masala Isā ind Allāhi ka masali Adama.* "The case of Jesus is like that of Adam." In another place He says : *Subhānahū an yakūna lahū*

walad. "God is free from having a son." *Lahū mā fis-samāwāti wal arz.* "All what is in heaven and earth belongs to Him." Again, He says *Lam yalid wa lam yūlad.* "He begetteth not, neither is He begotten."

(5) The error into which the Christians fell was that Christ being crucified by the Jews, they began to think it as an atonement for their sins. As Adam had disobeyed God, without His permission he had eaten from the forbidden tree, this sin was neither forgiven by the punishment that he was turned out of the garden of Eden and was allowed to wander weeping and groaning miserably for a long time, nor by his repenting of and asking pardon for it, but it had been transmitted from generation to generation in the descendants of Adam. And God had no other remedy but to give punishment for it, because according to the belief of the Christians, man will have to bear the punishment of hell for all of his sin. Even the prophets of God were not free from this hereditary sin. So God was compelled to punish man for this hereditary sin. Now, let us see whom did he take for the punishment. He took His beloved son Christ for it. Although he cried for mercy with the words *Elī Elī lamā sabakhtānī*, but God the just Judge had nothing to do with mercy. He put with the help of the Jews His innocent son Christ upon the cross who gave up his life in great affliction and agony and having cursed him for the sins of all, kept him three days in *Gehinna.* Thus Christ became an atonement for the sins of all. The majority of the Christians have such a belief. See the epistles of Paul. On this divine justice, a story of a foolish king has just occurred to me which I put here as a better place for it. A thief entered a weaver's house in the night for the purpose of stealing. In the darkness a weaving needle struck his eye and blinded him. When morning broke, the thief went to the court and asked for revenge from the weaver. The just king gave a decree to the effect that an eye for an eye

ought to be taken. No defence on the part of the weaver was taken notice of. At last the weaver came to think that nothing but injustice is practised here and he had better try an excuse of like nature for his release. "My Lord! said the weaver, I have to work with the aid of both my eyes. If one of them be lost, how will I be able to earn my livelihood. My children will die of starvation. Better take out an eye of a goldsmith instead of that of mine, because he always looks into his work with one eye and closes the other." Wherupon the king ordered a goldsmith to be caught and brought before the Court. Accordingly it was done. The smith tried to defend himself by the statement that he had no connection with the crime at all and he was not guilty, why is he to be punished. You are right, answered the king, but I am compelled, according to the law of justice and the manifestation of my royalty, to have an eye for an eye. In short, the poor man's eye was taken out at last.

The real cause of this heresy was Saint Paul* whose object was to deliver the people from the bondage of the Law and the Pentateuch, accordingly he wrote "we are not like Moses who put a veil upon his face" (2 Qor. 3, 13—14). Again, (Heb. 7, 18) he says for there is a disannulling of a foregoing commandment,* because of its weakness and unprofitableness. In one place he holds it as a

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* After the death of Christ he joined the Society of Jesus' disciples. Sometimes he declared himself to be of Hebrew descent and at other times he called himself to be a Roman. He thought it lawful to tell lies for spreading Christianity. Somehow he dominated all the disciples of Jesus and got credit among the majority of the Christians. Robinger writes in the second chapter of his work, the Biography of Paul, Chrysostom in his commentary of Acts records in the fourth century that a Christian sect named Nazarene which had its rise in the first century did not believe in the Epistles of Paul and used to say that it was Paul who cancelled circumcision, the keeping of the Sabbath and all the commandments of the Mosaic Law. This is why the Moslems do not have good opinion of Paul, nor give credit to his statements, nor count him as a disciple of Jesus.

cause of curse to act according to the Law. In his Epistle to Titus he states plainly that everything is pure for the pure-hearted. Again, Martin Luther, a Christian reformer and leader of the Protestants, allows more freedom to his people. Mr. Ward in his work the Erratum, page 37, published in 1841, quoting from Luther, Vol. III, pages 40—41, says that Martin Luther states that "we will not listen to Moses, nor will study his Law. He came only for the Jews and has no connection with us." Again, he says in Vol. II of his book that "we will not accept Moses nor his book as he was an enemy of Jesus." Again, he writes, "we have no connection with the ten commandments* of the Pentateuch; all kinds of heresy grow out of them." Although Christ openly declared that he had come not to efface or abolish even a particle of the Pentateuch, but to make it perfect, still Paul was so bold as to abolish all the Laws of Moses. The use of pork and of intoxicating liquors is quite unlawful according to the Pentateuch, but Christians previous to the mission of our prophet were free from all these restrictions. They believe up to this time that their salvation depends merely upon accepting the three aforesaid points, namely, the doctrine of Trinity, the divinity of Christ and the atonement of sin. This is what they consider to comprise the Christian faith. After holding such a belief, they are at liberty to eat, drink and to do what they please. Christ bore all their sins upon the cross. This is why the Christian countries are unlimitedly given up to adultery. This notion or rather belief has been refuted in several verses and Sūras of the Qorān. One of the verses says: *Wa lā ta-ziro wāziratun wizra ukhrā.* "No one bears the sin of another." In addition to the above,

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* Some of the ten commandments that were given to Moses are these:—To believe God as one and holy. To respect parents, not to commit fornication or adultery. Not to torment neighbours. Not to commit murder. Not to bear false witness, etc.

many other evils had also crept in, which have been described by the Christian historians in their church histories.

But it must be borne in mind that the divine persons who were found up to the time of our prophet's mission belonged solely to the Christian sect, in which there were the "people of the cave" (*ashāb-i-kahf*) and Jurjīs, etc., who lived in Arabia and to kill whose followers Zū Nawās the cruel king of the Jews ordered pits to be dug and then to set them on fire. Whoever did not agree to forsake Christianity was cast into the burning fire of these pits, an allusion of which is given in Sūra Burūj. Negus the king of Abyssinia who protected the Moslem refugees and believed in the mission of our prophet, belonged to this sect. Buhairā Rāhib and his disciples who trusted in our prophet were the Christian *durveshes*.

There is not a bit of doubt that if the innovations which were introduced after Christ, into the Christian religion were purged out of it, Islām would not differ much from Christianity, provided God-fearing Christians, holding our prophet at least as a reformer of their religion, consider him to be an apostle of God, as they do in the apostles of Christ. Christ has never said that no apostle will be raised after him, on the contrary he has foretold about the coming of a person as a prophet rendered by the word paracletus. It is very sad to do like the missionaries of to-day to make it as a part of Christianity to hate, to hold in contempt, and to accuse of false charges one who bears witness to Christ in opposition to the Jews and who calls him as the word and the spirit of God, testifies to chastity of his mother Mary in opposition to all the world, emphasizes to trust in the Gospels, calls Christ's disciples as chosen men of God, does not falsify any word of Christ, and introduces and spreads God's unity and worship, morality and righteousness all over the world. Is it piety and

justice to treat such a reformer and real friend of Christianity in the way the missionaries do?

Again, there is not a single Moslem all over the world who refuses to be a follower of Abraham, Moses and Christ. He claims to be a real Abrahamic, a Jew as well as a Christian. All Moslems believe in the above-mentioned prophets and patriarchs just as they do believe in the prophet Mohamed. To be insolent to them or to show rudeness to them is considered just as bad as it would be against Mohamed himself (peace and safety of God be upon his soul). Notwithstanding all this, it is a great pity that Islām together with its followers should be held as blameworthy and the relation which it has with Christianity and Judaism as well as with the religion of Abraham, should not, at all, be taken into account!

N.B.—Once I travelled by rail to a far-distant place, together with a God-fearing Christian who was Bishop of some country. He himself commencing a religious discussion asked me the reason why I did not become Christian, whereupon I told him that all the Moslems were already Christians. Seeing him astonished at my answer I inquired of him the reason of his astonishment. "You people do not believe in Christ," said he. "I affirm with great solemnity that we do believe in him," rejoined I. "Indeed we do not hold him as God, the son of God and a member of the divine triad, nor we find the doctrine upheld by any plain statement in the four Gospels. What is brought in its proof is acknowledged by the Christian critics as superiors and false additions to the inspired records. Secondly, the additions themselves are not taken in the literal sense. Therefore among the people whom you call Christians, there are some sects who do not believe in the aforesaid doctrines. In such a case can you say that they do not believe in Christ? Again, in consideration of the order of Christ that whosoever believeth in him, will sit at the right hand of his father's throne, can you doubt about my salvation?" The Bishop after a long and careful hesitation spoke at last thus:—"No, sir." Then he asked me what opinion I hold about his salvation. "If an apostate to Christ can be saved, then an apostate to the apostle who came after Christ can also be saved," said I. "You are now in a place of anxiety, not we, the Mahomedans, because you passed your judgment in favour of our salvation. But what is in your religion which prevents you from believing in Mohamed?" I asked. Whereupon he paused anxiously for a while and then having lifted his head addressed me thus:—"Nothing at all. Therefore I also affirm plainly that I trust in Mohamed. Is there now some doubt with regard to my salvation?" "Not at all, sir," said I. "Now both you and I have the same religion and belong to one brotherhood."

The Magician religion has many sects. Abraham, the friend of God, was the founder of the Hanīfī religion which includes all the Jews and in which all of them are held as faithful. These were opposed to *Sabians*. The religion of Abraham made at last great progress and spread in several countries. All the kings of Persia became converts to this religion and their subjects according to the custom of the time, had to follow them. These kings had a religious leader for themselves who was respected like the kings. No one had authority to reject or to disobey his order. These leaders were called by the name of *Mūbid-i-Mūbidān* (the Magies).

In their book called *Dasātīr* Abraham is probably meant by the name of *Mahābād* to which an epistle has also been ascribed. In lapse of time, there appeared in these countries (Persia together with its subordinate countries) people of diverse opinions who founded different religions a detail of which is as follows :—

I. *Keomursians.*—They say that the first of all persons is Keomurs. They sometimes say that Zardān was the first of all and hold Zardasht as the last of the prophets. By the name Keomurs they mean Adam. They consider that there are two persons who are Creators of all creatures. The Creator of all good creatures is Light which is named Yazdān, and the Creator of all the bad creatures is Darkness which they call Ahraman. Yazdān is immortal, whereas the latter is mortal. The former once felt a fear in his heart with regard to the sudden appearance of his rival, whereupon the darkness appeared and took the form of Ahraman. There arose a great war between them, and the armies of both parties fought many battles with each other. The angels at last became their mediators and caused them to make a treaty of peace for the term of seven thousand years, during which Ahraman had to hold his possession permanently over this world. As Ahraman

is naturally wicked, lustful and of angry disposition, he destroys all the people who inhabited this earth previous to the treaty of peace and created a new man and a new animal. The new man was Keomurs and the new animal was a bull-ox. Both were afterwards killed by him. The place where Keomurs was murdered, there appeared a man by name Rebas, from whose feet a person named Mīsa and a woman named Mīsāna came to existence, from whom all the existing generations are descended. From the place where the bull-ox was put to death, all quadrupeds and animals took their existence. The light that is called Yazdān gave choice to the spirits of mankind in two things, either they may be taken out of the world of Ahraman, if they so wished, or being provided with a body to wage war with him. The spirits accepted to take the physical form and to wage war with Ahraman, on condition that they gain from Yazdān victory and success over Ahraman, and when they may be successful in destroying his armies altogether, the judgment day may be established. This is why the spirits have connection with bodies and their freedom from bodies is thus to be obtained.

II. *Zarwanians.*—They say that the Light created luminous persons who were all spiritual and divine. But the greatest of them who was called Zarwān became suspicious about a matter which suspicion brought Ahraman into existence. Others say that the matter did not happen in the way above referred to; but Zardān went on singing for 9999 years continually, in order that he may have a son. But when he did not get one, he said within himself that this world is good for nothing. So, from the sorrow he felt for the want of a son, Ahraman was born, and from the knowledge he had within himself, Hurmuz came to appear. Both had taken the same womb and Hurmuz was nearly to come out first, when Ahraman having torn his mother's womb came out previously to him and took

possession of all the world. Some say that Ahraman after his birth, came before Zardān his father, who having perceived in him insolence, cruelty and wickedness got greatly displeased with him and cursed him and then expelled him from his house. So he went out and took possession of all the world. Hurmuz was unable to oppose him for a time, but as people saw in him goodness, morality and purity, they held him as their God.

Some Zurdanians say that God had externally some bad attribute or anxiety or noxious odour from which Ahraman who is also called Satan took his existence. Before his birth the world was free from all kinds of evil; nothing of disturbance, calamity or trouble appeared in it. All the inhabitants of this world passed their lives in happiness and ease. All sorts of corruptions are growths of Satan who ascended heaven under some pretence. Others say that he was originally in heaven, but descended to the earth under some pretence and taking his army opposed Narwān the Light. Both parties waged war for three thousand years continually, when at last the angels intervened and caused them to make peace on the term that Satan may remain on earth 9000 years, including the 3000 years that passed previously to this. God is unable to break the treaty. As long as it lasts, people will have to bear troubles, after which they will enter into felicity and ease for ever. All this is quite nonsense.

III. *Maskhians*—Who say that there was originally nothing but light, a part of which changed into darkness, to which the *Kharidians* accord. Both believe in the transmigration of souls. They do not, however, believe in a Law or Commandment, nor is there any such thing as lawful or unlawful in their conviction.

IV. *Zoroastrians.*—They believe in Zartusht the son of Borāshp, who appeared in the time of Gustasp the son of Lahrasp, the king of Persia. His mother resided

at Rai and father in Azarbāijān. They believe also in prophetic mission and kingdom and say that the first of all kings was Keomurs who had sway all over the world. Istakhar a city of Persia was the capital of his empire. Next to him is Hoshang the conqueror of India who succeeded Tahmūras. During the first year of his reign there appeared a sect called *Sabians*. Afterwards his brother Jamshaid succeeded him. Next to him, there appeared prophets and kings among whom there are Fredūn and Manuchihr respectively. The latter came to Babylon. During his reign Moses appeared, till at last the time of Gustasp came when Zartusht a prophet arose, who at the age of thirty declared himself to be a prophet, and Gustasp the king of Persia became convert to his religion. He states that light and darkness are opposed to each other. They are the principles of all the universe. By the combination of these things of opposite natures various things in nature came to existence. God the Great is the Creator and manifestation of light and darkness. He is one and unparalleled. He has no associate or companion for himself. By the combination of light and darkness there grew out good and evil, peace and disturbance, purity and impurity. Without this combination the universe would not have appeared. There is an opposition between light and darkness. Sometimes the former and sometimes the latter prevails. After a long lapse of time, the light and the darkness will be separate from each other and will have recourse towards their respective centres or universes. This is what they call their deliverance or separation from each other. It is the great God who has made the aforesaid union and by His wisdom and prudence He has combined these two things of opposite natures. Zartusht is the author of the book called Zandavestha. Others say that it came down upon him from heaven, in which the universe is divided into two kinds *Mīna* and *Getī*, the

physical and spiritual. All what is found in the universe is again divided into two kinds, predestination and practice, which have connection with each other. Again, he holds that the action of man is the cause of all troubles and that it consists in three things, *manish*, *kanish* and *kuesh*, *i.e.*, belief, practice and profession. These three together are the perfection of all human blessings. Without the cultivation of these three, man's faith is imperfect and deficient. One who cultivates these three qualities, according to his religion, will be happy and blessed. The Zoroastrians claim that their prophet wrought miracles also. Vayāsjī, the great pandit of the Hindus, came to Balkh, a city in Afghanistan, and became his follower, and having received a training of his religion returned to India. All the aforesaid accounts belong to the period of Kayānī kings. After them, there begins another period of Sasanadese among whom there arose several sects, the greatest of which is :—

VI. *Sasanadese.*—They believe in Keomurs, Mahābād (Abrahām), etc., previous persons and also in Zourast (Zartusht). Sāsan the Fifth translated their records from the Pāzandī language to the book language and called them Dasātīrs (Pāzandī is very similar to Sanskrit). If the difference of dialects that arises with different countries be set aside, then both these languages are really the same.

This religion was more current than others in the time of our prophet. Planets, stars and other elementary bodies were then worshipped. The ceremonies and rituals of their worship and their recitation and sanctification of the sun, moon and other luminaries' names on beads are given in Dasātīrs.

VII. *Dualists* or Musnawians who believed in light and darkness as the two eternal origin of the universe.

VIII. *Mānwians* who were followers of the philosopher Mānī, the son of Faik. This philosopher appeared

during the reign of Ardsher, the son of Shāpūr, who founded his religion as half-way between the Christian and the Magician religions. He believed in light and darkness as the two permanent creators of the universe and used to say that it is by chance that they are united together into one compact whole, from which the varieties of nature took their forms. The sun, moon and all the stars draw their light from the darkness. By and by when all the shades of light will have been drawn, the construction of bodies will relax. Everything will reach its centre. This very relaxation is named resurrection. Mānī used also to say that by recitation, sanctification and good words, at the break of dawn, the particles of light ascend the heaven of moon which takes them 15 days continually, after which the moon conducts them 15 days continually to the sun. The sun takes them onwards to the light above. They, then, reach the universe of the pure light and are amalgamated therein. When nothing of the light will be found upon the earth, the angel who holds the heavens will then let them go, and thus they will fall upon the earth and break into pieces. After which the heavens and earth will catch fire and burn into ashes for 1486 years continually, during which time the slight particles of the light then left out will wholly disappear. Mānī ordered his followers to offer their prayers four times a day and to give tithes from their properties. He forbade the worship of idols, the committing of adultery, telling of lies and cruelty to animals. He believed in all the old patriarchs and prophets together with Jesus Christ and declared that an apostle of superior order, the last of the prophets, will appear in Arabia. But they worshipped the luminaries of heaven and fire.

IX. In the reign of Qubād, the father of Nosherwān, a person by name Muzdak was born. Qubād the king had also accepted his religion. In his religious thoughts, he

resembled much the Manwian sect. He always prohibited his people from feuds, faults and envious habits. But when he saw that woman and property were the root of all quarrels he gave in them an equal share for all men. Neither woman nor property belongs particularly to any particular person. Every man is at liberty to cohabit with any woman he desires. Every person can take the property of another. When this doctrine caused a good deal of disturbance and quarrels, he sent for Muzak and put him to death. This religion was afterwards divided into several sects. (1) *Muzdakīa* which spread in the neighbourhood of Ahwāz, Persia and Shahrzor; (2) *Mahānēa*, (3) *Isbed Jāmakia*, in the neighbourhood of Sindh, Samarqand, Shāsh and Ilāq.

There were many other sects of the Magicians who, in common with all other sects, were accustomed to worship fire, the sun, the moon and the stars. Their conspicuous and ancient furnaces were:—One in the city of Tus; (2) One in Bukhārā the name of which was Brusūm. Both were built by Faredūn. There was one more in the neighbouring countries of Bukhārā passing by the name of Qubadān. Another named Karkara was built by Rustam in Sajistān. The furnace Qawīsa was built by Kai Khusrū between Persia and Asfahan. Another named Jarīr was in Qumus. One which passed by the name of Gang Wisar was prepared by Siyāūsh in the far east. Another was Arjān-i-Faras built by the grand-father of Gustasp. These are the furnaces which existed previous to Zartusht who in his time built one in Neshapūr and the other at Nisā and ordered Gustasp to bring the fire for them that was adored by Jamshaid which after a good search was found in Khwārazm and was brought and put partly at Azarkhwār and partly at Nisā. Others say that it was brought by Nosherwān and was put in the furnace of his mother. It was so much respected by the Persians

that when Cyrus (Kaikhusrū) went to oppose Afrāsiyāb and reached the place, he bowed down before it. There was also one near Constantinople which was built by Shapūr the son of Ardsher and which had its existence up to the reign of Mahdī. There was also a furnace named Tūrān in Greece which was established by the daughter of Cyrus. Furnaces were also built in China. Balkh had also an ancient furnace. India had several, especially the city of Multan was famous for a conspicuous furnace which was established by the order of the kings of Persia.

In short, among the Magicians there was no sect which did not worship fire, or did not bow down before the sun, the moon and the stars. This kind of worship was current among them all, especially during the time of our prophet's mission, it prevailed all over Persia along with its neighbouring countries. In India for thousands of years, there have been three sects of them. First those which worship idols, the elements of nature and the luminaries of heaven, even more than that, they worship men, animals, vegetables and minerals who ought to be held as followers of Sabians and Magicians.

Secondly, there are some who do not believe in the existence of God and are called atheists.

Thirdly, the uneducated savages who have no religion at all. These are the three chief divisions of the Hindus. Again, each of the three sects was sub-divided into very many branches. In the first division a large body including kings and philosophers consists of those who believe in the Vedic Dharma. This body believes in the four books called the Rig Veda, the Yajur Vẹda, the Atharwan Veda and the Shām Veda and six Shastras and Purānas. These books contain praises, the methods of the worship of many of their gods and the myths and the fables pertaining to them. Unseen spirits, the elements of nature, the sun, the moon, and the stars are all counted as their gods, the

number of Hindu gods and goddesses great and small is 33 crores. (Quoted from Rusūm-ul-Hind, used in the Public Instruction of the Government of India.)

The ancient religious books of the Hindus called Vedas are four in number. But many of the educated Hindus believe in three books only. The different contents only of the Vedas that were kept for a long time in the memories of the people, were gathered together in book-form by Viyāsjī, 14 centuries before the advent of Christ. These books say that there is only one true God who is superior to all. It is He alone who has created all the universe. It is also given in the books that the wind, the fire, the water, the earth, the sun, the moon, the stars and some virtues as justice, wisdom, are all gods. People derive great many benefits in worshipping them. To please the gods, several kinds of offerings are appointed in the Vedas. Accordingly they were, very often, given to offer ghee, rice, the spirit of the Soma plant and sometimes slaughtered animals, and by force of some incantations, they were accustomed to invoke the gods and to say "please accept our offerings and give us honour in both the worlds."

In Vedas the great Rājas are allowed to offer the sacrifice of horses called Ashwamedha. In some places human sacrifice has also been mentioned. But usually they were in the habit of offering animal sacrifices in place of those of men. It appears that the Hindus learnt Aswamedha from people living beyond the Indus and that of human sacrifice from the aborigines* of India. The Vedas describe many attributes such as power, etc., which belong to God. But Brahma, Sheo, Bishan whom the Hindus believe as those who create, protect and destroy are very seldom men-

* Bhils, Gonds, etc., races living in the forests of India.

tioned. Manu* in his Dharma Shastras allows the worship of many gods ; but in them Vishnu's incarnations† Rām Chandra and Krishna far from being described, even the names of Bishan and Sheo (Mahadeo) are nowhere given. The very shastras, however, say that idols should not be worshipped, simply the images of the gods should be respected and to put our feet on the shadow of the images and to cross or leap over it is never lawful. Concerning the creation of the world, Manu says in his book :—"When God intended to create it from his own essence, He first created water, then he put a seed in it, which after a short time turned into the shape of an egg, from which Brahma came out who made half of his body as male and the other half as female. From the female part he took out Brath. Then from the austere devotion of Brath, Manu came to existence," "I am the very Manu who was thus born ;" it was on account of me that the earth, the heavens, the gods, man and all other things came to appear. Manu has also stated that the four Hindu castes have emanated from Brahma's own body. (Both of his statements differ from each other.) Some mention of it is given in the 1st chapter, where the Hindu castes have been described.

Manu also records in his book that after a certain space of time the world will be destroyed and absorbed into the Deity. Then it takes its existence again, similarly to what

* He is the son or grandson of Brahma who compiled Dharma Shastras for the Hindus. From the mouth of Brahma the four Vedas emanated. He creates all creatures. All races of mankind have come out from him ; some from his tongue, some from his nose, some from his arms and some from his thighs and feet. This is why the races differ among themselves Bishan, Brahma and Mahadeo, the three attributes being united into one God, do the work of creating, protecting and destroying the universe. The Christian Trinity is also similar to this triad.

† An incarnate person is he in whom God or some other god may descend, *i.e.*, take the form of his body. The Hindus believe in the persons who were incarnations of God or of some *deotas*. In view of their charism and wonders Raja Ram Chandra of Oude and Sri Krishna of Muttra are held as incarnations of god.

it had taken before. In accordance with the Dharma Shastras, man has been provided with two kinds of spirits: one is called Chhatrey or Jeoātma, the other spoken of as Mahan. In consequence of the former, the body has motion and man is able to speak and to do good or evil deeds. On account of the latter spirit, the former feels pleasure or pain in every birth. This spirit is the real cause of enjoyment, good or evil. As the latter kind of spirit is called the cause of pleasure or pain, it does not feel pain at the punishment of sin. It is the former only that receives or feels pain. Both these spirits maintain themselves with the help of the divine spirit. When Chhatrey the former leaves the body, it is also separated from the Mahān and the spirit of God, and in order to feel happy or to bear troubles, it takes another body (transmigration) in which for the good or evil deeds, it lives for a time, either in *sarag* (heaven) or in *narak* (hell). Afterwards it regains help from Mahān and God, instead of the slight sins which even good-natured men have occasionally committed, or for a part of the punishment that every sinner has to bear, the spirit has to take the body of an animal or of a tree or of a mean man and having changed the bodies and being purified of sin, it re-enters a good body. But the man who has always done good works and knows nothing about evil, his spirit does not undergo the troubles of living or of changing different bodies; it goes directly to God and is absorbed in him.

There are two chief religious ceremonies of the Hindus, spoken of in the Vedas. One of them is the celebration of the ceremony of the Brahmanical thread. When it is celebrated for a Hindu lad, the pandits cause the lad to form into the shape of a Brahmacharī beggar and to recite the *Gāetrī mantar.**

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* It is a sentence from the Vedas which contains god's praises and which the Brahmins consider as superior to all others. They think that the reciting of the sentence gives them supernatural power and solves all their difficulties.

Secondly.—The ceremony of *Saradh*. When the parents among the Hindus die, he makes a ball of sweetmeats made of rice, ghee, honey and milk and puts it before himself and by the efficacy of a *mantar* (a sentence) he offers it to the manes. Then he feeds the Brahmins. Besides it, the cash and all other articles used by the dead person, in his lifetime as clothes, horse, utensils, instruments and arms, even his dear wife, are offered to the Brahmin who is particular to every family for the service, but the wife is afterwards bought or taken from the Brahmin for some money. The Brahmin is regarded as the person who carries the offerings to the dead person. But, when in consequence of transmigration, the dead person takes the body of another man or animal, how absurd, then, it is to believe that it comes and receives the offerings thus made. This refutes the doctrine of transmigration.

In the Shastras, the Brahmins are not clearly forbidden to use flesh, although preference is given to abstinence from it.

Among the Hindus, there are 19 books more, called the Purānas, which are also held as the works of the very Viyas who had collected the Vedas. It is recorded in them that the world is created and destroyed again and again. It is in the Vishnū Purān that one year of mankind is equivalent to one day of the gods and 12,000 years of the gods contain four yogas or periods, the names of which are these :—Sat-yoga, Treta-yoga, Dwaper-yoga and Kālī-yogā the present period. Every such period or yoga which consists of 4,320,000,000 years equals one day of Brahmājī.

During this space of time four Manus are born. In every Manu's age some god is destroyed and is created for the second time. When one day of Brahma passes away, the whole universe is destroyed and remains in the same condition for the whole night. In the morning it takes its

birth again. Brahma lives a life of one hundred years according to his own computation. The Purānas say that the worship of gods and celebration of religious ceremonies is far better than any other virtue. A greater part of the Hindus act according to them. All the Hindus equally know in accordance with the Purānas that God whom they give several names as Narāin, Bhagwān, Ishwar is the one true God. But no one worships him. They believe in Brahma, Bishan, Sheo (Mahadeo), God's three manifestations and worship only two of them, namely, Bishan and Sheo. The Hindus do not pay so much homage to Vishnū as they do to his incarnations Rām Chandar and Sirī Krishn. They believe especially in Krishn as manifestation of Narāin. They take Sheo or Mahadeo in the shape of a beggar with hanging locks, riding on a bull-ox (with a tripod in one of his hands and with *dero* in the next, with snakes wrapped up all round his body, with streams of the river Ganges flowing through his hairs. Although they believe him as the destroyer of the universe, they, however, think that after destruction there is immortality, he is, therefore, worshipped also. Their wives ask him for children. The wives of the three incarnate gods are also worshipped. Saraswatī was the wife and daughter of Brahma. Lachmī was of Vishnū and Parwatī was of Mahādeo. They regard them as goddesses of wealth, knowledge and destruction respectively.

Parwatī is also named as Bhawānī and Durga. There are several sects who believe in them. Some of them have no distinction of castes between themselves. Brahmin, Kshattriyas, Vais and Sudr all eat together, flesh and intoxicating liquors mixed together in one dish, and then say and do what our modesty does not allow us to detail.

The Hindus also worship demons, evil spirits and diseases, etc., as their gods and goddesses. Every village

of India has a small temple dedicated to the Goddess Sitā (small-pox) which they worship and in order to please or to appease her, they feed asses with boiled wheat, and splendid entertainments are held on certain days of the year in their respect.

Among the Hindus the worshippers of every god are divided into several sects. Every sect has a leader from amongst the Brahmins or Gusāins whom they give a good deal of money for which reason they grow very rich. Every Hindu belonging to any of the sects colours his forehead with a mark which differs in shape and colour and which points out the sect to which the person belongs. On the head of a Hindu a tuft of hair is found, to shave which they regard as a great evil. The greatest of their worship and religious ceremonies is to bathe in the Ganges, and if it be out of their reach, then to bathe in some other water, every morning ; after taking their bath, to bow down before the idols, to pour water over them, to put food, etc., before them, to ring bells, to blow trumpets, in order to wake their idols, not to eat or drink anything of a non-Hindu ; this last habit is very strictly adhered to, and to cook their food in the place plastered with cow-dung and called *chauka*, to abstain from the use of flesh, with particular races as Chhattaris and Kashmirī Brahmins, etc., being excepted from the general rule, still beef is commonly prohibited by all. To burn the dead, to offer the offerings of Saradh (sweetmeats) through the Brahmin leader to the manes, to put on the Brahmanic thread around their necks, to hold annual and monthly meetings in their names, to take them out in great pomp and show, to travel far and wide for the purpose of bathing in the Ganges and to visit famous shrines, to offer their sacrifices and offerings to gods.

The Hindus have great many gods, all of which, great and small, reach the number of 33 crores ; the names of some of which are : First, Ganeshjī whom they hold as one

who helps them in their troubles. They worship him as one who blesses them in their works. They mark his shape with head and trunk like elephant and the lower part of his body like man. At the doors of their houses, they also have this very blessed picture. Indra, Kuer, Suwam, Kartak and Kāmdeo are the gods of heaven, wealth, war and lust. Warna, Agnī, Pirthwī, Pawan, Sūr, Som, *i.e.*, Water, Fire, Earth, Wind, the Sun and the Moon are also gods. Besides these, there are also nine stars and many rivers which are also held as gods among the aforesaid 33 crores. Among rivers the Ganges stands first, next to it is the river Jamna. Both these are held as female gods. Indra, Pawan (the wind) and other gods of superior order have separate houses for themselves which are called *loks* (worlds). Of these houses Indrasthan (the world of Indra also named as *Indrapurī* and *Indraloke* is praised a good deal. It is said that Indraloke has palaces of gold adorned with brilliant jewels, around which there exist beautiful gardens with flowing streams and blooming flowers. Isra and Gandharp, Indra's two sweethearts, amuse him with their charms. Hundreds of other moon-faced ladies are also sitting there around him. Indra's palace together with the sweethearts is well known to all in India.

Besides these, there are great many bodies of Gusaīns, Sanniyasis, Bairāgīs and Yogīs whose worship or rather religion is to lead a life of celibacy. Such persons sometimes live near the banks of rivers, sometimes on mountain tops and other places. They burn fire around themselves and smear their bodies with ashes. Some live wholly naked, others use a small cloth to cover merely the part of the body that is between the legs. Some of them live on milk without begging anywhere. Others beg from door to door for their food. They practise austerities. Some stand on one leg only and cause another to dry, others raise

up one of their arms so long that it dries up altogether. There are some persons among them who practise spiritual devotions, on account of which they become somewhat spiritual-minded people. Others practise charms and juggleries to govern demons and satans and to be well versed in enchantments.

Again, everybody among them has a leader, who makes and hoards a good deal of money, carries on trade with it, and takes interest. On the death of a leader, his follower succeeds him. In their temples devotional songs are sung in their Bhāsha language, on the mortality of this world. These mendicants are generally well versed in music and have some knowledge of medicine and chemistry also. Therefore, a great majority of the Hindus, both the common and the better classes, trust them and bring them offerings of money and other valuable things. These religious mendicants worship the Hindu gods with their images. One of the Hindu sects is called Vedantī whose pantheistic thoughts are similar to Sufeism. Their devotion is to think gravely on the attributes of God and to correct inward feelings of the heart. They do not worship idols.

A Hindu can have several wives together ; a woman who cannot expect to have children from her husband can cohabit with other men to the extent of ten, for the purpose of obtaining children. This practice is called *Neog* in their language. To fight battles and to wage war for religious purposes is held good and a meritorious deed among the Hindus.

The second class or order of them consists of several sects among whom two are more conspicuous. *Firstly*, *Budh*. According to the statement of the Brahmins, the ancient Hindus had thought that one who becomes perfectly wise possesses divine authority and is styled with the title of *Budh* (wisdom) ; but this power is acquired

by one who tries his best in religion. Six centuries previous to Christ, a son of a Kshattriya King by name Sadārath began to exert in his religion and to obtain the aforesaid rank of Budh. For this purpose he gave up his kingdom and led a life of a mendicant, practising religious austerities in the deserts and forests of India, and lastly, he came to recognize within himself that he had obtained the rank of Budha and having considered himself as well versed in all sciences began to spread his religion. Since then, he is well known by the name of Shakī Sing Gautama or Shākī Munī. At first this religion took its rise in the neighbourhood of Benares, but by-and-by it spread all over India. Two hundred and fifty years before Christ it reached its height. Shortly after that, it reached Ceylon, Burma and China where several crores of its followers are still found. But in India, with the exception of some mountainous countries as Thibet, Nepaul, etc., no trace of it is recently found. The caste system has nothing to do with it. The dignity of every man and his merit depends on virtuous deeds. Shākī Munī says that the infants, the young and the old, men and women, derive their spiritual benefit by suffering pain and trouble. When man reaches this state of life or rather salvation, he obtains freedom from pleasure and pain, friends and foes, from all kinds of thought and desire. In the lifetime of the founder of the religion, it spread to a great extent. The Vedic religion and the Brahmins had been nearly extinct. The Rajas and the Maharajas had accepted it. After his death, too, it made a good progress. But in lapse of time, in consequence of diversity of opinions between its adherents, it broke up into very many sects that are found in different parts of Asia. One of the sects says that God is nothing and that Budha is superior to all. Twenty-four Budhas have passed away. Now Gautama stands as 25th in order. They state that it is in the nature of matter that it changes

itself into the form of an universe and regains its existence after being destroyed. This is always going. on. Some of its sects believe in the existence of God but deny the fact that the universe is created by Him or that He has any connection with good or evil deeds of mankind. Others say that although God has nothing to do with this world, yet all created things came to existence through His will. The greatest service in this religion is, not to care about this world, nor to annoy any person. For this reason many of them forsake social life and take themselves to retirement, where they burn sandal wood at their devotions. Many of them also worship the Hindū gods, but in general they adore their houses and the image of Budha. In their temples are found images of strange animals.

Next to Budh.—There stands in order, the Jain religion which similarly to Budh teaches that God is nothing. If He be supposed to have His existence, He has, then, no connection with the works of this world, nor has he created it ; but the matter has in itself a property to take the shape of the world. As Buddhists believe in Budha, so they believe in Arhants and say that the world had 24 Arhants who were the first of all mankind and who in consequence of their devotions* became Arhants. When their age expires, 24 Arhants more will appear. The Jains worship Rishabjī the first of the recent Arhants and also Pārasnāth who stands as 23rd in number and also Mahābīrjī who is 24th in order. It seems to us that the last two are the founders of the Jain religion. The two prominent sects of the Jains are Digambarīs and Sutembarīs. The former who are also called Sarāogees keep the images of their gods together with their Munīs always naked. They consider that they need not use clothes, the six sides up and down, before and behind, right and left are sufficient for them as their clothings. The word Digambar is a compound of

* If there were no God, whom did the Arhant worship then ?

two separate words *dig* and *ambar* which in the Sanskrit language mean *side* and *cover* respectively, that is, the cover of their bodies or rather clothings are the six sides only. Again this sect is also sub-divided into several classes, of which the prominent ones are those who were first as *banyas* but afterwards turned as *Sarāogees.*

Sutembarīs are the people who do not cover their idols with clothing, but simply with jewels and use silver coats and trousers for them. The word Swetambar is a compound of two Sanskrit words *swet* (white) and *ambar* (cover), namely, those who use white sheaths for their bodies. These are also divided into several orders. *Seorhes* and *Dhondhes* who keep their mouths covered with cloth, belong to them. Their munīs (leaders) use white sheaths to cover their bodies.

The greatest religious principle of the Jains is not to kill an animate creature. Therefore, they keep in one of their hands a thread-flapper to carefully sweep the place where they sit and to drive away the flies, lest an animate thing might be killed. They also hang a cloth over their mouths and drink water after filtering it, and endure various kinds of trouble for this purpose. However, they are all idolators. They worship the images of their leaders. They clasp their hands, bow down before them and seek their success and prosperity from them. They also adore the Hindu gods. It is very strange that God is nothing at all in their consideration. If He be supposed to exist, He has nothing to do with the works of Nature. They are the idols which meddle with nature and have power and authority to do all what they wish, although they are the workmanship of their own hands, and the people whom these idols represent, were men like unto their followers. They ate, drank and were obliged to the calls of nature. After dying, they have still so much power that we are compelled to worship their images.

The Buddhists as well as the Jains do not believe in the Vedas or other Hindu books ; on the contrary, some of them hold these books in great contempt. Their sacred books are quite apart from those of the Hindus and are recorded not in pure Sanskrit, but in a language mixed with it. The followers of this religion are found in Central India, especially in multitudes, all over Rājputāna, Guzerat and Kathīawār. There is a temple of Nemo Nāth over the hill Gartor in Junā Garh, to enter which the Hindus are forbidden. An idol several yards high is placed in it and their durveshes and learned men live therein. Both classes of the Jains were anciently accustomed to idolatry just as the Arabs of the anti-Islamic period were.

This is why the learned men had said that the Arabs and the Indians were very similar to one another in their religions and characteristics.

Among this class of the Hindus there were also Masters of Sciences ; Mathematics, especially Astronomy, Arithmetic and Music were found among them to a great perfection. They had also made progress to a certain extent in Medicine. Their Kshattriyas were brave, modest, sympathetic, hospitable and generous, very like unto Arabs and were well skilled in genealogies and physiognomy. Like the natives of India, the Arabs were also simple-minded and superstitious.

To the Third Class belong the uneducated and the savage Hindus who are the aborigines of this country and who were afterwards conquered by the Arians of Central Asia and were nick-named as Sudras. They did not deserve or have any right in conjunction with the Arians, and were held by them as belonging to servile and mean castes, as Chamārs, Sweepers, Bheels and Gonds. They never belonged to any particular religion or caste ; they are idolators or rather worshippers of every admirable object. Everything

that is very powerful, in their estimation, is looked upon by them as God.* In like manner, not particularly to the aforesaid age, but up to this time, it has always been the case with the savage Africans as well as with all the people of the world. In such a pitiable condition the merciful God, out of compassion, thought it desirable to send a very powerful messenger who may be able to teach all men the worship of God, to show them how to distinguish between pure and impure, lawful and unlawful things, to warn them of the life to come—to revive the prophetic or rather Abrahamic religion and having purged the remnants of the good teachings from the spurious ones to keep them carefully in the true religion and to set anew the truths that were obliterated in lapse of time. Except the chosen Mohamed (peace and safety be on his soul) no other person fitted with the qualifications above referred to, was raised in that age. We would like to hear, if there has been another

* The Ariyas or the Arians, nearly 2,000 or 1,500 years previous to Christ, having left Turkestan and crossed the Indus, first settled in the Panjab on the banks of the Sutledge, and gradually in their forward movements spread all over India. *Brahmins* were held as a class of learned men. The *Kshattriyas* from whom are descended the Rajputs and Khattaris were considered as the ruling class. *Vaisuas* or the merchants were counted as the trading class. *Shudras*, the original inhabitants of this country, were held as slaves by their conquerors. The Arians, in the beginning, were a nomadic tribe wandering about in the country with their cattles. They were adherents of the Sabian religion. At the time of their worship of the elements of nature and the luminaries of heaven, they were accustomed to recite pieces of poetry in praises of their objects of worship. By-and-by these pieces came to be looked upon as incantations which gradually grew more and more, in consequence of their additional compositions. From the commencement to the culminating point of their civilization, nearly for more than one thousand years, the series of composition continued. At last Vayasji gathered together the different poetical subjects of different authors and named them as Vedas (the sciences), perhaps at the same time or in after-time people tried to arrange the Rig, the Yajur, the Athar and the Sham Vedas which came to pass after their own names and for which reason different subjects are found in them. Their authors belong to different ages, during which the prophets might have very likely appeared. No wonder, if their words have been amalgamated therein. This is why some good things of inspired records can be met with in false religion, after researches, but what is more bewildering with regard to the things that they are changed with spurious thoughts and fabrications.

of like qualifications. All historians unanimously agree with the fact that there has been no other but Mohamed since then. Therefore, his prophetic mission is proved more brilliantly than the sun on which a just man can question no longer.

The religion spread by him is called *Islām.* It is the only one that is acceptable to God and is the cause of man's salvation, as the Holy Qorān says *Inn-ad-dīna ind-Allāh-il-Islām.* "Verily the true religion in the sight of God is Islām." *Wa maīn-yabtagi gair-al-Islāmi dīnan, fa laīn yuqbala minho, wa huwa fil ākhirati min-al-khāsirīn.* Whosoever seeketh other religion than Islām, will not be accepted from him and in the next world he will be one of those who are lost, because the greatest principle of the true religion is to believe in the unity, the nature and the attributes of God which cannot be perceived with the aid of senses. Our mind can reach them in two ways only. *First*, by means of argumentation which is quite insufficient for the purpose. Because in it, we confront grand mistakes a detail of which is given in Logic, that has been arranged by philosophers purely to protect reasoning from fallacies, by means of arguments. This is the reason why the conclusion drawn by one philosopher is often opposed to that of another. Sometimes he draws a conclusion which he holds at another as erroneous.

Secondly—Revelation, which cannot be free from superstition. No one can be free from imaginary and whimsical mixture of his thoughts in his revelation without the help of God, although he might have practised thousands of spiritual austerities and his revelations might have reached any degree of perfection. It belongs to the prophets only that they are free from mistakes in their revelations ; because they are responsible for the guidance of this world and are held as mediums to bring the knowledge of the spiritual world to the people. The work of salvation can-

not be carried out without their protection. The truths known somewhat by means of arguments or revelations, after years of exertions by the people, appear clearly before the eyes of the prophets. Their spiritual eyes are far above the defects of human short-sightedness. *Mā zāg-al-basaro wa mā twagā.* "Neither his sight got crooked nor deceived."

Now, all what he found about their religions and their statements that God did so and so or the age of the universe is so long or the amalgamation of light and darkness produced such an effect; or, lastly, to become a part of God's nature is salvation or that this world was made of the part which was separated from his nature, is all nonsense; how can a sensible person believe in them? The wrong conclusions of these statements are apparent to the wise. God is not a physical object which may be separated of its parts and thus the world being made of the separated parts, His nature might become defective, and again, after blending the parts, His nature be made perfect. This cannot be called as salvation of the Hindus, but is God's salvation who was imperfect before the amalgamation, but now in consequence of the blending of His parts, became perfect.

Our prophet did not bring a new religion into the world but reformed that which had been given by Adam, Noah, Abraham, Moses and Jesus, or which had been taught in other countries by the prophets, but which, in lapse of time, had been spoiled by the selfish additions and abrogations of the people. Therefore, to raise doubts about the Islamic teachings and to say that such and such a doctrine has been borrowed from certain religion is a vain effort and useless objection. O my readers! behold and judge for yourselves, how our prophet became acquainted with the religions and the teachings of all the world and how beautifully the Holy Qorān speaks of the sciences pertaining to human

blessings. This very truth is enough to prove the Qorān as a divine revelation and to satisfy a just person.

SECTION 7.

Sciences of the Qoran.

In man's nature the Almighty has put two powers, which, if rightly used, result in his salvation and prosperity. Again, in proportion to the improvement of the powers, man improves his prosperity and happiness, and so the more he is deficient in them, the less happy and prosperous he is. The two powers above referred to are (1) Theoretical, (2) Practical. By the theoretical power is meant a true and correct recognition of facts and truths, which being a superior quality in man, always encourages him to actions and accompanies him even after death. Its perfection depends on the perfect knowledge of *beings*. There are two kinds of beings, material and immaterial, or in other words, the visible and the invisible or spiritual beings. The knowledge and science relating to the visible and the material things, do not give much credit and perfection to man in comparison to those of the invisible or spiritual objects, because in the first instance the material objects are changeable, therefore, the sciences that concern them, necessarily change. In the second instance, these are inferior to the spiritual ones, therefore, the learning and the learned that concern with them are inferior to those of the spiritual things. The doctor of man stands superior to that of the animals. What a beautiful illustration, the learned Sadī gives on this subject :—

Borīyā bāf garchi bāfind ast
Na barandash ba kārgāh-i-harīr.

"A mat-weaver though a weaver
Can not be placed in place of a silk-weaver."

Among spiritual things the highest and the greatest of all is the great God. All knowledge and science that concern His nature and attributes are the most important of all. All researches and revelations, besides those of the prophets, are deficient.

"Darīn wirta kashtī firo shud hazār,
Ki-paidā na shud takhtai bar kanār."
"Thousands boats got drowned in this whirlpool,"
"But no plank thereof appeared again over the bank."

Hundreds of false religions and fictitious creeds came to appear and failed to know God. They set up gods after their own baseless notions and ascribed to them deficient attributes, according to their own vain fancies as you might have learnt from the detail of religions given above. The Holy Qorān, however, solved this difficulty. By arguments of Nature and human personality, God has proved also His nature and existence. His unity, power, knowledge, life, will and other attributes of perfection, He has treated also at full length ; God has thoroughly shown that He is free from immortality, changeableness, want and other bodily defects ; He has disclosed Himself as quite unparalleled and inequivalent. One part of the Qorān particularly describes this knowledge. We have quoted a few verses by way of example in the beginning of the work. Read the first and the second sections of the first chapter.

II. A good deal has been said in the Qorān concerning the luminous creatures which are the means of bringing the divine gift and blessing to the physical world and which has also been made to glorify and to sanctify God. I mean the angels. Many verses, by way of example, have been already quoted in the discussion relating to them.

III. The spiritual world, where the souls, after death get rewards or punishments for their good or evil actions. All about purgatory, the last world, the resurrection and

the judgment, the heaven, with happiness therein, the hell with afflictions therein, the state of the soul after death, even those events that passed previous to the time the souls had connection with their bodies have also been extensively explained in the Qorān. Read over the verses that have been already given on the teachings above referred to. Although, at a place, in reply to a dull inquirer who was unable to understand deeply the doctrine, a brief account which was sufficient for him, was given in the words *qul-ir-rūho min amri Rabbī.* "O our prophet, tell them that the soul is one of the injunctions of God." However, in other places, as we have proved by the verses, a good deal has been said about souls and it is pure bigotry to say that the Holy Qorān is destitute of the knowledge of souls.

IV. In this world of senses those that stand superior to all, are the prophets (peace be on them all); because in regard to their spiritual powers they are not inferior to angels, for which reason the sciences and the truths of the spiritual world are revealed to them and in regard to the physical world they are perfect men. *Firstly*—Man in himself is a miniature of the universe and a mirror of God's beauty. The heavens and the heavenly bodies cannot reach his beauty. His knowledge and his sympathetic mind is a treasury of the divine love and enthusiasm, and it is the mind only which took the responsibility of the divine deposit that could not be borne either by heaven, earth, or the strong mountains. *Innā araznal amānata alas-samāwāti walarzi wal jibāli, fa abaina ain-yah-milnahā wa ashfaqna minhā, wa hamala hal-insān.* "Verily we put the deposit before the heavens and the earth and the mountains, but they refused to bear it. It is man and man only who bore it." Among mankind the prophets who are perfect individuals have far better claims to stand superior to all.

This is why the Qorān mentions the prophets with the truth of their dignity, blots out the suspicions that were raised on their mission by the people of less intellect and culture and clearly shows their characteristics and duties. The deprivations of their opponents from blessings and the coming down of calamities upon them have also been expressed in examples of the events that belonged to previous religions and people, because the prophets are really mediators between God and man and are the mediums of bringing His commandments and teachings to him. An ample share of this account does also belong to the Qorān. See the treatment concerning the mission of the prophets.

V. The prophets are also men who after the performance of their duties, depart to the eternal world. After them, there rests the perfect responsibility of their truths and teachings upon the inspired records they leave behind, to believe in which is to believe in the prophets and in their teachings and to be benefited by their blessings.* Therefore, copious mention is made in the different sūras of the Qorān about the prophets and their records. In one place the Qorān says : *Wa laqad ātainā Mus-al-kitāba.* We have given Moses the book. In another it says: *Wa laqad ātainā Dāwūda Zabūrā.* We have given Psalms to David. With regard to Jesus it says : *Wa ātainā hul Injīla.* We have given him the gospels. In one place it says : *Inna hāzā lafis-suhuf-il-ūlā, suhufi Ibrāhīma wa Musā.* "Verily this teaching is found in the previous records, the records of Abraham and Moses."

One who believes in the prophetic writings also believes all the truths and teachings that have come down from

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* It is indicated here that their disciples and families are also responsible and the recipients of their teachings and truths, but not so extensively as their teachings are. This is why our prophet said that he leaves behind two important things, the book (al-Qorān) and his family.

God. The five sciences or the teachings that are described above are called *umm-ul-Qurān*, the root or origin of all. His theoretical power becomes perfect to a certain extent who acquires them. To trust in them is called faith which is a necessary part of Islām. The Holy Qorān insists on faith being placed in them.

VI. All the heavenly bodies that are perceptible to senses are the blue sky, the stars, the sun, the moon, and the elements of nature ; and all the terrestrial bodies that are perceptible to senses are the animals, the vegetables and the minerals. The Holy Qorān lays before us the plan of their creation and life and tells us that all these things are made by the Almighty. It is He who shows daily the examples of His power and perfection. Their own creation, the changes they undergo, the rules and laws that govern them, all indicate that they are the workmanship of the all-wise, all-knowing, the prudent and the Almighty Artificer, namely, God. Neither matter, nor nature, have knowledge, intelligence nor understanding, nor have things come into existence by themselves. Everything in nature is the record of His power's signs. All these are called arguments from nature. Again, man himself, his construction, his faculties, his knowledge and understanding, his heart which can be compared to the boundless ocean, together with its waves or rather emotions, his travel from non-existence to existence, his increase and decrease, all these things are endless arguments that indicate his power and perfection. They are called personal arguments. The Qorān copiously describes all these things in a very interesting manner. In the commencement of the book I have given examples of such verses. A greater part of the Qorān consists of such descriptions. And to have knowledge of the things of nature as the gravity of air and water, or the properties of the vegetables or the way in which the stars revolve round, is peculiar to philosophers. The inspired books

and the prophets are not sent to teach these subjects. Human intellect and experience are enough to explain them.

Secondly—The practical power to which three useful and essential sciences belong ; for if the treatment of the reform and prosperity of one person is given in it, it is called the science of heart cultivation. It has several branches· The cleanliness of body and clothing, of eating and drinking places, of bathing for certain impurities, and that there are occasions where only ablution is sufficient. If some impurity be attached to the body and clothing, they ought to be washed. This purification must also be made after the offices of nature. The houses should be purified of both internal and external impurities. All this is called the science of purification.

Purification is essential; because bodily impurity affects the soul. This science has been treated at full length in the Qorān. Again, our prophet has explained it to a still greater extent by his sayings and doings. With regard to cohabitation (whether it be while awake with wife or in a dream) "take a bath, if you have cohabited." *Wa in kuntum junuban, fattahharū.* The secret of the bath is simply this that, in such a case, all the body takes a change, the man begins to feel a kind of odour from his body and perspiration and natural heat gains access. So to take a bath after it, is the cause of its protection. Again, people are not allowed to cohabit with women when they have the menses. *Faatazil-un-nisāa fil-mahīzi.* "Be apart from the women in their menses." The Jews were so hard in this respect that they did not eat anything that was even touched by the women while having their menses ; they did not allow her to eat and drink together with others. Islām rejects the rigidity of the strictness in this matter. The Christians do not take notice of it at all. Islām removes also the relaxation allowed by them. When a man may obtain relief from the offices of nature, he ought to purify

himself with water or clods. An encouragement is given for this in a verse that runs thus :—*Fīhi rijālūīn-yu-hibbūna ain yatatahharū ; wallāho yuhibb-ul-muttah-hirīn.* "In the mosque of Qubā live the people who like purification. God approves also the purified and the sanctified persons." Before offering prayers he ordered people to make ablutions. *Izā qumtum il-as-salāti fagsilū wujūhakum wa aidīyakum ilal-marāfiqi, wamsahū bi ru ūsikum wa arjulakum ilal-kaabain.* "When you stand for prayers, wash first your faces and your hands to the elbows and wipe your heads and feet to the ankles." For washing and cleansing the clothes, he gives an order thus : *Wa siyābaka fa tahhir.* "And cleansest thou, thy clothings." By the spiritual impurity the idols, the images and the false gods are meant, which were adored by the Arabs and other races as their gods. All these things, being held as abomination and objects of disgust, people are ordered to set their houses free from them also. *Warrujza, fahjur. Wajtanibur-rijsa minal ausāni.* "Stand aloof from impurity. Avoid the idols that are an abomination." *Secondly—purification of manners.* The Qorān orders people everywhere to purify and to obtain freedom from those things that spoil manners, and in consequence of which the souls are engrossed in darkness and which in the language of Islām are called paganism and sins. What is paganism ? To associate others with God in His nature and attributes ; in His worship and in carrying out His injunctions, whether they might be prophets, angels, saints, the sun or the moon or the elements of nature or any other God. Those who do so, are also called in the Qorān as impure. This is spiritual impurity. *Innamal-mushrikūna najisun.* "The pagans are spiritually impure." By the aforesaid sins are meant the unfair desires of the heart or covetousness or depriving others of their rights. All the three kinds of sin are strictly forbidden and are

quite unlawful. In the first kind there stand adultery, sodomy, and their causes, that is, all the things that encourage the heart towards them, and entangle a person therein. Immoral pictures, stories and songs ; association with foreign women, dancing and singing obscene songs, all this has been treated in the Qorān as evils and explained by the prophet as quite unlawful. In the second and the third category are included theft, murder, robbery, to lend money to the needy on interest, forgery, false-speaking, bribery, partiality in the practice of justice, cheating, undutifulness to parents, back-biting, abusing, every kind of cruelty and persecution, whether it be practised on mankind or on the animals. All this has been treated in the Qorān to a full length. One of the verses says thus : *Allazīna yajtanibūna kabāir al-ismi wal-fawāhisha illal-lamam.*

Another of them runs thus : *Wa aqsitū inn-Allaha yuhibbul muqsitīn.* " Practice, justice ; verily God loves the just." *Yā aīyuhallazīna lā yaskhar qaumum min qaumin, asā ain-yakūna khairam minhum ; wa lā nisāum min nisāin asā aīn yakun khairam minhunna, wa lā talmizū anfusakum wa lā tanā bazū bil-alqāb ; biasal ismul-fusūqi baadal-īmān, wa man lam yatub fa ulāika hum-uz-zālimūn, yā aīyuhallazīna āmanujtanibū kasīram min-az-zanni, inna bāzaz-zwanni ismuw-wa lā tajassasū wa lā yagtab bāzukum bāzā.* (*Al-Hujurāt, Hām mim*). O ! believers in God, none of your society laugh at another society, nor a woman laugh at other woman. Perhaps those who are laughed at, might be better than those who laugh, nor a person blame another, nor should he give a censorious name to others. It is very bad for believers in God to use abusive language. Those who do not quit these evils are unjust and cruel. O ! believers, avoid bad conjectures ; for some of them are sin, nor find fault with others ; nor back-bite them."

The following verses are the root of cultivating good manners and leading a happy life. Disturbances arise very often in consequence of the neglect of things that are forbidden here. *Wa lā taqrab-uz-zinā innahū kāna fāhishah.* "Do not approach adultery for it is an evil deed and a bad way." There is another verse which says: *Wa lā tākulū amwālakum bainakum bil bātili.* "Do not eat the wealth of another person with falsehood." This includes cheating, stealing, taking the property of others by force, dishonesty and bribery. All these evils have been also separately treated and forbidden in the Qorān. False-speaking is accursed in clear words. *Laanat Ullāhi alal kāzibīn.* In short, a strict purification from every kind of sinful deeds and actions is everywhere emphasized in the Qorān. The secret of all this is explained by our prophet (peace be on him). When a man commits sin, a black dot appears at his heart at first; when the man repents on of the sin, the dot disappears, else it goes on spreading until it covers all his heart, *i.e.*, the darkness engrosses his angelic nature and prevents him from obtaining the divine light. This very darkness which is represented as fire, burns the angelic nature of the sinner, appears before him after his death, in the form of chains, fetters and manacles, and gives him severe afflictions and torments. It is the duty of the prophets to save mankind from this calamity.

N.B.—To let the animal faculties of man pass beyond the limit of control is sin which can be classed into three kinds. *First*—The passing of several powers beyond bounds depends chiefly on cohabitation, food, drink, clothes and house, including the causes and the means thereof. It has also several branches (1) Cohabitation besides his own wife and lawful she-slave is prohibited. Even with his wife and she-slave, it is forbidden during the monthly menses and for certain duration after child-birth, also at the time when pilgrims to Mekka put on the clothings of pilgrimage until the performance of Hajj (Ihrām). Cohabitation with animals, or to satisfy one's self with his own hands or sodomy, or with women other than wife. All this is quite unlawful and is called passing beyond the limit of religion. The phrase of the Qorān *illa azwajihim au ma malakat aimanahum* prohibits all kinds of cohabitation, including sodomy, the Hindū

External impurity is also of two kinds : *one* is that which is known to all the common and the chief persons as impure (such as the excrement and water of man and of other quadrupeds, dirt and filth of man and of others. The *other* is that which is considered by the cultured mind as impure, such as pig, wild beasts, the lion, the wolf, the dogs, etc., etc., or snakes, scorpions, etc., or the birds of prey as kite, crow and falcon. The flesh of all these animals and birds spoil characters and affect the angelic nature of man which was shown by the all-knowing God to his prophet. The things that are injurious are also of two kinds. First, those that affect characters only, such as all kinds of alcoholic liquors. At first these things move the sensual faculties of man, on account of which he becomes like animals and loses his reasoning power, but at last he gets himself entangled in physical injuries which also is witnessed by intellectual people. Secondly, those that are particularly injurious to physical health as poisons. The Holy Qorān expresses all this in a sentence : *Yuhillo lahum-ut-taiyībāto wa yuharrimo alaihim-ul-khabāis.* Our apostle makes the things that are pure as lawful, and those that are impure as unlawful. Without regard to the natural properties of things, to say that all things are pure to them that are purified and are impure for those who are not purified in their hearts is really to upset the original matter.

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neog, the unnatural satisfaction with animals, etc., except with his own wife and lawful she-slave. Now, let me tell you the limits for eating and drinking beyond which they too become unlawful. To eat and drink the property of others, without permission and a right claim for it or to eat and drink those things that are impure internally or externally or injurious to health, is quite unlawful. By internal impurities are meant all the offerings and sacrifices to the idols, etc., about which the Qorān says: *Wa ma uhilla li gair Illahi bibi.* All the things that might be dedicated to others than God, or unslaughtered animals that die natural death, or the unsanctified animals which are killed by horned animals or which are killed by falling down from a height or which are partly eaten by beasts or those that are not killed after the name of God repeated by a unitarian.

The passing of the sensual faculty beyond its bounds with regard to garment and house is to obtain the things by illegal means, or to obtain by lawful means the garment which does not suit man, as for example, man by putting on woman's clothings and showing the characteristics which are peculiar to her. This includes silk garments and all the jewels and decorations that are peculiar to women. Or a woman putting on clothing that are particular to man and showing the parts of her body which are disgraceful for man to see ; or a man following the proud and wicked people in habits and clothing. Civilized and prosperous races do not like the appearance and the fashion of the proud and the wicked. It is opposed to the will of God and gradually affects also the manners and habits of men ; or he may put on garments by which the commonly coverable parts of his body may be exposed or he or she may use such fine clothing which cannot cover the coverable parts of his or her body, or being a Mohamedan might take the form and clothing which are peculiar to other races and which causes him to lose his national distinction and end in fears of producing bad results. Our prophet and his respectable disciples have given us very many directions about this matter. Besides these, all the other gifts are lawful in *Islām. Qul man harrama zīnat Allāhillatī akhraja li ībādihī wattaiyibāt.* O ! my messenger "ask the people who made unlawful the embellishment and the pure things that have been made by God for his servants ?" No one did so. Neither does Islām allow the Hindū or the monks'-like restrictions which are opposed to happy living, nor leaves its followers as quite unrestrained like savage races, which may cause to mar their manners and habits. Yes ! it allows freedom which is a mid-way between both. Simplicity and propriety is regarded in eating, drinking, clothing and living. Islām inculcates upon its followers to adhere strictly to the dictum of civilization and

enlightenment, in happiness and sorrow, in war and in peace, in wealth and poverty, in health and in sickness, in every turn of life. *Kulū washrabū wa lā tusrifū.* "Eat and drink but do not expend." The rudeness practised in eating or drinking, in garment or house is called expending. To find fault in Islām by the examples of the Moslems who identify themselves in each of their religious or worldly affairs with foreign races and religions is quite unfair and wholly unjust.

Another power in us is anger which, when allowed to go beyond control, causes persecution and murder, beating and abusing others. A good deal has been said about this power in the Qorān. One of its verses is perfectly decisive. *Wa jazāo saīyīatin saiyīatum bimislihā.* A substitute for an evil should be an evil proportionately. It is, however, socially better (*Idfa hillatī hīa ahsan ; fa izallazī bainaka wa bainahū adāwatum, ka annahū waliun hamīm. Wa mā yulaqqāha illalzīna sabarū, wa mā yūlaqqāhā illā zūhaz-zīn azīm*) to do good for evil, then the person between whom and you there is an enmity will be as if he were your friend and ally. (The word "as if" shows that good-natured persons are generally of this sort, but there are some wicked who do not change their conduct even after receiving good for evil.) "This is especially the part of those who are fortunate enough." *Wa li man sabara wa gafara, inna zālika la min azm-il umūr.* "To be patient and to grant pardon is an important matter." *Wal-kāzimīn al-gaiza wal āfīnā an-in-nās; wa Allāho yuhibbul muhsinin.* "High-minded persons are those who surpass their anger and grant pardon to people;" and "God loves the doers of good." The prophet says: "one who breaks the connection of friendship from thee, befriend him also. One who does not give thee, give thou to him also" (Bukhārī). Very many verses and traditions treat this point. The Moslems in the age of their prosperity were always accus-

tomed to do so. Were the examples of Mohamed's successors to be placed before my readers, the writer would have to prepare a volume for it.

The third is the selfish power which, when combined with the other two, causes man to surpass Satan. Envy, hatred, pride, haughtiness, covetousness are the offspring of this power. Theft, highway robbery, rascality, hypocrisy, falsehood, want of sympathy with the weak are some of the evils which come out of this offensive pool. The Holy Qorān reforms this also to a large extent. The traditions also treat this matter so extensively that it requires a large volume to be written separately. *Yā aiyuh-an-nāso innā khalaqnākum min zakarinw-wa unsā wa qabāila li taārafū, inna akramakum ind Allāhi atqākum inn Allāha alīmun khabīr.* (Sūra Hujurāt). "O! people we have made you out of a man and a woman. So you mankind are brethren to one another, of one family and of one descent. Tribes and races have been separated from amongst you for the reason that you may have acquaintance among yourselves, not because you may be proud and conceited; and the most honourable among you, before God is he who is chaste and sober. God knows what is in future the result of honour and disgrace; because He is all-knowing and watchful."

Islām leaves nothing for pride to any person. The Arabs, the non-Arabs, the white and the black, the Negroes and the Turks, the Brahmins, the Kshattrias and the Sudras, the rich and the poor, the beautiful and the ugly, the king and the subject, all of them are equal to each other. All the aforesaid descriptions and features do not leave room for boasting for any—the only means of respect is chastity and fear of God. *Yā aīyuhal inṣāno mā garraka bi Rabbikal Karīm-illazī khalaqaka fa sawwāka, fa adalak; fī aīyi sūratim mā shāa rakkabak*—O man! what made thee to be proud against thy gracious Lord. The

great Providence, who created thee, then made thee compact, then made thee even in what form He pleased He fashioned thee, that is, having changed an insignificant drop into several shapes, He produced thee in any shape, beautiful or ugly, that pleased Him. Then, what is it thou boasteth of, and why putteth on airs and art not submissive and obedient to thy Master. Again, the appearance of death, the helplessness of the king and the subject one day, to appear before thy Lord to give an account, are treated in the coming verse in such a manner, that if a man of little sense were to look into them gravely, all intoxication of pride and world-seeking and other pride will disappear very soon. *Kallā bal tuhibbūn al ājilata wa tazarūn-al-ākhirah. Wujūhuīn yaumaizin nādiratūn, ilā Rabbihā nāzirah. Wa wujuhūīn yaumaizim bāsiratun, tazunno aīn yufala bihā fāqirah. Kallā izā balagat-it-tarāqīa wa qīla man rāqin wa zanna annahul firāqo waltaffat-is-sāqo bissāqi, ilā Rabbika yaumaizinil masāq* (Sura Qiyamāh). "Assuredly you love this world and leave the next one. That day many faces will be happy and beholding their God. (This very thing is salvation.) And many faces that day will be sorry having considered that some distress is coming over them. Nay! when their life will be straitened to their throats, and they will wander saying, is there no one who can give us relief from this disease? and they will know well that they part from their property, riches, wife, and children. And the legs are joined together, to-day thou hast to approach thy Master." The Qorān treats this subject also to a great length. One of the branches of the science that cultivates or rather enlightens the mind is the science of *seclusion* just as there was at first the science of *purification ;* because, when a thing is to be varnished or painted with flowers, it is at first to be cleared and rubbed of its rubbish and dirt. When it becomes clear of all of its rubbish matter, its real nature and capabilities begin to be manifest. In like manner,

the soul is essentially to be cleared first of its external and internal impurities, and then it is to be coated and painted on.

The real object of this science is to obtain an approach towards God, for the soul is now cleared of its dirt and its natural virtue is glittering like a shining mirror and is now capable of receiving the divine light, therefore, the most important of all the services which causes the lights of truth to shine forth, is prayer. Although every prophet has taught something about prayer, the Qorān, however, teaches it perfectly.

Next to external purity, it teaches a service in which both body and soul take part. First of all, it is to stand with face towards the Kaaba, a position which indicates an inclination towards the temple of Abraham, the chief of the unitarians, as if to show our submissiveness to his religion, else Kaaba is neither adored, nor is it a god. And he who having held an opinion like this, charges the Moslems with the worship of the Kaaba is far from understanding the real truth of the matter. Afterwards, the Moslem raising up both of his hands says *Allāho akbar*, "God is great." This indicates that he has relinquished all ideas of both this and of the coming world and in remembrance of God's greatness, respectively, stands before Him now. No sooner he attends His presence than he repeats the words *subhānak Allāhumma wa bi hamdika wa tabārak asmuka wa taāla jadduka wa lā Ilāha gairuka*—which means :—O God thou art free from all defects and I sanctify thee with thy praises and commendations ; thy name is blessed, thy Honour and dignity are immeasurably grand ; no one else besides Thee is God. Then he repeats *Aūzo billāhi min-ash-Shaitānir-rajīm.* "I seek refuge in Thee O God ! from the rejected Satan" which shows that the peculiarities of the animal power and the thoughts

other than of God might not break in upon him. After this, the first chapter of the Qorān is repeated thus :—*Alhamdo Lillāhi Rabb il-ālamīn ; arrahmān ir-rahīmi, Māliki yaum-id-dīn ; īyyāka naabudu wa īyyāka nastaīn ; ihdina-as-sirāt-al-mustaqīma sirātallazīna anamta alaihim gairil magzūbi alaihim wa lazzwallīn.*

All kinds of prayers are due to God who fosters all His creatures, the animals, the vegetables, the minerals, the elements of Nature, the planets, the stars, the heavens, the angels and the spirits, etc. They are all His creatures. He takes care of them through His grace and mercy. None of the creatures can be treated as Creator and Lord. All beings are needy before Him and require His providential care. He is greatly merciful and excessively compassionate. He has created all His creatures through His grace and mercy and has provided them with appropriate provisions that are essential to their existence. None can claim to have a right over Him. It is proper for us to describe His mercy and compassion in His Court that it may cause to increase love in our hearts. On account of his mercy and grace He is master of the day of judgment. *Iyyāka naa budu wa iyyāka nastaīn.* Thee do we worship and of Thee do we beg assistance because all others besides Thee are Thy servants and creatures and are themselves in want of Thy assistance. This is a kind of an argument on the part of a servant to worship his master solely and to ask only His help. *Ihdina-as-siratal-mustaqīma.* Lead us to the right path in all that we do. In such a close communion with God, nothing better than the way of righteousness can be asked for. He is successful in both the worlds who obtains the right way in religion and worldly matters. *Sirātallazina anamta alaihim.* Lead us in the way of those upon whom thou hast been gracious. This shows that His grace and mercy He shows only to those who used to walk in the right path, so to walk in the right path are the means

of our successfulness. Our success depends chiefly on walking in the right way. *Gair-il-magzūbi alaihim wa lazzwallīn.* Lead not in the way of those who are liable to thy wrath and are led astray. *Amīn.* Amen. Let this my petition be granted, O God.

Afterwards, the person who offers his prayers ought to read some other verses of the Qorān which abound in God's praise and commendation. After this approach towards God and fellowship with Him, he should bow down with both of his hands on his knees reciting the words "God is great" (Allāho akbar), and then repeat three times the words *Subhāna Rabbī-al-azīm.* "Holy is my Lord the great." Now he stands erect and says *samiallāho liman hamidah. Rubbanā lakal hamd.* "God hears one who praises Him." O our Master! all praise is due to Thee alone. Again repeating the words "God is great" he bends so as to touch the ground with his forehead and repeats 3 times the words *subhāna Rabbīal-aalā.* "Holy is my Lord who stands superior to all." Then he lifts up his head uttering the same words "God is great," pauses a little and bends for the second time, with his forehead touching the ground and pronounces the words again. Then he raises his head. Here ends the first *rakat* (bending). Now, he should likewise offer the 2nd *rakāt* but need not repeat *subnanak-allāhumma* and *aūzo* that he had done in the first *rakat.* Having finished the second *rakat* the devotee ought to sit down on his knees and recite thus :—*Attahīyāto Lillāhi was-salawāto wattaiyibāto assalāmo alaika aiyyuhan nabīo wa rahmat Ullāhi wa barakātuh. Assalāmo alainā wa alā ibād Illahis-swālihīn. Ash-hado an lā Ilāha Illallāho wa ash-hado anna Muhammadan abduhū wa rasūlūh.* All prayers, virtues and praises are due to God alone. All prayers, good-sayings and doings are for Him alone; with compliment to thee, God's mercy and blessings on thy soul, over us and over all the good people. I declare openly that there is

none but God who is the subject of adoration and worship and bear witness to the fact that Mahomed is God's servant and apostle (peace and safety be on his soul). If the prayer consists of two *rakats* only as is the case in the morning prayer, then the particular words of blessings for the prophet called *darūd** should be pronounced and the usual compliment for all the Moslems be repeated. When all this is done, the face should be turned first to the right hand and then to the left—together with the recitation of the words *assalāmo alaikum wa rahmat-Ullāhi.* "Peace and mercy of God be upon you all." Here ends the prayer. Or if the prayer is made up of four *rakats* as it happens in the *zuhar* (after-noon) the *asr* (the evening) the *Ishā* (night) prayers, or if three *rakats* as it is in the Vespers, then *attahīyāto* should be read and in the last *rakat attahīyāt, darūd* and *dūa* all of them ought to be repeated. There are other trifling particulars about prayers on which learned Moslems hold different opinions. Some say that our prophet, when in prayer, put his hand, sometimes, on his navel, others say that he put them below his navel. Some are of opinion that he did neither but left them hanging loose. Likewise, some learned Moslems say that he raised his hands, some-

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* There are many forms of words and sentences in which the *daruds* (blessings on the prophet) are recited. One of them stands thus :—*Allahumma swalli ala Muhammadin-wa ala ali Muhammadin kama swallaita ala Ibrahima wa ala ali Ibrahima innaka hami dum majid. Allahumma barik ala Muhammadin wa ala ali Muhammadin kama barakta ala Ibrahima wa ala ali Ibrahima innaka hamid um-majid.* O God send down peace and blessing on Muhamed as thou didst send on Abraham and his descendants. Surely thou art praised and glorified. God's prophets and their descendants are not in want of our blessings, but we are commanded to do so, simply because our affinity with and heart-felt belief in them be strong and compact which are the mediums of divine gift and blessings to us. The Pentateuch thus says on this point :—" O Abraham ! whosoever will ask blessings for thee at one time, I will give him ten times as much," The petitions we use in our prayers are found in various phraseologies, but the best of them are those that are given in the Qorān or those that were taught by our prophet, as for example, *Rabbana atina fiddunya hasanatan-wwa fil akhirati hasanatan-wwa-qina azab-an-nar.* " O our Lord give us the blessings of this world and also of the next and guard us against the punishment of fire."

times, at every recital of *Allāho akbar*, "God is great;" others say that he raised them only in the beginning. Sometimes he pronounced the word *Amín* slowly and sometimes loudly. In like manner, they differ with regard to the word of *Attahīyāt*, etc., *i.e.*, they were sometimes uttered forth by the prophet in a diminutive and brief form and at other times in a lengthy and explanatory form or sometimes in quite different but synonymous words. This prayer is an obligation upon every adult and sensible Moslem which ought to be offered five times during day and night. If the devotee under some complaint be unable to stand or to sit in offering his prayers, he is at liberty to perform them in a lying posture winking at *rukū* (kneeling) and *sujūd* (prostration on the ground). Mohamedan women are free from this obligation during their monthly courses and the days that follow immediately after childbirth in the discharge of blood.

From the break of dawn to the time immediately before sunrise there are to be offered two *rakats* which are called the *fajr* or the morning prayer. Then from the afternoon to the time the shadow of the sun over the earth doubles, there are four *rakats* to be offered which are called *Zuhar* (the afternoon prayer). Next to it comes *Asr* the evening prayer, the time for which commences immediately after the aforesaid prayer ends and lasts to sunset. Then from the time the sun sets in, to the time the red colour of the sky or the whitish colour that follows after the red colour, lasts, three *rakats* ought to be offered which is called Vespers. Then from the time the white colour disappears, up to midnight or a little before up to the break of dawn four *rakats* ought to be offered which is called *Ishā* (the night prayer). But the true example of our prophet for men who are able to go to the mosques is to offer their prayer in company with other Mohamedans. All these prayers are fixed as the duty of every sensible and adult

Mohamedan. Besides these, there are others which were always offered by our prophet and which are, therefore, called *sunnat-i-muakkada*, *i.e.*, the example of the prophet strictly to be followed and observed by his followers. They are as follows :—Two *rakats* before the morning prayers, four before and two after the afternoon prayer. Two after the Vespers. Two *rakats* together with three *witr* after the *Isha* (the night) prayer. Imām Abū Hanīfa calls the *witr* prayer as incumbent upon every Moslem (*wājib*). From the time after midnight down to the break of dawn our prophet used to offer twelve *rakats* which is called *tahajjud* or after-midnight prayer. All good Moslems were accustomed to wake in the night and to offer privately before God their prayers with weeping, crying for and craving mercy with Hallelujah and glorification and it was considered a duty by our prophet and his companions. The prophets who preceded our prophet were also accustomed to do so. The Holy Qorān thus speaks about such people. *Wa yabītūna li Rabbihim sujjadan-wwa qiyāma.* "They pass their nights in the presence of their Lord in standing up and in lying down with their foreheads on the ground to pray unto Him." Again, after sunset and sunrise and also at other times the prophet was in the habit of offering great many prayers which are called *nafls*.* In like manner in the festival of *Id-ul-fitr* (the festival of giving a certain quantity of alms per head) and *Id-ul-Baqra* (the festival of animal sacrifice) he used to offer two *rakats* before noon, together with his companions and afterwards to deliver a speech or rather a sermon in which he taught religious commandments. Twice in a year, the Moslems of the city and its neighbourhood gathered together for these prayers. Every Friday having first read a sermon he

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* *Nafl* (an optional prayer) is that which, if offered, is a good and meritorious deed ; if not offered, will not be considered as sin.

used to offer his prayers together with the congregation. In the Solar and the Lunar eclipses and also during dearth he used to offer prayers. On Friday all the city Moslems meet together which is the best means of national union. The prayer for which an Arabic word *salāt* is in general use is a kind of fellowship with God, which, if sincerely offered, the soul is enlightened therewith. If the eyes be closed, the pure-hearted clearly see the light. The holy Qorān emphatically orders everywhere for prayers to be observed. He who forsakes his prayers is commonly held as a sinner by all the learned Moslems, while there are some who treat him as an apostate from religion. The methods and forms of offering prayers were taught by our prophet; the Qorān speaks of it in many places in such words as *aqīm-us-salāta* observe the appointed times for prayers. Next to prayers comes fasting which adds spirituality and enlightenment to the soul. The prophets who passed previously to Mohamed as Jesus, Moses and Abraham, etc. (peace be on them all) were also accustomed to fast. Fasting means abstaining from eating, drinking and cohabiting from the break of dawn to sunset. Its perfection lies in remaining untouched by all kinds of sin, and the spiritual-minded persons go so far in this respect as to consider it as their obligation to keep the heart free from all kinds of anxieties that turn it from God. There is no doubt that it prevents the heart from its lusts and adds spirituality and lustre to the soul. And one who is unable to keep the fast is deprived of all human perfections and is unfit to bear even the difficulties of every-day life for which reason he is bereft also of worldly progress. To follow the lusts of the heart is the chief cause why nations of the world decline after their rise. Islam has made it as a duty of every wise, adult, healthy Moslem, be he a king or a poor man, who is not on a journey to fast once a year in the fixed month of Ramzan for the exercise of austerities against the lusts of the heart.

It is also useful for physical health. Thereby the phlegmatic humidities of our bodies dry up.

Women who have the monthly courses or who are in the days that directly follow after childbirth or who are sick, are free from fasting in the month of Ramzan. They can fast some other time after regaining their health. Those who are very old can feed a poor man every day instead of fasting. To give up fasting without a reasonable excuse is a sin. The Qorān lays stress on it and particulars about it are given therein. One of the verses says :—*Kutiba alaikum-us-siyāmo.* "You are commanded to fast ; it is obligatory upon you." Besides these, our prophet used to fast within the six days of the month of *Shawwāl*—the tenth of the Mohamedan months. On the 13th, 14th and 15th of every month, on every Thursday and Monday, on the 15th of Shāban (the 8th of the Mohamedan months) and on the 9th of *Zī Hijja* (12th of the Mohamedan months) he was very often accustomed to fast. Therefore all these fasts are held as *masnūn* (the example of our prophet), but not as a duty of every Moslem appointed by God. In addition to the aforesaid fasts there were many others which our holy prophet kept and which are held as *naflī* (optional).

Thirdly is Zakwat—a certain portion of the hoarded money or property to be given for charitable purposes, namely, every wise and adult Moslem, who after spending for the necessaries of his life, can make 52 rupees and 8 annas within a year, is ordered to give a 40th part of the spared money in the name of God to the orphans, the travellers and the poor. In this respect, relatives, people of one's native town and co-religionists are more particularly to be taken notice of. To give in alms the 40th part of the money that has been made and spared within a year is the duty of every Moslem. Besides cash there is also a certain

share in sheep, goats, camels and cows which ought to be distributed in the name of God, a detail of which is given in theological books. Property is a thing that is agreeable to one who possesses it, to give which, after the will of God, to his creatures and to keep one's kinsmen therewith, is a virtue regarding which no religion or nation differs. This virtuous act does also add spirituality and light to the soul and it is also a medium of reform among the people. In addition to the above ways spoken of, there are other meritorious deeds on which one should spend money; namely, to feed the poor and the orphans, to be hospitable to strangers, to give to parents and relatives and to serve them, to liberate slaves from the cruel hands of their masters, to feed even the prisoners and to sympathise with the afflicted are all duties emphasised by Islam. If all these were to be detailed here, they would form a book. One of the verses thus speaks about *zakwat*, *Wa ātūzzakwata.* "Give continually a fixed portion of your property." The foregoing order is given in several places of the Qorān. *Fakko raqabatin, au itāmun fī yaumin zī masgabatin yatīman zā maqrabatin au miskīnan zā matrabah.* The common order to do good to others is this :—To liberate one from the bondage either of slavery or of indebtedness or to release his relative orphan or a poor man from starvation, *i.e.*, to feed them during scarcity. If the persons who do these good actions be additionally believers in God and be also among those who command others to be patient and kind-hearted, they, then, will be classed among the blessed or among those who sit on the right hand of God's throne. *Wa fi amwālihim haqqun lissāili wal mahrūm.* " In the properties of the good, the beggars and those who do not beg have their share." Besides money, the beggars, etc., have their shares in their houses, conveyances, gardens, crops, clothings, working instrument and also in their books. They generally lend their articles to the needy

without a substitute for them. *Wa* yūtimūn-at-taāma alā hubbihī miskinan wwa-yatīman-wwa-asīrā. Innamā nutimukum li-wajh Illāhi, la nurīdu minkum jazāan-wa lā shakūrā.* The good people who love God, feed the poor, the orphans and the prisoners and say that they feed them merely for the sake of God, and want no return for it. *Inn-allazīnahum min khashyati Rabbihim mushfiqūna; wallazīnahum biāyātī Rabbihim yūminūna; wallazīna hum bi Rabbihim lā yushrikūna. Wallazīna yuatūna māātuw wa qulūbuhum wajilatun annahum ilā Rabbihim rājiūn. Ulāika yusāriūn fil khairātī wa hum lahā sābiqūn.* "Those who fear their God, believe in His signs and associate none with Him; and whatever they give in alms their hearts tremble at the idea that they have to appear before Him (whom they have to give an account of all they have spent here). These are the persons who make many efforts to do good and outstrip others." *Masalo-māyunfiqūna fī sabīl Illāhi ka masali habbatin ambatat saba sanābila, fī kulli sumbulutim miato habbah.* Those who spend their wealth in the way of God, their case is like (or rather they are compared to) the grain of seed which produces seven clusters, each bearing hundred grains, *i.e.*, one grain turns into seven hundred." Likewise, the great God out of His grace and mercy gives the merit of 700 pice to those who spend one in His name. *Allazīna yunfiqūna fīs-sarrāi wazwarrāi*

* Besides the fixed portion of charity there are some others enjoined in Islam. On the day of *Id-ul-fitr* every Moslem has to feed the poor as an expiation for his sins. In addition to the aforesaid charities, the more divine persons had to give in optional alms so much that they were unable to make a single pice for themselves. One of the (platform) companions of our prophet died leaving a dīnār in his pocket. Whereupon the prophet declared that it was a blot of *gehinna.* He passed all his life in poverty and starvation. It is one of the many peculiarities of Islam to feed the poor in preference to one's own hunger. *Yua siruna ala anfasihim wa laukana bihim khaswasah*—"They feed others, although they themselves feel hungry." It is, however, not as a duty of every Moslem; it is a matter that depends on one's option. The glory, the splendour and the riches of this world compared in the Qorān with those of the next world are as transitory and fleeting and unfit for notice.

wal kāzimīnal gaiza wal āfīna an-in-nās. "The good who deserve heaven, all those who both in prosperity and adversity spend in the name of God, govern themselves against anger (control their angry passions) and forgive the people." With regard to those who do not pay *zakwāt* that is due from them, the Qorān says thus :—*Wallazīna yaknizuna-az-zahaba wal-fizzata fa bashshirhum bi azābin alīm. Yauma yuhmā alaihi fī nāri jahannama fa tukwā bihā jibā uhum wa junūbuhum wa zuhūruhum, hāzā mā kanaztum li anfusikum fa zūkū mā kuntum taknizūn.* "Those who make gold and silver, bury it and do not spend in the name of God, inform them of the painful punishment on the day when the gold and the silver being melted in hell-fire, their faces, ribs and muscles will be marked therewith and it will be said to them that it is the same which they had concealed under the ground. So you are, now, awarded for hoarding wealth."

The Hajj comes as fourth in order. What is it ? It is to worship God within the fixed days of the year, to put on clothes after Abraham's fashion and to form in the shape of those who earnestly love God which is called *ihrām* pure dedication to God.

The duties of the Hajj ceremony are three in number. If one of which be omitted, the Hajj becomes valueless. *First*—To tie *ihrām* round the loins, that is, taking first a bath; to put on two new or washed clothes. One of the two is tied below and the other is used as a quilt for covering the body. After this two *rakats* of the *nafl* prayer are offered, then the words :—*Allā-humma labbaik, labbaika, la sharīka laka, labbaika, innal-hamda wan-niamata* (*laka wal-mulka, lā sharīka laka* are recited. This recitation is called *talbia* after which to shoot or to kill an animal, to cohabit with a woman, to hold a licentious talk, to quarrel or to wrangle with anyone or to speak to anyone in an evil manner is quite unlawful. The *Muhrim* or one who

wears the clothes above described, so long as he does so, is not allowed to cover his head, to use *attr* or any sort of sweet scent, to shave his head, to pare his nails, to use trousers, coat or any kind of sewn and coloured clothes, or to wash his head with spices, but he is never forbidden to bathe. This garment is used before entering Mekka. For this purpose certain places called *mīqāts* have been allotted to the pilgrims who come from all parts of the world. After reaching his *mīqāt* no pilgrim is allowed to step out of it without using the garment above referred to.

Secondly—To stay on the 9th of *Zi Hijja* (the 12th month of the Moslem era) in the plain called Arafāt where an Imām or a leader delivers his sermon and offers his prayers together with his people.

Thirdly—Having returned from the plain to make a circuit of Kāba—which is also called visiting the circuit. (Kaaba is a square building in Mekka built at first by Abraham and Ishmael together and dedicated to the name of God which is also named Baithel or Bait Illāh). After this ceremony, cohabitation that was forbidden before, is allowed. This happens on 10th or 11th or 12th of the above-mentioned month.

There are five other duties pertaining to the pilgrimage which, if left out, the ceremony will be considered as performed but deficiently. They are as follows:—(1) After return from the plain of Arafāt to pass the night at *Muzdalfa*. (2) Having come at Minā near the three minarets where Satan had appeared before Abraham and tried to change his mind from God, to throw stones seven times with the intention of giving the treatment to the bad-natured and to Satan. (3) After the aforesaid ceremony is over, to shave the head wholly or a part thereof, as it is done in case of women to imply that all false ideas have been

expelled from the head. At this stage the Hajees put off their pilgrims' garment and all things that were forbidden before, become lawful to them with the exception of wives the enjoyment with whom has also been allowed after the circum-ambulation of Kaaba. (4) To frequent the place that lies between the two hillocks called Safa and Marwa, reciting certain prayers, because Hagger, the wife of Abraham, leaving his helpless and innocent child Ishmael in this place where now exists the well called *Zamzam*, had wandered in search of water through hope of God's mercy who was so kind to her that he created a fountain of water as Ishmael was rubbing his feet against the ground which fountain afterwards ran for a long time. Now, a well is dug at this place. Its water is called *zamzam* and is held sacred. (5) The circum-ambulation of Kaaba for seven times. This is done after the first and the visiting circum-ambulation on the third of *Zilhijja* when the Hajees having halted three days at Minā and performed the ceremony of throwing stones at minarets, reach Mekka.

Women who have their menses are not permitted to perform the ceremony. In addition to these, there are other ceremonies to be observed, such as the going round the Kaaba immediately after the arrival at Mekka which is called *Tawāf-ul-qudūm*, the kissing of the black-stone which is a monument of Abraham and the offering of sacrifice at Minā. All these are held as among the ordinance and methods of the pilgrimage. Those who perform the hajj and the *umra* together are necessarily required to make sacrifice of at least one goat. If they cannot afford to do so, they should keep fast for ten days, three at Mekka and four in their homes after return from there.

During the days of Hajj the five daily prayers as the duty of every Moslem, are offered as usual. On the day the Hajees reach Arafāt, the afternoon and the midday prayers are offered together with the former. Both *magrib*

the sunset and *Ishā* the night prayers are offered together at Muzdalfa. Here end all the ceremonies concerning pilgrimage or hajj.

Umra, a minor order of hajj, is as follows :—

At a place beyond the compound of Mekka, nearly 3 miles from the city called *hill*, to put on the pilgrims' garments, to reach the city, to revolve round the Kaaba for seven times, to frequent seven times with recitation of certain words of prayers between the two hillocks the Safa and the Marwa where now exists a *bazār*, and lastly, to shave the head entirely or to cut off a part of the hairs on the head.

This minor hajj need not be necessarily performed during the month of *Zī Hijja*.

It must be borne in mind that it is not the duty of every Moslem to perform the hajj, but wealthy persons of the following qualifications are required to do it :—(1) They ought to be free-born people and not slaves. (2) They should be grown-up people past the age of infancy. (3) They should be intelligent, not mad, nor block-headed. (4) They should be healthy and strong, not sickly. (5) Their bodies and limbs should be free from defect so that they might be able to travel. Therefore, the sickly, who are unable to sit in their conveyances or who have their limbs cut off, or who are naturally without hands and feet or who are stricken with palsy or paralysis or those who are so old as to be unable to go on pilgrimage, are free from the duties of hajj. Hence Imām Abū Hanīfa says that the blind are also free from it. In addition to the aforesaid conditions for the hajj, the Hajees are required to have sufficient money for their expenses for themselves and their families, till to their last return at home and the way by land and by sea to Mekka should be safe from the danger to life and property. If the Hajee be a woman, having a distance of three days from her house to Mekka, she ought to take along with her either her husband or some

other person with whom she could not contract marriage, according to her Law. Her son, father or her own brother, or nephew or maternal or paternal uncles or grand-fathers, etc., are the persons along with whom she is allowed to go on pilgrimage and to return home. Together with all these conditions a Moslem is ordered to perform the hajj only once in his lifetime. After this, if a person accomplish it, it will be considered as an act of merit, but not a duty or an act for which, in case of want, he may be accountable to God. The holy Qorān enjoins the hajj in terms such as :—

Wa Lillāhi alan-nāsi hijjul-baiti man istatwaa ilaih sabīlā. Wa atimm-ul-hajja wal-umrata Lillāh. Those who have sufficient means to reach Kaaba, ought to pay a visit to the place, for the sake of God. The ceremonies pertaining to the hajj are also given in the Qorān. This yearly worship had been established in Arabia from the time of Abraham the Friend of God and has since been handed down to the time of our prophet, who having purged out all the superstitious rites that were introduced by the uneducated idolators reformed and restored it to its original purity.

The secrets of hajj are great many—(1) After the flood in the time of Noah, the person who introduced God's worship into the world, was the great prophet Abraham. All the Moslems, the Christians, the Jews and the Magees call him as their leader and the head of the unitarians. All the prophets who appeared after him were the renewers and the reformers of the Abrahamic principles and religion. Other religions that appeared and prevailed afterwards had changed them entirely. When our prophet arose to renew and give strength to religion, it was desirable on the part of the God-worshipping nations to keep up some memory of Abraham and to do so was really to give an encouragement to the people to unitarianism.

The *hajj* which consists of the simple worship of God and the emotions of love for him, the Abrahamic dress, the devotional face which Abraham had at the time he visited Arabia, the particular mosque whose foundation was laid with his own blessed hands and the recollection of the fact that there was no other temple then, for the worship of God, all over the world, plainly shows that all such things were introduced to give currency to the worship of God and to encourage the divine worshippers of all the world to gather together in the Abrahamic fashion for His worship and to recite loudly in the same plains and hills the words of divine love and to revive the ceremony of sacrifice that was offered by him to God.

(2.) As the Almighty has endowed man with wisdom and intelligence by which he knows God and makes distinction between good and evil, similarly He has put in him the power of love, but the practice of both is different from each other. The mind says, O man! stand respectfully before the heavenly Monarch, praise Him and lastly ask Him what you wish. Love says give up all such formalities, put down your head upon His blessed feet and go on repeating *subhāna Rubbial aalā.* Holy is He who nourishes me and who is the highest of all—

Gar dast rasad hazār jānam,
Bar pāe mubārakat fishānam.

"I would gladly sacrifice a thousand lives at thy blessed feet, had I power to do it."

This is why all kinds of worship enjoined in Islām are two-sided—outward and inward. What the mind acquires after a year's meditation and practice, love can obtain in a moment. God is not a material being that we walk around Him in a devotional form. It is only a step for spiritual perfection and without fixing a certain place for His worship, common persons cannot get satisfaction; but the

holy and the God-like can attain unto perfection without such outward practices. Therefore, to walk round the mosque built by Abraham, the lover of God and dedicated purely to divine worship is to revolve symbolically round the sideless and the houseless God and to perform devotions to Him.

(3.) Localities and birthplaces affect human inclination and disinclination, sympathy and apathy, hope and fear. Whosoever does not believe in them is one who denies what is self-evident and occurs in every-day life. The places where godly persons have performed divine worship and where they have experienced His blessings, there the human heart takes a different turn, especially when it witnesses the remaining signs of them. The things they touched with their hands, the ground they walked upon, produces the same sweet scent and feelings they gave forth in their time. On the contrary, in the places where atrocities were practised for years and the divine wrath had fallen upon them, there the human heart feels disgusted. This is the reason why Islām orders the Moslems to visit the sacred places once in their lifetime and to worship and offer their prayers that they might witness the blessings that are particular to them, and that having followed the patriarchs and the prophets, their prayers and devotions might be acceptable to God.

(4.) It is quite evident that the power of an assembly is stronger than that of an individual and is also better in every respect. All the world complies with and believes in the blessings of national unity. That is why every nation adopts some means of mutual intercourse and the exchange of thoughts, establishes annual conferences in which people from different places gather together and thereby benefit one another. For this very reason an annual session of the Moslems was also needful. As this nation is spread all over the countries of Asia, Europe,

Africa and Oceania, and as the prophet (peace be on him) had known this through inspiration, therefore, no better place than Arabia could possibly be appointed for the purpose; because it is situated in the centre of Europe, the eastern, the western and the northern countries. Again, no better city than Mekka could be fixed for the *hajj* for several reasons.

Firstly, because the mosque of Abraham lies here. *Secondly*, the foundation of Islām (the gracious person of our holy prophet) took its flow from there. *Thirdly*, the religious language of all the Moslems is Arabic. So they with the Arabs as well as with the Chinese and the Moors can easily converse in Arabic.

As far as religious benefits are concerned, the aforesaid conference is good indeed; it is also a medium of worldly improvement. The Moslems of far distant countries can do good to each other and reap the fruits of trade. The leading Moslems, the kings of their countries or their representatives can gather together at Mekka. In like manner, the *hajees* in addition to their *hajj* can be sent from their native lands and societies as representatives to the general conference, then whatever plan of religions progress be approved of and sanctioned by the Moslems at their sacred place, their co-religionists could be accordingly formed into one compact whole body, which even the most powerful enemy could not overcome.

(5.) Man cannot be benefited by the manners, customs and the thoughts of different societies, unless he travels by land and by sea. Being confined to his native town or country, not even an experienced and daring person, can he be acquainted with the requirements of his age. No other travel can be better for him than this, on condition the careless Moslems of these days might wish to receive the blessings their divine leader (Mohamed) has kept in store for them in meetings, in the prayers of Fridays

in both *Ids* (the festivals), in the *hajj* and in the sermons delivered on such occasions, and the requirements of the time might rouse them from the slumber of their idleness.

Fourthly—If one's mind believes in the truth of Islām, he then ought to declare it in public that he may have an opportunity to share all the blessings of it. To state sincerely the word of unity, *i.e.*, *Lā Ilāha illallaho Muhammad ur-rasūl-Ullāhi* (there is only one true God and Mohamed is His messenger), and to utter before the public *ash-hado au lā Ilāha illallāho wa ash-hado anna Muhammadan abduhū wa rasūluh* (I bear witness to the truth that there is no God but one God, and also bear witness to the fact that Mohammed is surely His servant and His messenger), is a sufficient confession of the truth of Islām before the public. Whoever utters these words with all his heart and mind accepts the Islāmic creed: (1) To believe in God. (2) His angels. (3) His inspired writings. (4) His prophets; (5) and in the last day, and the five commandments: (1) To offer daily prayers. (2) To keep fast in the days of Lent. (3) To make pilgrimage to Mekka. (4) To pay *zakwāt*. (5) To recite *kalima*. This is surely what we call the true Islām and in the blessed time of our prophet it was held merely in the five creeds and the commandments on which all the Moslem sects agree. This is also stated in the Qorān. Afterwards the minute discrepancies that crept in among the Moslems and formed them gradually into different sects, are quite superfluous and are of no account. If these sects in favour of their teachings do not deny the plain verses of the Qorān, nor the *hadeeses* (sayings and doings of our prophet handed down to us through trustworthy channels) nor the church discipline, they will be held simply as corrupted, else they will be considered as apostates to their religion.

The Qorān emphasises everywhere to put faith on the aforesaid points. One of its verses says: *Yā aīyuhalla-*

zīna āmanū billāhi wa rasulihī, wal-kitāb-illazī anzala min qabl. Wa man-yakfur billāhi wa malāikatihī wa rusuli wal-yaum-il-ākhiri fa qad zwalla zwalālan baīdā. O Moslems! Believe in God, in His prophet, in the book that was revealed to him and also in the books that had been revealed previous to it. Whoever does not believe in God, His angels, His books, His apostles and in the day of resurrection, is led astray from the right path. Although a belief is an inward consent of the heart, however it cannot be known, nor can be trusted upon without a verbal expression.

Besides these points and commandments there are many others in the Qorān concerning human merits.

(1) To remember God at all times, and to relate His holiness and names in every state, while sitting or rising or walking. Among the heavenly religions nothing stands superior to it in giving an enlightenment to the soul, because nothing else is more effective than the divine light, nor more capable of taking the light than the soul. Material objects affect one another, much more can the supernatural light do so. No limit can be fixed to the latter. Put the iron in fire and it will turn to fire. Keep dust together with flowers and the dust will be sweet-scented.

Gile khush būe dar hammām roze
Rasīd az dast-i-mahbūbe ba das tam.
Bado guftam ki mushkī yā abīrī,
Ki az būe dilāwez-i-to mastam.
Buguftā man gile nā chīz hastam,
Wa lekin muddate bā gul nashastam.
Jamāl-i-ham nashīn dar man asar kard
Wa garna man humān khākam ki hastam.

One day in a bath-room, sweet-scented dust
Reached my hand from one of my friends.
Art thou a musk or a sweet-scented powder, I said unto it.

That has intoxicated me from its heart-captivating fragrance.

I am an insignificant dust, said she,

But sat in the company of flowers, for a time.

the virtues of my companion affected me

Else, I am the same dust which I was originally.

Yā aīyuhallazīna āman-uz-kur-Ullāha zikran kasīrā Wa sabbihūho bukratan-wa-asīlā. Wazkur-Ullāha kasīr-al-la allakum tuflihūn. O ye the faithful, remember God very often. Describe His holiness at daybreak and after the setting-sun. Remember Him abundantly that you may thereby be benefited.

(2) To contemplate the signs of nature and to meditate upon the evidences of the world and of individuals and thereby to keep close to the Almighty. All creatures are held as if they were a purified mirror of His perfect beauty. Divine people when they look into an object, see God therein. *Inna fī khalq-is-samāwāti wal-arzi wakhtilāf-illaili wan-nahāri wal fulkillatī tajri fil bahri bi mā yan-fa-un-nāsa wa mā anzal-Allāho min-assamāi min māin, fa ahyā bihil arza bada mautihā, wa bassa fīhā min kulli dāb-batin, wa tasrīf-ir-riyāhi was-sahabil musakhkhari bain-assamāi walarzi, la āyātil-liqaumīn yaaqilūn.* It is the sum total of all the material beings that has been laid in the verse before the intelligent to serve as a mirror through which to see the beauty of God. The things spoken of in the verse are: (1) The creation of the heavens and the earth, the grand luminaries together with the different lights they give forth to the world, their rising and setting, their attraction, their properties, the spherical shape of the earth, with waters gathered round it, the mountains, plains of various sorts, their properties and effects, the varieties of vegetables, their construction and their beauties, the animals, the birds, the beasts, the quadrupeds, on land, in the sea, and in the skies, both big and small, their

conditions and their properties and the ways in which they live.

(2) The changes of night and day which are as evidences of the fact that man is mortal and that the material world is changeable.

(3) In seas and oceans and in the running water the sailing of boats, ships and steamers with useful export and imports and to be safe from the storms and waves of the seas. (4) The falling of showers from the skies and the dry land getting refreshed and wet therewith, the production of vegetables and the animals. (5) The blowing of the different kinds of wind; the westerly wind was just blowing when some one suddenly changed the face of the fan and the easterly wind began to blow. (6) The appearance of clouds in the firmament, their spreading over there, the production of lightning and thunder therefrom, and the falling of hail. *Allazīna yazkur-un Allāha qiyāman wa quūdan-wa-alā junūbihim wa yatafakkarūna fī khalq-is-samāwāti wal arzi Rabbanā mā khalaqta hāzā batilā-subhānaka wa qinā azāb-an-nār.* The servants of God remember Him while standing, sitting or lying down and having looked carefully into the construction of heaven and earth, keep up saying O Lord! thou hast made all this not in vain, thou art free from accusation. O Lord! spare us in the next world from the punishment of hell. Is He who hath made this world, not powerful enough to create the spiritual world? Surely He is. Again, while this world has happiness and sorrow, are they not in the next world too? Surely they are.

(3) In every work and at each turn of life, we ought to depend on Him and look towards the hand of His power. The Qorān states everywhere to depend on God. *Wa main yatawakkal al-Allāhi fahwwa hasbuhū.* "God helps him who depends on and trusts in Him."

(4) To be thankful to God for his blessings and gifts. His gifts are countless. *Wa in tauddū niamat Allāhi, lā tuhsūhā. Wa main yashkuru, fa innama yashkuru li nafsihī ; wa man kafara, fa inn Allāha ganīun hamīd.* "It is good and beneficial for him alone who is thankful to God ; more gifts are given to such a person ; and he who is not thankful to God (for His gifts and blessings), He does not care for it and is not in want thereof." *La in shakartum, la azīdannakum, etc.* "If you will be thankful to me, I will give you more, if not, my punishment is very hard."

(5) To be patient under troubles and difficulties ; not to be displeased with God's decree, rather with our fate, but to take it as the result of our own actions and to hope His blessings for the future. In short, there are two states in the life of man which cause him to be negligent of his Master : (1) Worldly blessings that make him proud, and as if intoxicated. (2) Troubles and hardships which dishearten him and break the bond of love and affinity. So He reforms both states—the first with thanks and the second with patience.

(6) To stick to truth and righteousness in every matter whether it concerns God or mankind. *Kūnū ma asswadiqīn.* Amalgamate yourself into the body of the righteous.

(7) To adhere strictly to the principles of temperance and not to incline the mind towards the grandeurs, the beauties and the splendours of this world. Not to hold the life of this world longer than the time a swift-going traveller takes, in resting a little from the scorching heat of the burning sun. Much has been said about this point in several sūras of the Qorān and in various ways. It is thus stated in a place. *Aariz an man tawallā an zikrinā wa lam yurid illal hayātad dunyā, zālika mablaguhum min al ilm.* Turn thy face from him who changed thy mind from our

memory and desired nothing else but this world. He is very narrow-minded and of very limited understanding. In another it says :—*Wa zuriba lahum masal-ul-hayātid-dunyā ka māin anzalnāhu min-assamāi, fakhtalata bihī nabātul arzi, fa as-baha hashīman tazarūh-ur-riyāh ; wa kān Allāho alā kulli shaiin-muqtadirā. Almālo wal banūna zīnatal hayāt-id-dunyā, wal-bāqiyāt-us-swalihāto khairun inda Rabbika sawāban-wa khairun amalā.* (Sura kahf.) O prophet ! Give an example of the life of this world to the people. It is such as we cause the water from above to rain, whereby the plants of the earth grow and flourish. After a few days they are broken to pieces and are made to fly by the winds. Your God has power to do everything. The change of every state of life is in His hands. Riches and children are merely the beauties of this transient world. In view of merit and hope, the everlasting virtues are better in the sight of your God.

It is impossible to have a better example of the life of this world. As the roots and plants of the earth grow from the water of heaven, how beautiful they look for a time. How do the tall trees in their green dresses and delicate waists droop their heads in the full bloom of their beauty. How proud and boastful the blossoms and the flowers look in their heart-captivating elegance. The earth is compared to the womb of a mother and the water that falls from the clouds of heaven to *nutfa* (the seed). This is why people compare the things that are on earth to mothers. This is always the case with man and animals. The essence of the male sex being settled in the mother's womb gives birth to heart-captivating men and animals. Again, how gracious their rising youth, their alluring puberty, their heart-felt emotions and feelings seem to be. No idea of death, no care for the end of beauty is an intoxication with which they are wholly overcome. How proud-

ly and boastfully masters of wealth and kings of countries pass their lives and are engaged in providing themselves with means of pleasure and happiness. The moon-faced and the beautiful sweethearts in their charms kick against the hearts of their lovers, until the other state commences, *i.e.*, after passing the beautiful stages of their lives they have to confront the desolate deserts where there is nothing except the prickly plants of thorns and thistles. In a short time the hairs turn grey, the pearl-like string of teeth begins to break ; the stomach loses the power of dissolving its food. The grace and beauty of puberty depart. All the limbs of the body grow weak day by day which indicate that they are going to be separated from each other, for ever. As they die, within a few days of their death, the bones of the body and the proud head are kicked with the feet. Afterwards it turns to pieces and its particles fly up in the air. Sometimes, the dust of the body is made into bricks which are used in latrines, etc. The bricks in words of sympathy ask each other about their Master and they in painful words repeat the stories of their glory, their pleasure and happiness, their society, their elephants and horses, their moon-faced sweethearts, the events that took place in their time, the spring, the autumn, the winter and the summer that passed before their eyes. Now, the people that turned to dust have nothing with them, except the good deeds they did in their lifetime which encourage them to expect an everlasting life. Wife, children, riches all now disappear. God says in the Qorān :—*Yā aīyuhal insāno innaka kādihun ilā Rabbika kadhan fa mulā: qīh.* O man ! thou art rapidly travelling towards the Master and ultimately will have to reach Him. Night and day are the two wheels of his swift-going cart which draw and carry him to the next world and which none is able to prevent. What fine pieces of poetry some pious men have written on the subject. Sadī says :—

Tafarruj kunān dar hawāo-hawas
Guzashtem bar khāki bisyār kas.
Kasāneki azmā ba gaib andarand
Biyāyand-o-bar khāki mā bugzurand
Na bāyad basā māh-i-Parwīn-o-Hor—
Ki to sar na yārī zi bālīn-i-gor—
Basā Ter-o-De māh-i-Urdī Bihisht,
Bi yāyad ki mā bāshem-o-khisht.

" ' Filled with ambition and vanity, for the sake of recreation.'

'We passed the dust (graves) of many persons'

'(Likewise) those who are hidden from us'

'Might come and pass our dust (graves)'

'Many months of Parwīn and of Hor are not required'

'That thou mayst be unable to raise thy head from the grave.' "

'Many months of Ter, De and Urdī Bihisht'

'May pass that we might be nothing but turned to dust and brick.' "

Another poet says :—

Afsos ki gulrukhān kafan-posh shudand,
Az khatiri yakdigar farāmosh shudand.
Anānki basad zubān sakhun meguftand.
Ayā chi shanīdand ki khāmosh shudand.

" 'Alas ! the flower-faced became coffin covered'

'And slipped from the memory of each other'

'How is it that those who spoke with hundred tongues'

'What did they hear that they became silent for ever ?' "

(8) To take warning and example for the past. To suppose the past as quite useless and to shut our ears from its history or its good and evil deeds is just as bad as to shut our eyes from the existing objects and not to take example therefrom, because as the ears are made to take warning from past history, so the eyes are made to be benefited by recent objects. Divine inspiration is not of the

nature to nullify a limb from its great importance and use. This is why the Holy Qorān lays before all, a true representation of past history and orders them to listen to it and to be benefited thereby. In one place it holds those in contempt who do not attend to past events and who do not take warning therefrom. *Wa lahum āzānun lā yasmaūna bihā, wa hum kal anāmi bal hum azwall.* They have ears but they do not hear with them, they are like cattle, nay! worse than them.

The Qorān describes by way of example some events that concern the prophets and their followers that the Great God sent them to the people who were defiled with evil deeds and characters. These prophets constantly advised and warned their people, but they did not take notice of it but rose to oppose them. They devised plans to persecute and to kill their prophets and their followers, but God saved them at last from all kinds of persecution and cruelty, blessed them with every sort of blessing and made them fruitful. Those who disbelieved the prophets and turned infidels were smitten with calamities.

There is not the slightest doubt that to hear the history of the past, especially from a good preacher, affects the heart just as much as it does when we see the events with our own eyes. While history in this respect is considered very useful and a very important science by the wise people, then to describe the facts of history, by way of inspiration, in the form of preaching, cannot be useless, far from being a defect, and on that account to find fault with inspiration is sheer simplicity and silliness.

However, there is a great difference between historical discourses and preaching. The historian gives his account from the beginning to the end in the order of succession of events, and having once delivered it, considers its repetition as quite useless, whereas a preacher takes a

different course. This is why there are certain points, taken into account by the Qorān, when historical facts are set forth :—

Firstly—The facts and the prophets known to the first addressees of the Qorān are dwelt upon. The first addressees are usually the people of the country in whose language a sacred book is revealed and in which a prophet arises. In describing the blessings of the next world and in giving commandments to the people, the manners and dispositions of the people and the nation are thought of. This is the best way the prophets have of preaching. To take it for divine helplessness or partiality or restriction is an innovation of an evil mind.

Secondly—Facts are not given in order of succession; to adhere to this rule would be to interfere with the original purpose of preaching, therefore it is not observed.

Thirdly—Each fact gives as much account of the past as it is suitable to the occasion.

Fourthly—When several points connected with an important event are suitable to the occasion, then the same event is repeated over and over again, sometimes briefly and sometimes with a little detail, with a different object kept in view at every time. Take for example the event of Pharao and Moses, by which sometimes it is meant to show that the Israelites having borne persecutions from the hands of the Pharaos, at last obtain the blessings of freedom, and at another time, it is meant to show that Pharao's getting drowned was the bad result of his disobedience to God and opposition to the prophet. The Quraish of Mecca were likewise warned to be careful of the bad results of opposing the prophet of God. Sometimes by the words, the consolation of the Moslems is meant the giving of examples of the faithful who patiently bore persecutions from the hands of their enemies and whom God

ultimately blessed for them. These are the reasons for which the same events or facts are brought over and over again. However, it takes a new aspect or has a different object in view, on account of which the repetition does not look unsuitable to the place or purpose ; on the contrary, it produces elegance in style and gives perfect evidence of truth, otherwise to bring a subject again and again creates discrepancies in the account. The Qorān is quite free from them.

Fifthly—In every statement truth and accuracy are kept in view. Exaggeration, partiality and fanaticism are quite unknown to it, whereas the discourses of the historians are always polluted with evil. They generally overlook the good characters of those whom they hate and attach to them the charges which are the fabrications and productions of their own mind. They turn their eyes from the faults and defects of those whom they like, and show the least good quality of their friends to be as high as mountains. The nature of their mind appears in the accounts they dwell upon. On the contrary, the Holy Qorān is pure and free from all such things.

Note.—The enemies of Islām raise here two kinds of objections against the Qorān :

First—That it narrates with some additions, the same events and facts that are given in the sacred books of the Christians, the Pentateuch, etc., of which no proof can be had from the inspired records.

Second—That it sometimes gives a different account of things which the sacred writings clearly refute, and what a strange thing it is that it also verifies the truth of them and appreciates their value and usefulness.

Objections.

1. It is not recorded in the Bible that angels, with the exception of Satan, bowed down before Adam at his birth.

Answers.

1. In the Epistle of Paul to the Hebrews, Chap. 3, it is said that when He brought the first-born Adam into the world, He ordered all the angels of God to bow down before him.

Objections.

2. At the time of the flood Noah was 950 years old (Sūra Ankabut says so) although the first book of Moses, Chap. 17, says that he was at the time 600 years, and that after the flood, he survived 350 years more. So according to this computation all his age amounts to 950 years.

Answers.

2. The verse referred to says also the same. *Wa la qad arsalnā Nūahn ilā qaumhī fa labisa fīhim alfa sanatin ilā khamsīna āman.* We sent Noah towards his nation. He lived among them 950 years. The Qorān does not dwell upon the age he had at the time of the flood. It simply says *Fa akhazahum-ut-tūfāno wa hum zwālimūn.* The flood overtook them while they turned from the right path. There is no contradiction at all in either of the accounts.

Objections.

3. It is in the commencement of Sūra Hūd that one of Noah's sons refused to enter the boat and was drowned; but the first book of Moses 8, 9 says that all the sons of Noah

Answers.

3. The Qorān turns out the unworthy son from the list of Noah's children saying that *Laisa min ahlika* "He is not in thy family." Now, if he has not been counted among the faith-

Objections.

entered the ark and were saved.

Answers.

ful who were saved, it is not a contradiction at all in the account.

4. Sūra Joseph says that Joseph had an evil intention with the wife of his master; but the first book of Moses, Chap. 39, says that he refused to commit the evil and no evil intention entered his mind.

4. The Qorān also says the same because *hamma biha* is a co-relative of *laulā an raā burhāna Rabbih, i.e.*, he would have intended, had he not seen a *burhān*, a sign from God. But as he had seen it before the intention, he did not intend to commit the evil.

5. It is said in the beginning of Sūra Qasas that Moses being adopted by Pharao's wife as her son was nursed by her; but in the second book of Moses, Chap. 2, it is written that Pharao's daughter made Moses as her adopted son and nursed him.

5. The Qorān simply says that it was the advice of Pharao's wife to make Moses as adopted son and then to nurse, from which it does not necessarily follow that she made him as her own adopted son. Does it not mean that Moses could as well be called the adopted son of the mother whose daughter took him as her adopted son?

6. It is recorded in the beginning of Sūra Mary that while Christ was to be born, Mary had gone to a far distant place and that Christ was born under a

6. In the Qorān, there is a phrase *Makānan qasīyā* which means a corner, a place of retirement, and the end of a place, whether it may be in Bethle-

Objections.	*Answers.*
date tree, although it is said in Luke 2, that Mary had gone to Bethlehem, her father's native place, and Christ was born in a stable.	hem or somewhere else; whether it be a stable or a public room separate from the house. Was it impossible for a date tree to be in the stable? The opponent is mistaken in understanding the meaning of the word *qasīyā*.

There are many other stories not found in the Bible which are quite contrary to the Law of Nature.

Objections.	*Answers.*
1. Abraham's story that he broke the idols of his father and that his people cast him into the fire; but God put it out.	1. In the first place, the sacred books are not found without alterations, nor are the books themselves referred to in the scriptures to be found. The names of some that are lost are these. The Book of the Wars of the Lord, a mention of which is made in Numbers, Chap. 21. (2) The Book of Eleather in which it is said that the sun stopped and nearly all day long it did not turn towards the west. (3) The book of *Yāhū*. (4) The 5th Book of Samaiyah. Again, the sacred books are not supposed to contain all

Objections.	*Answers.*
	the facts. This is why they describe in some book a little, and in another a good deal more about the same person. Besides the Gospel of Matthew no other Gospel says that the Magees were led to Christ by a star. There are several other examples of this nature. Now can any one say that because facts are not found in certain sacred books, therefore they are wrong? Moreover, it nowhere declares the recent scriptures to be genuine and unaltered. Is it so then that the fact not given in the scriptures must be held to be wrong? To say that these facts are against reason is stronger still, when we consider the case of *Ahli Kitāb.* Their scriptures dwell upon still more unnatural events than any philosophy can agree with. (1) The staying of the sun in a battle that the Sabbath Day may not take place. (2) All the miracles of the prophets of Israel are

Objections.	*Answers.*
	recorded in the scriptures. (3) The devils that were turned out by Christ changed into the shape of pigs and then got drowned in the sea. (4) To give life to the dead as it is said about Christ and his apostles. (5) At the crucifixion of Christ the tearing up of a curtain from head to foot, the trembling of the earth, the cracking of stones, the opening of the graves, the coming out of the dead bodies from their graves and their being seen by many in the city. (Matthew 27.) In like manner, darkness covering all the earth at the sixth hour which lasted for three hours. The sun was also darkened. (Luke 23.) In like manner, Christ's being born without a father, coming out from his grave and ascending to heaven, etc. The Christians are so bitterly opposed to the Holy Qorān that while they begin to raise objections against it, they do not take notice that the sword of philosophy with which they

Objections. | *Answers.*

are trying Islām whether it may strike it or not, but first of all it cuts the head of their own religion. This is also the case with authors, who, though they claim to be honest, try to show the Qorān in a very bad light, while translating it and commenting upon it.

Generally, the events ascribed to the Qorān have been wrongly stated for the purpose of raising objections against it. For example, the travels of Alexander the Roman, although the Qorān does not give even his name. Surely some mention of Zul-qarnain (master of two horns) is made in it. Now, the historian who holds him to be Alexander the Roman is himself responsible for his judgment or rather supposition, not the Qorān. (2) It is a glaring mistake of the opponent to take the phrase " to see the sun setting in a dark fountain " in the sense that it was really so held. A stander by on a coast-line always sees the

Objections.

Answers.

sun as if setting in water. So to him who stands at the edge of a swamp it always appears to be setting therein. (3) The stature of Gog and Magog and the length of their ears are nowhere mentioned in the Qorān. The commentator who has fabricated the fables and attached them to the Qorān is responsible for them, not the Holy Qorān. (4) In answer to the fourth objection it is more than enough to say that Abraham's release from the fire is not unnatural. Instances of like nature come to notice in every-day life and all over the world that houses catch fire, people burn therein, still some persons or animals save their lives and safely come out of the conflagration. What wonder if such a thing happened in a place where God's grace existed.

2. It is also contrary to reason that the mountains and the birds sang the songs of God's praises with David.

2. In reply to the second objection, I have to say that the songs of praises by birds and mountains to-

Objections. | *Answers.*

gether with David are not inconsistent with the world of means. The mountains echo the sound of man's songs. Likewise, if a person sitting on a well makes a sound, sings or reads, the same will be echoed in the well. What wonder if we say that a well sang together with a certain person. Also, the animals feel pleasure in Music. The camels getting inebriated with the night-songs of the Bedouin Arabs, go on rapidly. It is nothing strange if hearing the songs of David some birds were affected and pleased which should be held as their praise. Those who know the secrets of the spiritual world and the conversations and perceptions of the mineral and animal kingdoms do not think it impossible.

3. It is recorded about Solomon that he governed Genii, that he understood the language of the ants; that the Genii having considered that he was alive,

3. Solomon has not been spoken of in the Qorān as king of all the world. To understand the language of birds and animals is impossible to the public; how-

Objections.

were thereby deceived, that hoopoe, a bird, informed him of Balqīs, the princess, and that her throne was sent for, by one of Solomon's courtiers in the twinkling of an eye, so she at once appeared before Solomon. He ruled all the world. The winds that blow were under his control. From morning to noon and from the after-noon to the evening the aforesaid throne, crossed over the distance of a month. The Genii were employed by Solomon in the work of engineering, etc., and were accustomed to do enormous works. All such things are contrary to reason.

Answers.

ever, it is not inconsistent with those who are given to spiritual exercises or with those whom Nature has gifted with enlightenment. They hear and understand the talks not only of animals but also of minerals. Surely their talks are not like ours. In like manner if by hoopoe (hudhud) the commonly known bird be meant, then to hold talks with it is not impossible. Hundreds of pigeons are employed to go on errand. In the same way if Genii have their existence, it is no wonder if Solomon might have used them as managers to supervise his work. While balloons, etc., have recently been invented to fly up in the air and to pass the distance of months in hours, then during the time of Solomon, if his miracle be not accepted, what difficulty is there then, to have him invent some art to that purpose. Day by day the marvellous things that are invented such as telephone, phono-

Objections.

Answers.

graphy, etc., which were previously held as contrary to the Law of Nature, clearly indicate that there might be many more kept in the store of heavens, hitherto considered as against Nature, may perhaps come to appear as well as the revolutions of time lead to the thought that previous to this, there may have been sciences which are now lost. It is a folly to take a brain of two inches as the sum total of Law of Nature and what is not comprehended by it, to be held as contradictory to it. No boundary line has been hitherto drawn for Nature, nor any law has been prepared by man for it. What he calls as Law of Nature is his witnessing and experiences. Man together with all his faculties, powers, life, experiences and witnessings is limited; no limited law can govern an unlimited nature.

4. It is also in the Qorān that Alexander the Ro-

4. In reply to this, the author has to say that a

Objections.

man travelled East and West so far that he saw the sun setting in the jungles as it is stated in the following verse :—*Fa innahā muharramatun alaihim arbaīna sanatīn-yatihūna fil-arzi.* (Māida Ruk. 3.) How wrong is all this description?

Answers.

mention of Zul-qarnain has been certainly made in the Qorān which the *Ahli-kitab* having held as an enigma had asked the prophet to examine him, and in reply to which he simply told them that Alexander was a king whom God provided with every sort of magnificence and splendour. He travelled so far in the West and the East that he had a sea before him where the sun looked to him as though setting and where he preached to the people. Then he took a third journey and reached a nation who complained to him against the plunders of Gog and Magog and applied to him to build a wall to prevent them from entering their country. Accordingly he built a wall of pieces of iron and covered it all over with melted copper or zinc. So on account of its height, the enemies could not ascend it, nor could they break through it on account of its strength and durableness. They tried their

Objections. | *Answers.*

utmost to cross it, but could not. However, some time they will be let loose and over-run it.

(1) The Qorān does not mention the position of these travels, nor of the countries in which they took place.

(2) Nor does it say what or who were Gog and Magog? Do they still exist? If so, how do they pass their lives? And what are they now called?

(3) Nor does it mention the country where this wall was built or whether it still exists.

(4) Nor does it mention the time when Gog and Magog will rise, nor what they will do then.

(5) Nor the country which was ruled by Zul-qarnain. All these points were outside the limit of the answer that was required for the occasion. Now, the points discovered by learned men and supposed with their opinions are their own judgments, in which they have served their purpose, some-

Objections.

Answers.

times from indications of the Qorānic words, sometimes from the statements of the historians and sometimes from the traditions that do not amount to what is higher than conjecture, and it is possible that they may have taken the true sense of the aforesaid points or they may have been mistaken. But the Qorān is nowise liable to objections, rational or irrational. The objector having attached the opinions of the learned men to the Qorān raises his objection against it, which is wrong; because there are several walls still found in the world and held as wonders of ages. (1) First the wall of China. (2) A closed gate in the Valley of Jabal-ut-Tai. (3) In the mountains of Azarbaejan called *Darband* and Bāb-ul-Abwāb. By building the walls it was meant to withhold some nations among which were also Gog and Magog.

Objections.

5. It is also in the Qorān that Christ, when an infant and in his mother's arms, talked with people and that he used to make birds of mud and to blow his breath into them, whereupon they became real birds and flew up in the air which is also unreasonable.

Answers.

5. When hundreds of things that are opposed to the Law of Nature have hitherto been believed by half the world, then to talk in childhood and having made birds of mud, to cause them to fly up in the air cannot be an object of question. But how is it that they are not found in the four Gospels? An answer to this can be given by John, the disciple of Christ, who says in the last sentence of his Gospel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose even the world itself would not contain the book that should be written." Why should the Qorān be charged if two things out of these have been stated in it? Besides this, there is also a Gospel on the infancy of Christ which although the Christians do not believe as an inspired one, yet they do not hold it as entirely spurious. In it are recorded the aforesaid things of the Qorān.

Objections.

6. The Qorān says that Moses visited *Khizr* in order to learn an intuitive knowledge from him, even though no mention has been made of him in the scriptures. Again, who was then superior to Moses in learning ?

Answers.

6. In reply to this, we simply say that *Khizr* is the *Malik-us-sidq* found also in the time of Abraham who has been spoken of by Paul in one of his epistles. What wonder if Moses visited this spiritual person ! It matters not, if this event in the History of Moses has been left out by the Jews ; because the Qorān does not depend on their records, nor does the truth of the events depend on their writings.

Objections.

7. In like manner, a fictitious story of *As-hāb-i-kahf* (people of the pit) is also found in the Qorān which indicates that the prophet of Arabia having learnt from the Jews, the Christians and the Magees, the fables that were common among them and also having heard from the Arabs the famous events of Ād and Samūd, used to compose them in rhyme, which he called the Qorān, the divine and the inspired book.

Answers.

7. The event of *As-hāb-i-kahf* (people of the pit) took place several hundred years after Christ. There is nothing strange, if it has not been spoken of in the Old and the New Testaments. Yes ! it has been recorded by the people of after-time. Sir William in his History of the Church, with reference to Ifraem, bears witness to the truth of the event and says that it happened in the time of Claudius Cæsar. A few Christians of Ephesus con-

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cealed themselves in a pit which was there. After sleeping 300 years continually they woke up and having attended upon the king went back again to the pit. In Arabic Claudius is named Daqyānus.

8. It is also in the Qorān that after the time of the Pharaos, the Israelites became masters of their gardens, fountains and houses, although they did not come back to Egypt even for one day, after they crossed the Red Sea. If they had been their masters, they themselves would have ruled it; the people who rebelled against Moses on trifling matters, would not have wandered in the jungles like nomadic tribes, although the Qorān itself admits that they wandered 40 years in the jungles as it is stated in the verse :—*Fa innahā muharramatun alaihim arbaīna sanatin yatīhūna fil arzi.* (Maida, Ruk. 3). How wrong is all this description !

8. The opponent does not understand the meanings of the verses and the commentator who takes this sense is also mistaken. The verse referred to runs thus :—*Kam tarakū min jannatin-wa-uyūnin-wa-zarūin-wa-ma-qāmin Karīmin-wa-niamatin kānū fīhā fākihīna kazalik, wa au-rasnāha qauman ākharīn.* (Dukhān). That the people of the Pharaos left many gardens, fountains, agricultural farms, good buildings and provisions of pleasures and happiness (having themselves got drowned) ; this is the fact. We made others as masters of their possessions. *It is in* the Sūra (chapter) Shuara that *Fa akhrajnāhum min jannātin-wa-uyūnin-wa-kunūzin-wa-maqāmin ka-zālik ;*

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Answers.

wa aurasnāhā Banī Isrāīl. "We turned the people of Pharao out of their gardens, treasures and nice buildings and made the Israelites as masters of their possessions." It does not mean that they were masters of the very possessions of the Pharaos, but of like possessions in Palestine. It is a common idiom that a like thing is represented as the very thing. For instance, when two persons have two things that are similar or equal to each other, then the one can say to the other "I have the same thing that you have," even though they are not the same but similar to each other. This has always been the idiom of the Arabs, the Persians and the people of every country and in every language. The proof of our statement lies in the commencement of the Sūra Qasas where God thus states the circumstances connected with the Pharaos and Moses.

Twāsīn-mīm, tilka āyāt-ul-kitāb-il-mubīn, etc. Wa

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Answers.

nurīsu an namunna alal-lazīnas-tuzifū fil-arzi wa najaluhum aimmatan wa najaluhum-ul-wāri-sīna. Wa numakkino lahum fil arzi, etc. In another place it says :—*Wa aurasnal qaumal lazīna kānū yastazafūna mashāriqal arzi wa magāri bahal-latī bāraknā fīhā, etc.*

The Pharaos practising cruelty and persecution on the Israelites, always devised plans and tried to keep them in slavery; but we sympathised with the weak and intended to make them kings and masters and to give them power over the land. So they gained this object after their admission in Syria. The second verse expresses still more clearly the meaning. The race that was held in Egypt as poor and weak was made by us as master of the east and west of the country in which we have kept our blessings, *i.e.*, Palestine and Syria. The word *barakat* (blessings) in the language of the Qorān

Objections.	*Answers.*
	expresses also the country, as it appears in the Sūra *Asrā*, &c., &c. Imām Ibni Kasīr and other critics and commentators are of the same opinion that we hold, and if any commentator be mistaken, his statement cannot be an evidence to us in opposition to the commentary on the verses of the Qorān ; but the enemies of the Holy Qorān always seek comments that are not warrantable.
9. The Qorān calls Mary as sister of Aron, *Yā ukhta Hārūna*, "O sister ! of Aron" although Aron was brother of Moses. While there is a space of hundreds of years between him and Mary, how, then, is it possible for her to be called Aron's sister ?	9. How does the objector prove that by Aron is meant the same person who was brother of Moses ? Did not the Israelites name their people after Moses, Aron and Abraham ? Surely they did. Before raising the objection, it would be better for him to ask the Jews ; but in that case, he would not have the honour of being called a learned man among his brethren. The name of Mary's brother was also Aron.

Objections.

10. The Qorān says that in the absence of Moses, a Samaritan made a calf and caused the Israelites to worship it. Whereas the Pentateuch says that it was the work of Aron and that Moses after his return from Mount Senai was greatly displeased.

Answers.

10. This is what the Qorān claims and it is the need of inspiration to correct and reform the wrong ideas which have been allowed to creep into the scriptures by the evil intention or mistake or partiality of the Jews and the Christians. *Wa yaqusso alā Banī Isrāīla aksarallazī hum fīhi mukhtalifūn.* "The Qorān describes to the Israelites many of the things in which they differ. This is not the only defect among the Jews and the Christians. There are many others such as Solomon's worhsip of idols, David's adultery with Bint Sheba, the wife of Orīyah and mother of Solomon, the cohabitation of Lot with his own daughters, after being intoxicated with liquor. The fear and regret of God about Adam at his gaining knowledge of good and evil, to get tired after creating the heavens and the earth, to rest from his work on the 7th day, to wrestle with Jacob. The eating and drinking of the angels with Abraham ; God's

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taking a ride on two cherubims and then coming down to earth; having His beard hoary grey like them and the coming out of smoke from His nostrils, all such nonsense is still found in their scriptures.

These were the great objections raised by the opponents of the Qorān, in opposition to the events described in it. Had they been more, they would be weaker still and we would have no need to refute them. Now, we turn again to the treatment of the sciences of God.

IX. *The moral science* which treats of conduct, character, and manners, &c., that ought to be practised by man. He should not be morose and of bad disposition. His conversation with others should be gentlemanly and soft. A good deal of this science is given in the Qorān. One of its verses in this respect stands thus:—*Wa lā tusaggir khaddaka lin-nāsi wa lā tamshi fil arzi marahā; inn Allāha lā yuhibbu kulla mukhtālin fakhūr. Waqsud fī mashyatika wagzuz an sautik; inna ankar-al-aswāti la saut ul-hamīr.* "Do not puff up thy cheeks before people, *i.e.*, do not show thyself in the shape of a proud man, nor walk boastfully and arrogantly upon the earth; because no boastful and arrogant person is acceptable to God; take a mid-way between both and talk in a soft and low voice,

for the most disgusting of all the voices is that of an ass.'' These are the principles to be observed in other matters that are against enlightenment and greatness.

X. *Exhortation.*—To admonish people with affection and love, to do good and to refrain from evil which is a virtue in the moral nature of man. It is unbearable to a good natured man to see a person falling into a well and not to try and prevent him from so doing. How beautifully Saadī of Shīrāz explains this in one of his couplets—

Agar bīnam ki nā bīnā-o-chāhast ;
Agar khāmosh binshīnam gunāhast.

" It is sinful to keep quiet, when I see a blind man and a well.''

To sever two combatants, to disallow two animals from fighting, to lead aright one who is led astray ; having known a good plan of work to direct those who are not acquainted with it, whether it be religious or worldly—all this is comprised under *exhortation.* The Qorān lays great stress on it, as it has a good effect in the enlightenment of the people and in politics. *Waamur bil maarūfi wanha anil munkari wasbir alā mā aswābak ; inna zālika min azm-il-umūr.* O my messenger ! exhort the people to do good and to refrain from evil and if they persecute thee, as it is the habit of the uneducated and the imprudent that they do treat their exhorters cruelly, bear it patiently, do not quarrel with them, nor retort their hard words. Forbearance and patience are virtues that have no bounds. The duty of an exhorter or a preacher has also been explained here.

XI. To ask God for pardon of sin, to be ashamed of it, have also been explained in the Qorān. *Wa tūbū il-Allāhi jamīan, aīyuhal-mominūna la-allakum tuflihūn.* ''O ye all the faithful, turn towards God and repent of sin, that you may be benefited thereby.'' *Wa lā yusirrū*

alā mā faalū wa hum nādimūn. "The good being tempted to do evil do not insist upon it, but are ashamed of it." Much has been said about asking pardon from God and a promise for pardon and forgiveness is also found in the Qorān.

XII. The Qorān also enjoins upon us to hope for mercy and pardon from God after we have asked for them from Him. *Qul yā ibādiyallazīn-asrafū alā anafusihim, lā taqnatū min rahmat Illāh ; inn Allāha yagfir-uz-zunūba jamīā.* "O prophet ! tell those my servants who have committed sin, do not be hopeless of God's mercy ; for He does forgive all sins." *Lā yais ill-al-qaum-ul-kāfirūn.* "Verily the infidels are the persons who become hopeless of God's mercy." What a good thought this is to produce love towards God and to excite man towards good conduct.

XIII. But in addition to the aforesaid mercy, man is ordered to fear God also, so that he may not be emboldened in committing evil deeds. The Qorān speaks also of this in many places. *Wattaq-Ullāha.* "Always fear God." *Fal yahzar-illazīna yukhālifūna an amrihī an tusībahum fitnatun au azābun alīm.* "They who act contrary to His (God's) orders should fear that they might not fall in trials, *i.e.*, the death of their children, the waste of their property, the diseases, the highhandedness of their enemies and their punishment in the next world.

XIV. Man has also been ordered to pray to God and has been instructed with useful petitions and prayers, for prayer is also a good worship on the part of man, whereupon the good tidings of acceptance from God have also been given. *Ud ūnī astajib lakum.* "Call ye unto me and I will answer ye." This is also a good means to create the love of God in our hearts. Many other sciences concerning the culture of man have been described in the Qorān, a few of which we give here by way of example. If a science

treats of practical matters having mutual concern, it is called social economy as buying, selling and inheriting, &c. It is therefore subdivided into many branches, a few of which are these :—

(1) To treat parents courteously and kindly. To serve and to wait upon them ; because next to the rights of God the creator of the universe, stand those of the parents from whom he was born. When an infant and unable to remove even a fly from his body they used to wait upon him and preferred his ease and happiness to those of their own. A little of his pain was enough to make them perplexed and restless. They did not grudge their property and their favourite things to him. In Islam the disobedience of parents is considered a very hard sin. A great many directions are found in the Qorān on this matter. One of the verses that treats the matter is *Wakhfiz la humā junah-az-zulli min-ar-rahmati wa qur-Rabbirham humā kamā Rabbayānī sagīrā.* "Bend the arm of kindness for your parents and pray for them saying O Lord be merciful to them as they did show their mercy to me in my infancy." *Wa wassain-al-insāna li wālidaihi, hamalato ummuhū wahnan alā wahnin wa fisāluhū fī āmaini, anishkur lī wa li-wālidaika wa ilaīy-al-masīr.* "We have commanded man concerning his parents ; his mother bore trouble after trouble in nursing him, in two years he was weaned— that he may be thankful to me as well as to his parents ; and (at last) he will have recourse towards me." *Wa bil wālidaini ihsānan, immā yablu-ganna indakal-kibara ahad-uhumā au kilāhuma falā taqul lahumā uffin-wa-lā tanhar-humā wa qul lahumā qaulan karīmā.* As I have ordered thee to worship me, so I order thee to do good to thy parents, if any of the two or both of them grow old before thee, never hold their tongue, nor threaten them but always talk to them respectfully. All seniors, as teachers and religious leaders, are held in the category of parents.

(2) To be kind to brothers and sisters and other relatives. In like manner, to pay respect and to be kind to the persons that are connected by marriage ties such as father-in-law, mother-in-law and wife, &c., and to do good to neighbours and friends. The Qorān says in many places:— *Wa āti zal-qurbā haqqahū walmiskīna wabn-as-sabīli.* "Give the relatives, the poor and the travellers their due." There are four kinds of relatives: (1) Natural relatives. (2) Relatives by marriage such as son-in-law, &c. (3) Connection by love and friendship. (4) Relation by means of one's neighbourhood and of native country. Again, there are many privileges that belong to them. To protect their lives and properties, to treat them with humanity and kindness and not to take ill of their evil treatment. To render the poor and the travellers their dues, *i.e.*, to take care of the poor, to protect the property, the life and honour of travellers. If they are poor, to feed them and to supply their wants. Without regard to these particulars socialism cannot be right.

(3) In like manner, the Qorān forbids adultery, sodomy, theft, highway-robbery, cheating, lying, murder, &c., things that endanger public peace and lays down hard punishments for such crimes. These are the principles that contribute to civilization, to public peace and to the mutual agreement of societies on account of which countries prosper and the inhabitants are benefited with every kind of blessing.

(4) Generosity, sincerity, sympathy, &c., mentioned under the cultivation of manners, are all principles of social economy.

(5) The Qorān extensively describes the laws of mutual affairs also. One of them is the bargain of buying and selling. The second is mortgaging and taking loans.

The third is the law of inheritance and the fourth is that of marriage, which says that to take certain women is either unlawful for ever or for a time, tells how to perform marriage and how many women are allowed to be taken in marriage at a time, when there may arise such a need (but it is only a permission and not a commandment). It also treats of the duties of husband and wife, tells they ought to live in peace and unity, how man has a kind of preference over a woman ; but by this it is not meant that she is to be treated as property like cattles, &c. If a conflict or misunderstanding arise between them, persons of both parties ought to try to reconcile them. If the reconciliation sought fails, then as a hopeless matter she may be divorced. The Qorān gives all the laws which regulate the number of divorces, the divorced wife, the provision for her wants and how and how long she should be provided for her wants, and to whom her children belong and who should bear the expenses of the children's support and what privileges ought to be given to a wife after the death of her husband ? What course should be adopted, when a man finds his wife involved in adultery and be unable to find witnesses to prove it. How long should an infant be nursed ? Who will have to pay the expenses of the nurse ? What kind of clothing should be put on by women before men whom they can take as husbands ? and what persons should not enter women's apartments without their permission. What are the occasions when a woman's own relatives ought not to enter her rooms ? All the aforesaid things and the like, are mentioned in many chapters of the Qorān ; because the fixed laws above referred to, a decision of complaints and cases cannot satisfy the opposite parties, nor an agreement that regulates society can last. It is an integral part of inspiration to give a full detail of all the aforesaid particulars. In like manner, the punishments for crimes have also been laid down in the Qorān.

(6) To follow contracts, to pass judgments in suits and cases with justice and impartiality without consideration for relatives or strangers, the poor and the rich, the powerful and the weak ; to bear witness justly and sincerely, to appoint witnesses in mutual affairs or to put them in deeds, to give rules and orders concerning will-power, guardianship, payments of deposits, the restoration of properties to the orphans from their guardians, all these principles are laid down in the Qorān.

(7) The Qorān also speaks about self-respect, the earning of one's livelihood and the safety of honour, property and life. *Fa man iatada alaihi faatadū alaihi bi misli maatadā alaikum, wa in āqabtum fa āqabū bi misli mā ūqibtum bihī, wa lain sabartum fa huwa khair-ul-lis-swābirīn.*

(8) The Qorān also encourages to travelling by land and sea, to acquire knowledge and to examine the signs of nature. *Sīrū fil arzi ; fanzurū kaifa kāna āqibat-uz-zwā-limīn.* "Travel the world and see what was the end of the unjust," and thereby become experienced and ambitious.

(9) The Qorān also gives order to travel for acquiring knowledge, then to spread it all over the world, and thereby to lead nations to the right path. *Laula nafarun-min-kulli firqatin twāifatun li yatafaqqahū fiddīni, wa liyunzirū qaumahum izā rajaū, waltakun minkum ummatuīn-yad-ūna ilal khairi.*

(10) To adopt a middle course in frugality and generosity, in order that the insult of niggardliness and pauperism may not interfere with the comfort of nations.

(11) The Qorān also inculcates upon its people to turn aside from false and useless things. *Wa an illagwi hum muarizūn.* Because it is in consequence of falsehood and nonsense that nations have been overtaken by misfortune and have fallen from the grade of civilization.

Plays and sports, dancing and drinking, the reading of useless and fictitious stories and poems that spoil men's mind, pigeon-farms, kites, and chess-boards, &c., are the useless things that tend to make men extravagant, lazy and discouraging, nay! even worse than that they bring insult, disgrace and ruin upon them and destroy civilization.

(12) The Qorān forbids the use of alcoholic liquors and gambling in strict language. *Innam-al-khamro-wal maisiro-wal-answābo......rijsun-min amal-ish Shaitāni; fajtanibūho la allakum tuflihūn.* Verily these things are impure and the work of Satan; avoid them that you may prosper. They produce enmity, bitterness and disturbance among people as we find also among the progressive nations.

(13) It is also considered bad to withhold from people the articles of common use. *Wa yamna-ūn-al-māūn,* as well as to give loans to the needy and then to take an interest thereon. *Ahall Allā-hul-baia wa harram-ar-ribā.* Because this inhuman practice is injurious to the progress of nations, makes man covetous, narrow-minded and apathetic and produces injurious results.

(14) Evil talks, mistrustfulness, boasting, exaggeration, reproach, especially to accuse one's lineage, &c., are strictly forbidden in the Qorān, as it has been described above in the treatment of morality. All these things produce enmity and hatred among people.

(15) The Qorān established equal rights for man, breathed a spirit of freedom in every one and proved for the lowest and the poorest faithful persons the same rights which a great king or a nobleman and a rich nation possesses. The Romans, the Chinese, the black and the white, the Arabs and the non-Arabs (the Persians, &c.) were included in one brotherhood and a new and energetic spirit ruled all the nations. A Moslem of the West can marry that of the East. Both can take their food at the same

table. *Innamal-mominūna ikhwatun, fa aslihū baina akhawaikum-wa qāla lā yaskhar qaumun min qaumin.* "Verily the faithful are brethren therefore you ought to train and reform them." Again, it says, "No nation is allowed to mock at another," &c. It is only piety and temperance in which one has preference over the other. The same punishments are to be given to the greatest of all Moslems that are fixed for those of a low state. Both a nose-clipt Negro and a Mekkan or a Medinite Hāshamean are equal to each other in this respect. With regard to religion, no nation, city or individual can claim superiority over the other except in learning. Every person can undertake any business or occupation he likes, be he a Saiyad or a Sheikh of Mekka or of Medina or a descendant of a saint; because such a distinction either entirely fails to establish nationality or does so in name. Islām established a nationality and brotherhood through a religion of divine worship, among all the individuals of mankind which is more powerful than the brotherhood of a country or of a line of family. The progress of Islām, *i.e.*, to overtake half the world in a century is a great proof of this fact. A number of other sciences about civilization is also given in the Qorān. If a science treats of the arrangements of an empire or a country, it is called Political economy. Pertaining to this, there are many rules and laws laid down in the Qorān; because God does not like that Islām should remain in a disgraceful condition. A religion or a system, being under the subjugation of foreigners, especially that which is responsible to give equal rights to mankind, which teaches the worship of God instead of that of man, withholds the unfair desires of lust, &c., commands to do good and prevents people from committing evil deeds, cannot go on freely without some restrictions being laid upon it. A religion in which a God worshipping slave is considered more honourable than an idolatrous nobleman, in which

an Atheist and a disbeliever of the prophet might not be authorized to rule a faithful person, after setting up a flag of heavenly kingdom all over the world, cannot refrain from causing the jungles and the mountains to freely echo the sounds of God's holiness and greatness (Hallelujah) in order that the idols may fall at the sound of its kettle-drums, that the oppressors and the proud who wish to destroy human civilization, might tremble before its armies and that it may sympathise with the orphans, the persecuted, the poor, and also with dumb animals.

(1) The Holy Qorān enjoins the establishment of a republic as equality of man's right depends chiefly on it. *Wa amruhum shūrā bainahum.* All matters and affairs should be based on consultation. A faithful of the lowest and the meanest order has the same right of votes and objections which the greatest chief and head of Moslems possesses. Even the first king of Moslems who was also their religious head, whose opinion was free from any kind of defect, and to whose heart the telegraph-wire of the divine inspiration from the Court of God was attached, was ordered to consult his nation, in accordance with the verse *wa shāwiruhum fil amri.* "Consult with them in the matter." After this order, no king at all has freedom to act independently of his nation. In treasures and riches of the country, the king has only as much right as his people. In regard to his services his monthly or daily pay is to be fixed for him. Besides that, he is not justified in giving or taking even a single pie for his own use or that for anyone else, for the Qorān contains a detail of the expenses that are to be spent for a kingdom. Again, the sayings and the doings of our prophet (peace be on his soul) and those of his successors fully explain the limit of a king's power which will be considered as a discipline of the faithful for ever. The prophet himself got for the expenses of his family, the poor relatives, the travellers and for the

national wants, a small part of land which the Moslems had taken possession of, from the Jewish tribe Banī Nuzair and also from the Jews of Khaibar and Fadak. The annual income of all this, after paying the expenses of the poor, and the travellers, &c., was not found to be sufficient for himself and his family; therefore he passed his days in straitened circumstances, though in his lifetime he had gained many victories; but under all circumstances he was happy and thankful to the Almighty. On his death Abū Bakr who was made his successor by national election, received a very small amount of salary which was insufficient even for his own family. In like manner, Omar his successor, received also the same insignificant amount of stipends for his expenses. The houses of the Caliphs, together with the furnitures therein, were inferior to those of ordinary Moslems notwithstanding they had opened the doors of victories of the world. The next two Caliphs, Othmān and Alī, also passed their lives in the same way. Now I bring two or three cases as examples to show the power and authority they used in governing their empire.

(1) When Omar having discharged Khālid bin Walīd, the chief commander of the army, appointed Ubaida-Bin-il-Jarrāh in his place and began to proclaim the desirability of this change in his speech, or rather a sermon, then a youth of an ordinary rank belonging to Khālid's tribe, said freely before the meeting that Omar does still cherish the hatred towards Khalid which he did before his conversion in the age of darkness. According to the Islāmic idiom, it was a very hard and improper attack against him, however, he, with a smiling face, at a time others scoffed at the youth, said "Well, he is a boy and he does not understand political matters."

(2) Hazrat Alī, during the time he was Caliph, or successor of Mohammed, purchased an armour from a Jew, for 200 *drahams* and paid him the price. The Jew insti-

tuted a suit in a Court, against Alī in demand of the price, so Alī was compelled to appear before the Court. Shuraih, the Judge (Qāzī) took the defendant's statement who confessed to buying the armour and to paying the cost. "You are to prove the payment of money, else the suit shall be decreed against you" said the Judge. Alī produced Imām Hasan, his son, and Qambar, his slave, as witnesses to the payment. The plaintiff put the cross-question saying that one of them is his son and the other his slave ; so the evidence is not sufficient. The Judge having approved the plaintiff's statement passed a decree against Alī who in execution to the Court's order intended to pay the cost for the second time, while the Jew was so surprisingly affected with the justice of the Islāmic Court and with the righteousness of the king (Caliph) and his obedience to the order of the Court that he openly confessed himself to be a liar and became at once a convert to Islām saying that he meant by this, simply to examine the truth of the Islāmic religion.

The Caliphs of Mohamed (peace be on his soul) in their personal affairs had no distinction from others, nor was the office of a Caliph considered as a hereditary right. (*Vide* The History of the Caliphs.)

(2) At a time the powers of kings were restricted, it was necessary to order their nation and subject to obey them. This is why the Qorān says :—*Atīu-Ullāha wa atīu-ur-rasūla wa ulil-amri minkum.* "Obey God, the apostle and your rulers (who are) from amongst you." Islām pronounces this order with great force and emphasis. The prophet says :—"If a nose-clipt Negro be appointed as your ruler, be obedient and submissive to him." Loyalty to rulers is held to be the same as loyalty to God and His apostle.

(3) People are ordered to help their kingdom with their lives and properties. The Qorān describes clearly the virtues and effects of this order. *Inn Allah-ashtarā*

min-al-mominīna anfusahum-wa amwālahum bi anna lahum-ul-jannah. Yuqātilūna fī sabīl-Illāhi wa yaqtulūna wa yuqtalūn, &c. "God purchased the properties and the lives of the faithful for heaven. So they ought to fight for the sake of God. Let them murder their enemies and be murdered." Encouragement and excitement for crusade, against its enemies, emoluments and blessings and the merits obtained thereby in this and in the next world are given in Sūras Tauba and Anfāl, &c., &c. The merits of the Martyrs who receive eternal life and a great many other blessings, are also described therein. The properties the crusaders spend in battles, the pains they take for them, are represented in the allegorical language of the Qorān with trade and bargain. To spend for God's sake is represented as to give loans to Him. It is a figure of speech often found in an elegant language and on that account to find fault with the Holy Qorān saying that its God is a merchant who borrows money from people, is the greatest sort of stupidity known.

(4) The faithful are commanded to be obedient and pure-minded in every way and are forbidden from practising hypocrasy and double-mindedness. The people of the latter qualifications are called *munāfiq* (hypocrites) and are identified with bad examples in this and in the next world.

There is no doubt that nothing is more poisonous than disloyalty and hypocrasy to the government of a nation or a country, for they often cause national ruin. Because when a person outwardly obeys and inwardly opposes a religion, it means that he does not believe in it, nor does his heart show reverence to it, nor does he consider its orders as fit for being obeyed, nor is he loyal to his rulers. He always tries to extirpate it and conspires against it with its enemies. He discloses the secrets of his nation and tries to represent its religion in a very bad light and thus brings

it ill-repute. While he apparently takes part in some national work, he really discourages others from doing it, and raises disturbances therein. Therefore, persons of this nature are more dangerous than those who are open enemies. They are really the rebels (nihilists) of their nation, empire and religion.

In the beginning there were some persons among the Answars (the Helpers) at Medina who were accustomed to perpetrate the deeds that are mentioned in various places in the Qorān. These impious and wicked persons have been reproved here and there in it. God mercifully informs his prophet and the faithful of their evil intentions and movements. The prophet received great many persecutions from their hands. These were the persons who accused Aisha Siddīqa of the false accusation which is spoken of in the chapter called Nur (the Light). The head of the persons was Abd-Ullāh, the son of Ubaī.

(5) Having informed the nation of the hypocrasy and the evil-intentions of the enemies, prepared it for opposing them ; because no nation can remain any longer as a nation, without taking such defensive steps. This is why the holy Qorān had to warn the faithful of the false creeds, the baseless sayings and doings of antagonistic religions. One of them was the creed of the Jews who were proud of being descended from Abraham and of having sacred books of their own. They used to find fault with Islām and to teach the uneducated Arabs to do the same. Their objections together with answers to such objections and their evil deeds are often spoken of in the Qorān. Another group of enemies were the Christians who called themselves as Nazarenes. They belonged to the Roman Catholic and other churches, who had nothing of the Christian blessings among themselves. Their religion constituted chiefly in the worship of Christ and his mother Mary. Hundreds of superstitions were current among them. There was

also a body among them who professed to be monks ; their religious conditions and the evil intentions of their movements have also been laid open before the faithful. There was another large body of the idolatrous Arabs which was engrossed in superstitious and evil rites and which was always opposed to Moslems and accustomed to quarrel with them; this has also been spoken of and addressed to in the Qorān. While at Mekka, the Moslems were ordered to be patient and forbearing. But at last, when there was no limit of the persecutions they bore from their enemies, and the prophet, together with his followers, was compelled to quit his native town and migrate to Medina, where there was gathered together a company of the faithful, then he was ordered to retaliate and to repay with acts of the same kind which he had received from them; even more than that, to attack and to conquer them, that the worshippers of God might be free and safe from their wickedness, after which the celebrated battles of Badr, Uhad and some others were fought.

During the time of our prophet, the Moslems were divided into two sections, one of which was called Answars (the Helpers) who inhabited Medina and belonged to the tribes of Banī Os and Banī Khazraj. They tried their utmost to help and serve their prophet for his people. Therefore, the prophet loved them much and considered them as his loyal and true followers. To the other section belonged *muhājirīn* (the emigrants) who having left their towns and houses in consequence of the persecutions they had to bear from the hands of the infidels, had gathered around their prophet. A greater part of these immigrants were the people of Mekka.

Previous to the conquest of Mekka, every Moslem was bound to migrate to Medina, because he was not allowed to perform the duties of his religion, but after its conquest he was free from this restriction ; for at that time, Islām

had spread over a greater part of Arabia. All these events have been frequently alluded to in the Qorān. The commendations of *Answars and Muhājirīns* (the Helpers and the Emigrants) their dignities, and the events in which God helped them with heavenly aid, have also been given therein.

Note.

Even now the country where Moslems are treated unjustly and are prohibited to celebrate their religious ceremonies is called *Dar-ul-Harb*, a place where fighting is necessary for the sake of religion. They ought to leave it for some Mohamedan country. The Moslems who inhabit the non-Muslim countries, not being unjustly treated but allowed freely to perform their religious rites and duties, are forbidden to be disloyal to their Governments. They are bound to follow the treaty they might have made with them, on condition the Government does not oppose Islām. They ought to live peaceably, truthfully and loyally. Some short-sighted people warn the Government against the poor Mussulmans which is quite wrong and unjust.

(1) To encourage people to fight their enemies, and to order them to prepare war-materials of the best kind is also one of the principles of every Government. *Wa aaddū lahum mastataatum min ribāt-il-khaili turhibūna bihī aduww-Allāhi waaduwwa-kum wa ākharīna lam taalamūhum Allāho yaalamuhum.* "To the best of your ability prepare yourself to oppose your enemies, with the strength which may frighten the enemies of God and yours and terrify others who are as yet unknown to you and known to God." In this verse the enemies of other countries besides those of Arabia against whom the successors of our prophet had to fight, are also hinted at. The word *strength* includes all sorts of war-materials. As in ancient time

bows, arrows, good horses, sword, scimitar, bayonet, armour and helmet, etc., were used, so recently guns, cartridges, ships, railways, steamers, torpedoes and every kind of fire-arms and ammunitions that have been newly invented or which are to be invented in future are included all in the word, *strength.* It includes also gymnastic and all kinds of military practice that might be in use and considered as effective and beneficial to the purpose. It also hints at the preparation of a native army called *volunteers* that all the nation may be soldierly and warlike. For this purpose they are given a share out of plunders, whereas the paid army has no right to share them. The latter kind of plunders are the property of the whole kingdom.

(2) It is also one of the principles of *Politics* and good government to order a nation to be strong, bold and hard-working; because as long as an army is not brave and painstaking, but given to ease and pleasures, although it may be provided with the best kind of military provisions or ammunitions, etc., will be defeated on the battle-field. This is why the Qorān says :—*Wal-yajidū fīkum gilzah.* Train yourself in such a way that your enemies may find in you strength and power, not weakness and ease-seeking habits. *Yā aīyuhallazīna āmanū izā laqītum-ullazīna kafarū zahfan falā tuwalluhum-ul-adbār ; wa main yata-wallahum yaumaizin duburahum, illā mutaharrifan li qitālin au mutahaīzan ilā fiatin faqad bāū bi gazabin min Allahi wa māwā-hu jahannam ; wa bias-al-masīr.* (Sūra Anfāl, the chapter on Plunders.) "O ye Moslems, never turn your back or shrink from the infidels whenever you confront them in a battle, except when it may be necessary for war tactics or for the purpose of joining your army ; any of you who does so, calls down the wrath of God, and he shall have his place in hell, an awfully bad residence." This and similar subjects are treated at full length in the Qorān.

There are many more and useful directions given in the Qorān with regard to Politics, but for fear of a lengthy treatment I curtail them to the few following principles on the subject :—

(1.) The explanations given in the correct traditions of our prophet's sayings concerning the aforesaid questions are the true comments and accurate explanations. The practice and the statements of his disciples and family-members on the aforesaid subject are also held as true comments which stand as next in order to the former. It must be borne in mind that all that is opposed to the aforementioned two kinds of explanations, be it what it may, is unacceptable to the Mussulmans ; because opponents are in the habit of raising objections to the authority of the spurious statements and comments.

(2.) First of all, those who are opposed to the Holy Qorān and call their sacred books as inspirations from God, such as the Hindus call their four Vedas, the Zoroastrians their Dasatīrs and Zendavestha, the Bodhs their Boddhpushtak, etc., the Christians their Old and New Testaments, the Jews the Old Testament only, the Samaritans the first five books of Moses called the Pentateuch, ought to bear in mind that the Mohamedans are not opposed to any of the prophets, nor to any of the sacred books that were revealed to them. We believe in, and have profound respect for them, if they are really inspired ones and are free from abrogations and changes, because the Qorān tells us that God sent His prophets and their agents to every nation and people to warn and to reform them. But when we carefully read them, we get suspicious about their truth, for, in the first place, the subjects they treat, though some are good, are of such nature as not to be free from falsehood, exaggerations and creature-worship. If the four Vedas and Dasatīrs have the same meanings which have been handed down to the present time, and which the words

themselves convey without being twisted, then it will be quite apparent that they are full of elementary bodies and creature-worship. The sacred books of the Bodhs do not even name a divine worship. The Old and the New Testaments, though they have many inspired subjects in them, are also wrong in many places, in consequence of the changes that are found in them.

Notwithstanding all these defects, if a person claim the genuineness of his book, he ought to give its proof and bring one sentence from his book in refutation of each of our objections, but he should not twist it into a wrong sense, unwarranted by the words themselves ; the translation should be literal, acceptable to one who knows the language which is a true touch-stone for discerning the truth.

(3.) The nature of the commandments themselves shows whether they were given by a covetous, narrow minded and prejudiced person or they were given by the Holy God the Creator of all the universe, who is free from all defects and who has His protection over all and is kind to all His creatures, especially to all mankind. Such a spirit is found in the commandments and the law of the Qorān alone.

(4.) Upon all the sciences we have mentioned from the Qorān, learned Moslems have severally written many useful and big books. For instance, the creation of heavens and earth together with all the things existing in them and which are alluded to in the Qorān is called the science of Genesis. The verses which prove by arguments from Nature, the existence of God, His perfect nature and sacred attributes, His holiness and freedom from evil, partnership and similitude, is called the science of God's attributes and of His unity. Similarly, where the philosophy of the divine truth, the spiritual world, the angels and the soul is spoken of, there it is called the spiritual science. In like manner, the verses which teach that the life of this world is

transient, that man will receive an eternal life in the next world and that he ought to turn his heart to God, are called verses that treat of the science of Temperance and Righteousness. The science that treats of man's actions, of lawful and unlawful things, the manner of worshipping God and of the performance of duties is called Discipline. Out of this, that which treats of hereditary rights is named the law or the science of inheritance. That which gives an account of Hajj (pilgrimage to Mekka) are called the Laws and methods of pilgrimage. The verses which speak of the past prophets, patriarchs and their people together with what passed before them, in order to warn man, is the science of History. Wherever the Qorān speaks about instances and examples, it is said to be the science of instances. Where metaphorical and figurative language is used, it is called the science of Rhetoria. Where the verses can be taken in several senses and are of ambiguous significance, they are said to be the science of Interpretation which show how to take correct meanings of the verses. Where plain verses are spoken of, there it is said to be the science that treats *muhkam* verses. In short, all the accounts of the Qorān have been separately treated, gathered together in one place and are considered as a separate science. Many learned authors have written good works on every science. If I were to speak at full length of all the sciences and the books that have been written thereon, a large volume would not be sufficient for it. It is strange enough that during the time when the Mohamedans differed among themselves on the question of our prophet's succession and the sword that had conquered, in a short space of time, nearly half the world had turned back on its own people and hard bloody battles had been fought between them which state of disturbances continued not only for ten or twelve years but for centuries, if during this time the propagation and development of the Qorānic sciences were withheld, nay

even the Qorān itself together with its principles were lost altogether, it would be no wonder, but behold! the miracle of Islām, the same was the age of development of the sciences and arts and the composition of works by different authors of the highest attainments. A body of persons arose to collect the traditions of our prophet and was engaged in examining the characters of the traditionists. During this time, the compilation of trustworthy and correct books on traditions began and biographies on the investigation of the traditionists' characters appeared. In 180 Hejira *Kitāb-ul-jarh-wat-taadīl* (a work to scrutinize the correct and the incorrect) was written by Abū Khuzaima, Ibn-i-jarīh, Malik, Abū Sufyān-us-Sāurī and others wrote books of traditions and day by day progress was made. Yahyā, the son of Saīd Qatān, who was foremost among biographers and others, compiled works and established technicalities for *Hadīses*, till Muhammad bin Ismāel of Bukhārā, and Muslim, the son of Hajjāj of Qashīr, made this science quite perfect. Sahīh Bakhārī, Sahīh Muslim and Muatta of Imām Malik are unique books on this science, although there are many others on the subject as Sunan-i-Abī Dāūd, Jāme Tirmizī, Sunan-i-Nasāī, Ibu-i-Māja and Musnad of Imām Hambal, etc.

Again, the readers of the Qorān were making improvements in the art of reading the Qorān and were bringing it to perfection. They wrote many useful and big books on this art and went so far as to compile books on the methods of writing the Qorānic letters. Again, the spiritual-minded Sufīs, having selected verses on temperance and sanctification of the heart, wrote many useful works on Sūfīism. Among the modern works on Sūfīism, Ihyā-ul-ulūm of Imām Gazzālī and Awārif-ul-maārif of Shahāb-uddīn Suhrwardī are very useful books.

The commentators were another group of learned men who were eagerly engaged in making their science perfect.

Abd-Ullāh, the son of Abbas, was the foremost of all in this respect. Next to him stand Ikrama, Zuhhāk, Swadī, Qutāda and Abul-Alīa, etc., who were also well versed in this art. Very many books were compiled on the subject, the number of which exceeds hundreds. Again, the learned professors of Islām, having selected from the Qorān and Hadīses the practical teachings of the religion and having arranged and gathered them together, called them Practical Theology. In this, their independent working of the religious teachings, it was natural for them to be somewhat different from one another. So every professor's teachings or rather ecclesiastical laws were named after him. However, the four following professors' books on Theology surpassed all others in gaining public approval :—

First, Imām Abū Hanīfa of Kūfa. *Second*, Imām Mālik, the son of Anas of Medina. *Third*, Imām Muhammad, the son of Idrīs Shāfiī. *Fourth*, Imām Ahmad, the son of Mohammad who was a son of Hambal. From the time of these Imāms down to the present time, the Moslems all over the world follow these four, and also pass by their names respectively. Almost all the Moslems who are in India, Afghanistān, Baluchistan, Central Asia, Russian Asia, and Europe, belong to the same church of Imām Abū Hanīfa and are called Hanafīs ; those of Arabia, Egypt, and Oceania, belong to the church of the third Imām and are named Shāfiīs ; those of Bāruqa, Algeria, Tunis, Morocco, the Great Sahara and Sudān, etc., etc., are called Mālikīs after their Imām Mālik. People belonging to the fourth church and passing after Imām's name as Hambalis are comparatively of small minority and are found in some parts of Arabia and Syria, etc.

These churches do not differ concerning the main teachings and the principles of Islām; the difference lies chiefly in the minute details of the teachings, for which

reason each of the churches accepts the rest as true to their faith and religion.

The number of books that have been already written by the authors of the Hanafī and Shafiī churches together with their authors is so great that it would make a large record to mention their names. The most trustworthy works on systematic theology by the Hanafī church are Hidāya, Durr-i-Mukhtar Kanz, Wiqāya, etc., in which teachings are taken from the six familiar books of Imām Muhammad, the disciple of Abū Hanīfa, the names of which are Jame-e-Sagīr, Jāme-e-Kabīr, Ziādāt, Mabsūt; Sīyar-i-Sagīr, Sīyar-i-Kabīr.

Another group of learned men arose who laid the foundation of a new science which treats of the methods and principles of deducing the religious teachings from the Qorān, the Hadīses, the discipline and the judgments of the learned divines and which is called the principles of Theology. The verses of the Qorān that are about commandments are taken into account in this science as to how their meanings are indicated whether by *ibārat-un-nass* (expressions) or *ishārat-un-nass* (the tenor of verses) or *iqtiza-un-nass* (the verses so demand), *dalālat-un-nass* (the verses so point out), whether their significations are *zāhir* (clear) or *nass* (easy) or *mufassir* (explanatory) or *muhkam* (fixed) or reverse to it, *i.e.*, *khafī*, *mushkil mujmal or mushtabih;* whether the words of the verse are taken in a literal sense or figuratively, directly or indirectly. Again, what kind of words the verse has, whether common or proper, interpretative or ambiguous, *i.e.*, equivocal, *are also discussed.*

In like manner, the nature of traditions, of judgments together with what is required for its genuineness and also many minute details of religious teachings are examined. We have many works on the aforesaid subject, such as Musallam-us-subūt, Talwīh, Tauzīh, Hisāmī, Mukhtasir-ul-usūl and Mīzān, etc. I have written notes in Arabic on

Hisāmī and have named it Nāmī on which learned men have passed very favourable opinions.

A number of learned Moslems arose who undertook to arrange and put together those verses of the Qorān which contain matters connected with belief and named it the *science of creeds.* When Greek philosophy was translated during the reign of Abbasī Caliphs, the learned men saw that it was apt to weaken the Islāmic faith of the people. So they commenced to strengthen their religious tenets by means of rational arguments and having refuted the principles of the Greek philosophy, set up a new one which is said to be the *science of Discussion* (*Ilm-ul-Kalām*), *i.e.*, proof of religious teachings with the aid of rational arguments. Many books on this subject have been written up to this time. The works of Imām Abū Mansūr Mātrīdī and of Imām Abū Hasan Asharī stand first in order. Next to them are Sharh-i-Mawāqif, Sharh-i-Maqāsid, Aqāid-i-Nasafī and Aqāid-ul-Islām compiled by the author of this work. There are many others on this subject.

A number of learned men undertook to arrange Arabic words which they called Dictionary. Some of them made rules and laws of Etymology and Syntax, some of Rhetoric, others of Prosody. Plenty of books are found on all these subjects. In like manner, some learned men began to record the events that took place during the time of our prophet and the conquests that were made by his disciples and called it *Fann-i-Siyar*—the science which treats of the manners and qualifications of the prophet and his disciples. We have many books on the aforesaid science which is divided into several branches. The most familiar books on the subject are Sīrat-i-Ibn-i-Hishām, Sīrat-i-Shāmia, Mawahib-i-Ludunnīa, Sīrat-i-Halabia, etc. The most explanatory accounts of the events that took place in the reigns of our prophet's disciples are given in Asad-ul-Gāyah and Isābah.

Some learned Mohamedans have written about kings and the battles which were fought in their times and about other incidents connected with their reigns. The science which treats such things is called History. Hundreds of books have also been compiled on it, the most celebrated of which are Kāmil of Ibn-ul-Asir, the History of Ibn-i-Khaldūn and that of Ibn-i-Khalkān. A number of learned Mohamedans, having looked into the verses of the Qorān which reason about the unity of God, His attributes and the resurrection and which refute the arguments of their enemies, set up a standard of discussion which, if applicable to the above, is conclusive, if not, is useless—and even this, if used in refuting or proving the doctrines of the professors who differ in their opinions about them, is the science of Controversy and Contradiction, and if used generally for the proof or disproof of any assertion, it is said to be the science of Debate or Discussion. Many books are found on this subject, but those that are current all over India are Adāb-i-Bāqia and Munāzara-e-Rashīdia.

In these days a body of learned men undertook to make researches about the earth and put on record what appeared to them as correct and genuine about the continents and countries of the earth which they named as Geography. They have compiled theoretically very many books on the subject. Taqwīm-ul-Baldān, Ahsan-ut-taqsīm, Aqwam-ul-Masālik and Nuzhat-ul-Mushtaq, etc., etc., are good works on Geography; the localities and countries alluded to in the Qorān have been clearly explained in these books.

Again, learned Moslems acquired such an accomplishment in Logic, Mathematics, Chemistry and Natural Theology, etc., and wrote such useful books on them that Europe even now accepts them. The philosophy of Ibn-i-Rushd which was accepted all over the continent of Europe,

during the reign of Frederick of Germany is witnessed by histories.

Some learned men have proved and shown that the Holy Qorān is not only the fountain-head of religious and moral sciences, but all kinds of sciences spiritual and secular take their flow from it. As we have not to deal with them all at present, therefore, what has been already said on the subject is enough.

SECTION VIII.

Style of The Qoran.

The aforesaid subjects have been so eloquently and elegantly described in the Qorān that among the enemies of Islām the most eloquent of all the Arabs, though challenged to do so, could not produce an equivalent to even one-tenth of a Sūra (chapter), far from being able to bring a full chapter, although they were greatly renowned in this respect and were well skilled in various sorts of style and had good practice in composing every kind of poems. Annual meetings were held in Arabia, in which a competitive system was employed for reading the poems of the poets. When the poets and eloquent persons raised their voices of praise and said "*well done*" for any reader, he considered it a prize or an honour for himself, higher than the acquisition of countless riches and even a kingdom. His composition was committed to memory by the common and the chief persons of the country and it passed as a by-word among the Arab tribes. The Arabs have a natural taste for eloquence. Masters and slaves, men and women, old and young, all of them were naturally disposed to elegant language. This is why all the country appreciated this art and the public appreciation encouraged the poets to cultivate it to the best of their ability. Moreover,

the Arabic language is naturally very comprehensive. Even for such things as camel, drink and horse, abundant names are found in it. For expressing nicely and easily the outward emotions and the inward feelings of mind, similes, metaphors and allegories, etc., are so extensive and are prepared in such forms that an eloquent person is not at a loss to find them close at hand. The extent and narrowness of languages are not hidden from the linguists. I do not mean that other languages are not so comprehensive or so sweet, but surely very seldom.

Notwithstanding all the objections that were raised against their religions, their gods, their idolatrous customs and ceremonies, and all the battles that were fought with them and the continuous challenge that was given to them with regard to the Holy Qorān, namely, if it is not from God, then, they with the help of their gods, the genii and other friends, when required to bring an equivalent to one Sūra or one-tenth of a Sūra, were unable to do so ; all this is a clear proof of the fact that the Qorān is superior to the united talent of all the eloquent and polished poets of Arabia. The Arabs of that time, though bitterly opposed to Islām and cherishing deep-rooted enmity towards the prophets, still, whenever they had a chance to hear the verses of the Qorān, would enjoy themselves for hours and feel themselves greatly affected thereby. Many polished speakers and eloquent linguists of Arabia became converts to Islām on hearing a few verses of the Qorān.

The pilgrimage to Mekka was performed even in the dark ages. So one of the disciples of our prophet, in order to show the Arabs who used to attend the Holy temple from distant places and to read their compositions before the masses, wrote Sūra *Innā aataināk-al-Kausar, fasalli li Rabbika wanhar, inna shāniaka huw-al-abtar*—pasted it on to a wall of the Kaaba and left a considerable space below on the paper to allow others to do the same. Poets gravely

read it over and over again, and were unable to record any thing in addition to it. At last one of them famous for his eloquence and literary accomplishment throughout Arabia, wrote merely the sentence :—*Mā hāzā kalām-ul-bashar.* "This is not the language of man" but of God. Hundreds of incidents, similar to this, took place, which the opponents of Islām and competitors of the style, described after their conversion to the religion.

It was a very limited and narrow form of proof sufficient to satisfy all the Arabic and non-Arabic knowing people that I presented before my readers, but now I give detailed proofs, particularly for those who know the language.

A Definition of elegancy.—It is freedom and purity of a language from the following defects :—

(1) Not to bring the words that are unidiomatic whether they might belong to the same language or to any other used in the language. If obsolete words of the same language be used, the style will not even then be called as elegant. Every language through the mutual intercourse of people, be it what it may, derives more or less words of foreign languages* and undergoes some changes, which process continually goes on in every progressive and civilized language.

(2) The letters which the words consist of, must not be pronounced in the way in which it is held as improper and deficient among the professors of the language such as the pronunciation of villagers is looked upon as harsh

* The learned Moslems have plainly shown the number of foreign words then current among the Quraish and taken in the Qorān ; but the *padris* (religious ministers of the Christians) who are fond of raising objections on it, count the number and then say "so many strange and rustic words have been used in it that it cannot be held, for that reason, as written in an elegant style as it has been accepted by their own learned men." Woe unto the *Padris ;* by so doing they mean nothing but to deceive the uneducated and common persons, which is a very shameful act on their part, before the learned Moslems.

and defective. (3) The words must not be used contrary to the rules it is subject to, namely, in number, gender and person, etc. ; but it must conform to the rules that pertain to it. If reverse, it will fall below the category of a sweet term. (4) The construction of terms into sentences may not be irregular. (5) The style must not be complex, for, it cannot be considered as sweet and elegant, while its sense is not understood on account of its complexity. The Holy Qorān is pure and free from all these defects ; the language-knowing opponent has not found them in it.

Eloquence.—It is to speak according to the opportunity in a sweet language and to express the ideas beautifully. But it is not hidden from the professors of a language that the opportunity for conversation is not always alike. To talk with an uncultured person is different from what we do with an intelligent and skilful man who knows the beauty of idioms and deep thoughts of his language. The former is addressed in a language that is free from omissions, changes, metaphors and hints, etc., whereas in addressing the latter, all these points are taken into account, else, the language gets dull and tasteless and the hearer does not find pleasure therein. The Qorān, however, takes care of all the aforesaid points in such a way that it must be held as supernatural and miraculous in this respect. All the intelligent persons who include in themselves people of different tastes are spoken to in the Qorān. But the direct addressees of it are the Arabs in whose language it exists ; next to them, *i.e.*, indirectly, are meant others all over the world. Therefore, in the use of sweet and eloquent idioms, more attention is paid particularly to the taste of the Arabs—while the language itself, even if translated in a foreign tongue, is so polished that a right-minded person after understanding its meaning feels himself exceedingly delighted. The intelligent and the dull according to their

respective abilities are benefited therefrom. There is such an inward sweetness in the words of the Qorān that even those who do not understand them feel delighted at hearing them. This is why it has been made easy to commit such a big book as it is, to memory. One who can remember by heart a small book of 100 pages, after hard labour within a long time and with the greatest possible painstaking, can commit the Holy Qorān to memory comparatively within less duration and with a little effort and then preserve it with a slight endeavour. This is the reason why the Hafizes of the Qorān from the time of our prophet up to this date have been not only the Arabs and the young people, but also non-Arabs, old and young, men and women, thousands of persons all over the world who have the whole Qorān by heart, whereas the Hafizes of other books are never heard nor seen, notwithstanding all kinds of encouragements that have been given them and the essential abilities that required them to be so, and although there were many among them who possessed good memories and minds. How wonderful is it that the very Hafizes who committed the Qorān by heart, when they undertook to memorize any other Arabic book on Grammar or on Logic or on Hadīs or on Theology, could not do it, or if they did it with great difficulty and labour, they could not retain it literally even though they went on reading it continually like the Qorān. There is another inward beauty of, or virtue in, the Qorān that, if any of its expressions or sentences come, somehow, in an Arabic book, whether it might be a work on grammar or on logic or on philosophy or on Hadīses or on theology or on literature from an eloquent or polished author like Maqāmāt-i-Harīrī whose sweet and elegant style is universally accepted by all the Arabic-knowing learned men, it stands clear and seems separate from others like the glaring lustre of ruby or diamond set in jewels of gold.

Now, can any of our opponents give us the reason of this ? If it be said that it is because the Moslems have an affinity to and love for the Qorān, it will not be acceptable, because the Arabic-knowing non-Moslems have also an equal access to it, though they instead of loving, hate it. Well, let it be granted, then it is apparent that all people appreciate their sacred books just as the Moslems do their Qorān. In such a case, let them show us, merely to disprove our claim, ten or twelve persons who remember their sacred books by heart. Many rulers and kings tried to do so, but failed. If any person claim that people of other religions do not love their sacred records to the extent that the Mohamedans do theirs, then it will be a sufficient proof that the Qorān is a miracle ; it has a magnetic attraction in itself which is useless to seek in other religious books.

Now, I have to give the chief beauties of the Qorān which in consequence of its eloquence cause it to reach the limit of a miracle.

I. Nature has put from time immemorial a taste in every nation and people to prefer a sweet and an elegant language to that of the insipid and vulgar. As one feels more delighted at hearing well adjusted and regulated sounds than those that are not so, so it is natural for him to be more delighted at poetry than at prose. But the laws and measurements of poetry differ according to the tastes of a country or a nation, just as in music the tunes and songs of every nation and country are distinct from those of others. As the Qorān has been sent down for all mankind, though its language is Arabic and it is composed after the methods of Arabic rhetoric and eloquence, however, its sentences and statements that are called verses, have been so compactly arranged that the Arabs, the non-Arabs, the Asiatics, the Africans, the Europeans, the Americans and people of every country or continent according

to their respective tastes, appreciate them just as they do pieces of poetry. Notwithstanding all this, the Qorān is not a poetry in accordance with the taste of any person; because when it is superior to the genius of a philosopher or a majestic king to speak a poet-like language full of formalities, of rhymes and measurements, far superior to theirs, then it must be that it is of the great and Almighty God. It is a point that cannot be adhered to, by any eloquent person of the world.

It must be borne in mind that if the final syllables at the end of verses correspond in sound, they create sweetness and melody in the idiom, on condition that they may be free from formality, such as *harīr* and *qasīr*. As such, they are of three kinds: (1) when the evenness of sounds is found, it is called *qarīna*................, when in the lines of poetry, it is said to be rhyme (*qāfia*), when in the Qorān it is called *fāsila*, a pause, in the singular, the plural of which is *fawāsil*. This separates one verse from the other. But the laws that regulate the pauses differ. There are some alterations which, if found in ryhme are considered as defects, but they are not so held, if they exist in the Qorān; because in regard to certain restrictions in rhyme, a kind of formality does exist in its construction, whereas the pauses are free from them and are thus defined. (1) The last letters of the pausing words may be the same and be preceded by a long vowel. If such words recur at the end of every sentence, they seem to be sweet and elegant as *rahīm*, *karīm* and *naīm*, where the closing letter is *m* preceded by a long-sounding *i*. It is also correct, when the last letters be different from each other, preceded by the same long vowels as *marīj*, *tahīd*. Here the last letter in the first word is *j*, and that in the second is *d*, but both are preceded by the same long *ī*. In like manner, are the words *tabār*, *fawāq*, *Ujāb* which differ in letters, but are preceded by the same long vowel *ā*. It is also correct when the closing let-

ters may or may not differ and be preceded by quite different long vowels as *yaalamūn*, *mominīn* and *mustaqīm*. Here the last letter in the first two words is *n* and in the third is *m*, but the preceding letter in the first is long *ū* and in the last two words is long *ī*. (2) In rhyme the arrangement of words into lines must be equally measured, whereas in the pauses of the Qorān, it does not matter if one verse be long and the other short. (3) In short poems or odes the same measurement should be strictly followed from the beginning to the end. On the contrary, in the Sūras of the Qorān, in order to please the hearers, the alterations in *fawāsil* (pauses) are considered as a beauty of language. For instance, in the chapter called Maryam (Mary), the pauses of the first part differ from that of the last as *addā* and *haddā*. Similarly, in the last part of the Sūra *Furqān* the closing words of the verses as *salāma* and *kirāma* have been altered. In addition to the aforesaid extensive arrangement of words some *sūras* and verses of the Holy Qorān have the charm and beauty that after certain number of pauses and verses a particular sentence is brought over and over again, as it happens in the verses of five or six lines, at which the hearers feel marvellously delighted. For instance, how strangely in the Sūra Rahman a repetition of the same sentence *fa bi aīyi ālāe Rabbikumā tukazzibān*—pleases the hearers. In like manner, poets by bringing in one line or couplet, words of the same measures, increase the beauty of the verses, as

"Kad-dahru fī tarafin, wal-badru fī sharafin
Wal bahru fī karamin, walbadru fī himamin."

This art is called recurring of the same letters at certain intervals (iltizam-i-mālā yalzim). The Qorān has many statements of this nature as—

Ammal-yatīma falā taqhar.
Wa amm-as-sāilā fala tan har.

Here *h* and *r* recur at the end of every verse.

Similarly, the verses *Alam nashrah laka swadraka*, etc., have two letters *r* and *k* recurring at the end of the verses. Again, sometimes two letters, sometimes three and sometimes four recur in the aforesaid order ; for example, *Wattūri wa kitābin mastūrin, mā anta bi niamati Rabbika bi majnūn. Wa inna laka la ajran gaira mamnūn*, or *Fa izā hum mubsirūn* and *Lā yaqsurūn.* In order to produce an additional beauty in idioms, sometimes two words of every verse are rythmically composed as *Yā aīyuhal muddassiro qum fa unzir, wa Rabbaka fakabbir.* Or *Wal mursalāti urfan ; falāsifāti asfan* or *Wazzārīātī zarwan ; fal hāmilātī wiqran* or *Wal ādīātī zwabhan, fal mugīrātī subhan.* In some places sentences having words of equal numbers add beauty to the language. As *Wannajmi izā hawā ; mā zwalla sāhibukum wa ma gawa.* Again, sometimes short sentences, sometimes long and at other times intermediate between both are brought to show the beauties of Rhetoric. A short verse does not constitute less than two words. A long verse possesses a number of ten words. Intermediate verses are those that are midway between both. (4) As *Fawāsils* (rhymes) are based on stops, the terminating words of different vowel-points are used in order to show the extent of rythmical compositions as *khalaq-nāhum min tenīn lāzib. Wa lahum min azabin wāsib.* (5) In rhymes the modification of rythmical verbs with adverbs that come after them or repetition of the same words is lawful. On account of this extensive use of words the *fawāsils* rhymes that are based on stops have omissions and additions, according to the rules of the Arabic language. There are 40 different forms of the aforesaid kind which are treated at full length by the author Ibn-us-Sawaigh in his work *Ahkām-ul-Rāe fī Ahkām-il-āe.* Again, the subtleties and minuteness that are kept in *fawāsils* (rhythmical words) are beyond the power of description. If other words of the same measure are put instead, the subtleties which are well

known to the Arabs and for which they feel much delighted, will be lost. If the secrets of the rhymes of even one Sūra be described in full, they will be more than several volumes could contain.

II. In a long statement or speech, the commencing, the terminating and the intermediate parts of a speaker's account are essentially taken notice of. If the middle part of the speech be just as good as the commencing one and the closing words in consideration of the preceding ones suit the occasion, then the language will be held as elegant and rhetorical, else, it will be looked upon as below the grade of perfection. O my readers! you might have heard a number of good speakers delivering their speeches in meetings. Some speak extensively and fluently in the beginning and bring weak words in the middle, and finally, the closing part looks so inopportune, as if some one were pressed under an unbearable burden, puts down his head and impatiently strikes it against the ground. Look into any Sūra of the Qorān, study it deeply and you will be sure to find in it the three aforesaid places very nicely arranged and highly put together. At the end you will get such a pleasing phrase which gives a fresh spirit to all the preceding part of the subject and draws a picture of all the statement. Its commencement is always of such a nature that the hearer is assured of the fact that some subject of the highest quality is to be treated. The middle part testifies the truth and the closing one looks as a stamp to bear witness to it. The learned Moslems have written very profitable books of big volumes on the beauties of the component parts of the Qorānic Sūras.

III. Every eloquent poet and orator of Arabia had a taste for a particular subject. Some were famous for epic poems; some were accustomed to write about assemblies or concerning the praises of Arabian horses; some, on the beautiful features of their sweethearts; others were

well versed in satirical poems. Beyond these, whatever else they wrote, was considered defective. But the Holy Qorān reaches the highest point of oratory in all the subjects treated therein, and in all of its Sūras.

IV. Poets of the highest attainments generally write on what is perceptible to man. Falsehood and exaggeration is also a part of their oratory. They do not adhere strictly to a subject at a time. Whatever subject comes before them, any sort of sweet sounding word or rhyme they meet for the sake of volubility, they instantly use it in their compositions and poems. How insipid and tasteless appear to be the pieces and compositions of the well-known poets and acknowledged orators when they follow strictly one and the same subject which may be free from fictitious thoughts and exaggerations and which may be one of the subjects of the Qorān, as the Unity of God, His worship, the unstability of this world, facts concerning the next world, teaching about fasts and prayers, about the Law of inheritance, about murder and its punishment, about praises of sanctification and righteousness, about the contempt of lust, hypocrisy, worldly glory and fame; whereas the subjects treated of in the Qorān are high and compact from the beginning to the end, as we have shown above, in examples. They are wholly truths free from exaggerations and falsehoods and the unlawful emotions of the heart, yet they belong to the highest category of eloquence and elegancy of language. The very things of the Holy Qorān discouraged the well-known poets and orators of Arabia to compete with and to oppose it.

V. Every language or speech points to the inward feelings of its author and speaker. On studying the works of the spiritual-minded people the heart is delighted and becomes enlighted therewith, which indicates that the writer takes the flow of his thoughts from a sweet fountain, on the contrary, the language of the worldly-minded, the licentious

people and of those who are sunk in the mire of philosophy produces a different effect upon the hearts of the hearers. Read both the Masnawī of Moulvī Rumī and Badri-Munīr and witness their opposite results. Again, see the speech of an uncultured shop-keeper and the docket of a king ; the former shows the idioms, the spirit and the inward thoughts of a bazār man, the latter inspires glory and high-mindedness. Now, one who has some share of intelligence and of discerning power will see in the Qorān, contrary to other books that it attracts the heart towards God's unity, His worship, aversion from the transient life of this world, eagerness for the everlasting world, for acquisition of virtues, withholds it from committing sin, and produces the light of trustfulness, of satisfaction and of resignation to His will and of the love of truth· How great and eloquent an orator he may be, he cannot possess this quality in his speech so long as he is not intoxicated with spiritual light. If anyone attempts to do so, he cannot have the spirit and the energy that characterise the spiritual-minded·persons in general.

When all the world from one end to the other was engrossed in the darkness of idolatry and evil and had its sway over Arabia, a person arose from a town of such a country where no scientific light had dawned ; who did not know even to read or write, so it was beyond his power to gather the truth from other books, nor was he skilled in the art of poetry, nor ever took part in meetings of this kind. He, surrounded with troubles, wrote a book in which these grand sciences full of eloquence and oratory which give light to the nature of man, bring him to the right path and create hatred for the worship of creature, were all given. How was it possible for an illiterate person to compile a work of the aforesaid nature without divine inspiration ? No, never. It was beyond the power of man.

VI. Some persons treat of good subjects, but bring words so shallow and slight and the similes and the metaphors they use appear to be so defective that the beauty of the subject is destroyed. See Ezekiel, Chap. 42. The same book, Chap. 23, contains the verses :—" The word of the Lord came again unto me saying, Son of man, there were two women, the daughters of one mother ; and they committed whoredoms in Egypt ; they committed whoredoms in their youth ; there were their breasts pressed and there they bruised the teats of their virginity and the names of them were Ohalah the elder Oholibah her sister, and they were mine..........Yet she multiplied her whoredoms in calling to remembrance the days of her youth. She doted upon her paramours whose flesh is as the flesh of asses and whose issue is like the issue of horses." Again, in the Song of Songs of Solomon, Chap. 4 : " Thou hast ravished my heart, my sister, my spouse." How indecent and shameful these similes are.

In like manner, there are the *mantras*, verses of the Vedas, contrary to the rules of grammar, in which countless praises of the invisible gods and the elements of nature together with a narrow-minded and a begging Brahman-like language are found. The Holy Qorān is, however, free from all these defects from the beginning to the end.

VII. If a subject or a story be repeated for the second time, the repetition looks unpleasant to the hearer and the heart is displeased with it. No one can gainsay this natural tendency of man. A poet says :—

" *Mukarrar garchi si'hr-āmez bāshad*
Tabīat rā malāl-angez bāshad."

" A repetition though it may be charming, surely displeases the heart."

Yet there arises very often a necessity of bringing the repetitions that the subject might be well fixed in the

mind of the hearer ; this is why when words are to be committed to memory, they are read over and over again. By so doing the mind is impressed therewith. It is a secret that a thing, when acted upon again and again, produces an effect. When a person wishes to be perfect in writing or in some other work, he makes it a practice to do it over and over again. This is the reason why the Qorān repeats the subjects concerning the unity of God, His attributes, His commandments and stories that people's hearts may be affected thereby, and be impressed therewith. This was the reason why the whole Qorān was not revealed at once. In the space of 23 years it was sent down little by little that the prophet in the state of inspiration might increase his taste for it from time to time and may be able to make progress in the perfections of his mission and the addressees may be repeatedly affected thereby ; still, unless a new kind of taste is created in the repetitions, the hearers' aversion to them cannot be removed therefrom. In singing songs one word is repeated over and over and the hearers get new pleasure at every repetition. So is the case in reading the divine names again and again. Every repetition of the glory of his names delights the mind with a new delight. The Qorān removes the ungracefulness of this repetition by changes in the heading of a speech, that is, when a subject or a story is treated of for the second time, it is described in a new manner, so that the old subject or story looks a new one. This is such an important feature in the Qorān that it cannot be strictly adhered to even by a very great orator.

VIII. There is another distinctive feature of the Qorān beyond the reach of an orator, namely, it passes very beautifully and appropriately from one subject to another. For instance, from the subject of God's unity to that of commandments—from stories towards unity and the next world—from the commandments towards the signs

of nature and *vice versā*. Therefore there are no chapters or sections in the Qorān ; it is entirely in a continuous form, although it was revealed during a space of 23 years, little by little in refutation of peoples' objections and about directions concerning future. But the appropriateness of the Qorānic words is sometimes evident and clear, because the unintelligent and the uneducated are also its addressees ; and sometimes it is fine, that is, it can be understood only by the intelligent and the wise. This is the reason why a body of learned Moslems wrote extensive books on the appropriateness of the verses and the Sūras.

First of all, Sheikh Abū Bakr of Neshāpūr undertook this task. Afterwards many other learned men arose to write on the subject. Imām Rāzī, in his commentary called Kabīr, wrote a good deal about the appropriateness of the verses. Allāma Abū Jaafar bin Zubair, the teacher of Abū Haiyān, wrote a work on the subject called *Alburhāno fī Monāsabāt-it-Tartībis-Suwaril-Qorān*. Sheikh Burhān Uddīn Baqāī also prepared a book of his own, named *Nizām-ud-durari fī Tanāsubil-āe was-Suwari*. *Allāma Jalāl Uddīn* of Assīyute has a very good work *Asrār-ut-Tanzīli* on this subject. The commentary of Sheikh Alī Mahāimī called *Tabsīr-ur-Rahmān wa Taisīr-ul-Mannān* is also a very good work. The commentary Fath-ul-Mannān, commonly known by the name of Tafsīr-i-Haqqānī by this poor author, is also sufficient on the subject and is greatly appreciated by the people.

NOTE.—*Appropriateness*. In vocabularies it means adaptation of words in the construction of sentences. The real object of it is, to show the connection existing between verses and sentences. This connection is sometimes common, sometimes particular. It is either known with the aid of senses or by reason only, or it is imaginary or it is only a combination of mind as it is found in *cause* and effect in conformities or contradictions, etc. The use of this is,

a suitableness of parts to the whole, for the purpose of producing strength in construction, the same as by connecting the different parts of a wall together its strength is meant. Every composition is naturally strengthened by its component parts. If my readers be careful of the fore-mentioned general rule, they will come to know the principles of the appropriateness of the Qorānic verses. In the first place, they ought to observe the connection of one verse with the next. If the latter is a complement of the former, whether it is with regard to its commandments or historical events or argumentation, then the mutual connection and appropriateness will be apparent. If the latter is an emphatic form or a comment or an explanation of, or in opposition to, the former ; or it is in answer of a question understood or it is a conclusion of the preceding account ; even then, the mutual connection of the verses will be evident to every intelligent person whose mother tongue it is. If one sentence is independent of the other, then see, whether they have a copulative conjunction between them or not ; if they have, they are surely joined and connected with each other in some way as it appears in the verses :— *Yaalamo mā yalijo fil arzi wa yakhrujo minhā wa mā yanzilo min-as-samāi, wa mā yaarijo fīhā.* "God knows what comes in and out of the earth, what descends from heaven and what ascends to it." Here in the terms comes *in* and *out*, *descends* and *ascends* an opposite connection exists. *Allāho yaqbizo wa yabsuto, wa ilaihi turjaūn.* It is from God that one is poor and the other rich ; and you are to turn towards Him. *Poor* and *rich* are the two opposite terms here. Many verses mention reward after punishment, mercy after wrath and a warning after an incident. They are also opposite clauses and have a contradictory connection with each other. The Holy Qorān very often gives promises and warnings and sometimes past incidents, after describing religious ceremonies in which favours are

shown to the obedient and warnings are given to the un-dutiful, in order that people might take pains in carrying out His orders and celebrating the ceremonies. Sometimes, after resurrection and death, events of mercy and gift are also described, in order that the result of actions be fixed on the mind of the hearer. Sometimes verses about God's unity and reward are given afterwards, in order to show how glorious, majestic, wise and benefactor is He who delivers the orders to men. The readers will meet very often this peculiarity if they observe gravely the verses of the *Sūra* Baqra (cow), Nisā (women), and Māida (Table).

If two sentences are not connected with a conjunction, there will then occur one of the following links to combine them.

(1) *Co-ordination.* When two verses or sentences of equal rank join together as in the verses *kamā akhrajaka Rabbuka min baitika bil haqqi.* "As thy Providence turned thee out of thy house for the sake of truth." *Ulāika hum-ul-mominūna haqqā.* "It is they who are truly faithful." Prior to this, our prophet was thus addressed : O my prophet (Peace be on thee) do not take notice of any person's opposition or taunt in political matters, because the public do not understand the sound policy of such matters. Those who are truly faithful to thee, follow thee unhesitatingly. Afterwards all others know the desirability of them. Just as, when you were turned out from your house, no one understood the importance of the case, all were displeased with it, but the blessings which followed afterwards were witnessed by all. By being turned out from the house, migration towards Medina, or going to fight with the Quraish and gaining victory in the battle of Badr and utter ruin of the infidel are meant.

(2) *Opposition.* When after stating a thing its opposite be given, in order that the former may be appar-

ent; as after relating the characters of the faithful and the good end they meet in both the worlds, the conditions of the infidels and the sinners are often mentioned in the Qorān. *Tuaraf-ul-ashyāo bi azdādihā.* "Things are recognized with their contradictories."

(3) *Addition.* As it exists in the verse:—*Yā banī Adama qad anzalnā alaikum libāsain yuwārī sauātikum wa rīshā: wa libās-ut-taqwā zālika khair.* "O children of Adam, we have sent you clothings, that cover your bodies, but the garment of temperance is the best of all." Before this, there was mentioned the creation of skies and earth and the condition of Adam that instead of using the garment he was accustomed to cover his body with leaves of trees. It was desirable to describe additionally on this occasion, the garment God taught him to make afterwards and which is the cause of his decoration and elegance, and to add here the mention of the garment of temperance is still better. Another verse of this nature stands thus:—*Lain yastankif-al-Masīho ain yakūna Abd Allahi wa lal-malāikat-ul-muqarrabūn.* "Christ will never refuse to be the servant of God, nor the angels who are called cherubims." The original sentence was sent down in refutation of the Christians who used to call Christ as God and His Son, that he is neither God, nor His Son because he will never refuse to be the servant of God. Here in addition to the above-mentioned statement as a secondary thought, it seemed desirable to refute the Arabs' religious idea who used to call angels as God's daughters, *i.e.*, they cannot refuse to be his servants.

(4) *A good identification.* A distinction between addition and identification is that in the former, a subject being stated together with another proper thing, a treatment of the original subject commences, while in the latter, a subject being delivered, another similar subject is dealt with so nicely that the hearer seldom thinks of it. This happens

in consequence of a perfect similarity that exists between them. This is abundantly found in the Qorān and it is so beautifully given that the greatest orator is surprised at it. For instance, in Sūra *aarāf*, after describing the prophets and the past ages, some mention of Moses has been made to the effect that he took 70 persons to Mount Sinai, in order to converse with God and prayed unto Him for his followers thus :—*Waktub lanā fī hāzihī hasanatan.* "Accept this prayer and write virtue for us in it." In answer to which God spoke to him saying that His mercy has surrounded every object, but His punishment also overtakes one whom He wishes. At this place, God identifies another similar subject, *i.e.*, he takes the head of the apostles and his followers and begins to describe commendations and superiorities over others of him together with his followers saying : O Moses! this mercy of mine is not particular to thy people ; it is a part of the coming illiterate prophets' people and the afore-mentioned praises really belong to them. He, therefore, says : *Faktubhā lil-lazīna yattaqūna wa yotūna-az-zakāta, wallazīna hum bi āyātina yominūn. Allazīna yattabiūn-ar-rasūl-an-nabīyallazī yajiduna-hū maktūban indahum fī-it-Taurāti wal Injīli yāmuruhum lil-maarūfi wa yan hāhum anil munkari wa yuhillo lahum-ut-taīyibāto wa yaharrimu alai-him-ul-khabāisa wa yazau an hum israhum wal agalal-al-latī kānat alaihim ; wallazīna āmanū bihī wa azzarūhu wa nasarūhu, wattabaū nūr-al-lazī anzala ma ahū, ulāika hum-ul-muflihūn.* (1) I dedicate this virtue and particular mercy to them who are pious. (2) To them who give charities and alms. (3) To them who believe in my signs. (4) To them who follow the illiterate prophet, whose name they will find recorded in the Old and the New Testaments. What will be the distinguishing characters of the prophet ? (1) He will order them to do good and prohibit them to commit evil. (2) He will make the pure things lawful and the

impure, unlawful for them. (3) He will remove the burden of hard ceremonials from them. (4) He will cause them to break off the yoke of undutifulness to, and the wrath of, God. Whosoever will believe in him, will respect and help him, will follow the light that will be given him and will be saved. After this, in order to express the illiterate prophet whose characters were given to Moses by God. He enjoins ourprophet saying : *Qul yā aīyuhannāsu innī Rasūl-Ullāhi ilaikum jamīan.* "Tell the people, O men, I have been sent as a messenger from God towards you all." Next to this, it was necessary to describe the glory and honour of God that people may come to know how great is He who sent the apostle ; because the honour and respect of one who has been sent, depends chiefly on that of the sender. This is why the majestic glory of God is expressed in the terms :—*Allazī lahū mulk-us-samāwātī wal-arz. Lā Ilāhā illā huwa yuhyī wa yumīt.* It is He who governs heavens and earth. Nothing is out of His control. He can give punishment to the criminal and reward to the obedient. No attribute of God other than this was better adapted to this place." There is no God but He who gives life and death. Nothing is more effective than these two attributes of giving life and putting to death, for refuting the divinity of the false gods. Now, after this, it was proper to order the people to believe in the mission of the prophet. So He says :—*fa āminū billāhi wa rasūlihin-nabiyil ummīyillazī.* "Believe in God and His apostle, the illiterate prophet." O people of the Book ! it is not contrary to your religion to believe in him ; for he believes in God and in His inspired word. *Yominūna bil Lāhī wa kalimātihī* which is also your religion. "Now, follow him without hesitation." *Wattabi ūhu la-allakum tahtadūn.* During this time you have left your real religion, in consequence of abrogations and changes, so you might regain it through the prophet and be successful.

Here it is necessary to bear testimony to the fact that Moses prayed to God on Mount Sinai, that God gave certain answer to it, and that having described the characters of our prophet, He set apart His mercy and blessings to his followers. If there is a person to testify to all this, it is he who belongs to the nation of Moses. Therefore, it is desirable to appreciate the righteous and the God-fearing Israelite who bears witness to all what is said in the Qorān concerning this matter. *Wa min qaumi Mūsa ummatun yahdūna bil haqqi wa bihī yaadilūn.* People are still found among the followers of Moses who guide others to the right path and themselves practice justice. It was on account of their justice that they bore witness to the fore-mentioned fact, and according to their sacred books the Old and the New Testaments they converted themselves to Mohamedanism, as Abd Ullah Bin Salam, etc., did. After this the Holy Qorān reverts to the original subject and gives some historical facts concerning Moses and his followers. *Wa qattaanāhum, etc.*

Now, my readers, look gravely into the addition, the selection and the appropriateness of the verses which are like pearls regularly put in a string. For brevity's sake this very example is sufficient for all the style and construction of the Qorān.

9. The commencement and the ending of the Sūras are so suitably arranged together that the greatest orators and eloquent men were quite unable to produce anything like it. Learned authors have also written useful books on this subject, one of which is called *Marasid-ul-matāle-e-Fī Tanāsubil-Maqate-e-wal-matāle-e* by Jalāl Ud-dīn of Assiyute. Similarly, the Ajāib of Kirmānī is also a very useful work. Observe the beginning of Sūra Baqra (Cow) *Alif-lām mīm, zālik al-kitābo lā raiba fīhi ; hudal-lil-mut-taqīn-allazīna yominūna bil gaibi, etc.* This is a book in which there is no doubt. It is a direction to the

pious, &c.'' Next to it, the characters of the pious are described; then in opposition to the pious, the conduct of the infidels and the heathen is given. The end of the Sūra is this :—*Waafū annā waqfir lanā warhamnā anta maulānā fansurnā alal qaum-il-kāfirīn.* Behold now the suitableness of the commencement and the end and the deepness of the words that are brought between them.

10. In the beginning of the Sūras there exists a secret of oratory that reaches the limit of a miracle, a detail of which is that the words brought in the beginning of every Sūra are appropriate to the subject mostly treated of, in it. The commencement of all the Qoranic Sūras can be divided into ten distinct divisions. (1) Those to the praises of God, which is again sub-divided into two kinds. (1) The adaptation of good attributes to God. (2) His freedom and purity from the bad attributes. Hence five Sūras commence with the word *Praise*, two, with that of *Tabāraka*, *blessed*, in evidence of good attributes to God, and seven, with that of *Subhāna*, *Pure*, in which, however, there is also a beauty, *viz.*, some Sūras commence with a verb in the infinitive mood, as Sūra *Banī Israel*, *Subhāna-allazī asrā bi abdihī lailam.* Some in the past tense as *Hadīd*, *Hashr*, *Sabbaha.* Some with the aorist tense as *Tagābun* and *Jumua* and some with the verbs in the imperative mood, as *Sabbihisma Rabbikal-alaā.* " Describe the holiness of the Preserver who is the highest of all.'' In all these changes there appears the wisdom and prudence of God.

(2) The Sūras of the Qorān, 29 in number, commence with the letters of the alphabet which further have the judicious management in them that they comprise the half of all the different letters. The letters that begin the Sūras are quite appropriate to them.

(3) There are ten Sūras which begin with the words that are in the vocative case. In the five of which, namely,

Ahzāb, Talāq, Tahrīm, Muzzammil, and Muddassir our prophet is addressed thus: *Yā aīyuh-an-nabīyo.* O prophet! *Yā aīyuhal-muzzammilo.* "O person! who covereth himself with a scarf." Yā aīyuhal-*Muddassiro.* "O ye! who covers himself with a rug." In the rest five the followers of our prophet are addressed. They are, *Nisa, Māida, Hajj, Hujurāt Mumtahina.*

(4) Twenty-three Sūras begin with complete sentences. *Yasalūnaka anil anfāl.* "People ask thee about plunders." *Barāatum min Allahi, Atā amr-Ullāhi, Iqtaraba lin-nāsi hisābuhum, Qad aflah-al-mominūna, Sūratun anzalnāhā, Tanzīl-il-kitābi, Allazīna kafarū, Innā fatahnā lakā, Iqtarabat issāato, Arrahmāno allamal Qorān, Qad Samia Allaho, Alhāqqato malhaqqah, Saala sāilun, Innā arsalnā Nūhan, Lā uqsimo* (twice), *Abasa, Innāanzalnāhu, Lam yakun, Alqāriah, Alhākum,* and *Innā aatainākā.*

(5) Fifteen Sūras begin with swearing, one of which is "I swear by angels"; two of which begin with the words *Wassamāi zātil burūji.* "I swear by the heavens." *Wassamāi wattwariqi.* "I swear by the heavens and the stars." In the six of the Sūras, objects of heaven and earth are mentioned. *Wannajmi.* "I swear by the stars." *Walfajr.* "I swear by the break of dawn." *Wash-shams.* "I swear by the Sun." *Wallaili.* "I swear by the night." *Wazzuhā.* "I swear by mid-day." *Walasr.* "I swear by the last half of the day and of all the time." In two of the Sūras *wind* which is an element of nature is sworn. *Wazzārīātī.* "I swear by the winds that blow." *Walmursalāti.* "I swear by those that blow." *Wat Tūri.* "I swear by Mount Taurus which is a part of the earth." *Wat tīni.* "I swear by vegetables." *Wannaziātī.* "I swear by man or a kind of angels." *Walādiyāti.* "I swear by a particular kind of horses." The secret of the swearing we will show further.

(6) Seven Sūras begin with certain events. "*Izā wa-qaatil wāqiato.*" *Takwīr*, *Infitār*, *Inshiqāq*, *Zalzala*, i.e., *Izā zalatil arzo*," Nasr, *i.e.*, *Izājāa Nasr-Ullāhi.*

(7) Six Sūras commence with verbs in the imperative mood. *Qul ūhīa*, *Iqrā*, *qulyā aīyuhal kāfirūna*, *Qul huw Allāh*, *Qul aūzo bi Rabbin-nāsi.*

(8) Eight Sūras begin in the interrogative form. *Halatā*, *Amma yatasāalūna*, *Halatāka*, *Alamnashrah*, *Alam tara* and *Ara aita.*

(9) Three Sūras commence with curse. *Wailul-lil-mu-taffifīn*, *Wailulli kulli humazatin* and *Tabbat.*

(10) One with cause. "*Li īlāfi Quraishin.*" The learned Abū Shamma says that both *curse* and *praise* with the exception of *Sabbihisma Rabbika* can be classed in the indicative mood as a complete sentence—and *Subhāna* can be held either as a predicate or in the imperative mood.

Now, I give briefly by way of example, the suitableness of the commencement of every sūra with the subject treated of therein.

(1) The five Sūras which begin with the praise of God are these :—*First*, the chapter entitled as *Introduction* (Sūra Fātiha); *second*, the *cattle* (anām); *third*, the *Cāve* (Kahf); *fourth*, *Saba*, name of a country, part of Arabia; *fifth*, the Creator (Fātir). All the spiritual sciences that are revealed through the prophets are four in number :—

First.—The science of principles which depends on the knowledge of God's nature and attributes. It is mentioned in the first sentence of the Sūra above referred to (Fātiha) that "all kinds of praise are due to God who protects all his creatures." A detailed comment of all this, our readers will find in our commentary.

Second.—The science which treats of prophesies and which is referred to in the phrase *allazīna anamta alaihim.* "The way of those to whom thou hast been gracious."

Third.—The knowledge of the next world, a reference to which is given in the verse :—*Māliki yaum-id-dīn.* "The master of the day of judgment."

Fourth.—The science which treats of the ceremonies which pertain to the worship of God and which is hinted at in the verse *Iyyāka naabudu wa iyyāka nastaīn.* "Thee do we worship."

Fifth.—The science which treats of conduct, *i.e.*, which teaches man to be submissive to God and to carry out the commandments of religion. The verse *iyyāka nastaīn ; ihdin-as-sirāt-al-mustaqīm*, speaks of the aforementioned conduct.

Sixth.—The history of the past that we may know the blessings and the good fortune of those that were obedient to God, and the unhappiness and miseries of those who are disobedient to Him as it is described in the verse :—*Sirāt-allazīna anamta alaihim, gair ilmagzūbi alaihim wa lazzwallīn.* "The path of those to whom thou hast been gracious, not of those with whom thou art displeased, nor of those who go astray." This is the aim and object of the Holy Qorān which is briefly given in this Sūra and explained in others. It is a great blessing and mercy of God to his people that He taught all this, on which teaching to praise Him is due and desirable on the part of the people. Therefore, to bring in the commencement the verse *Alhamdo Tillāhi kabbil alamīn*, "all kinds of praise are due to God, the protector of all creatures" is a brief hint to indicate that whatever will be said after this, will be the account of His gifts and blessings and mercies. Look and see how suitably and appropriately all these accounts have been arranged. The second Sūra which begins with the praise of God is the chapter entitled the *Cave* in which are given events connected with some divine persons the people of the Cave and two persons who after spending a good deal of money planted two gardens, then one

of the two last-mentioned, on account of his pride and ingratitude to God brought ruin to his garden, while the other in consequence of his devotion and righteousness prospered; his garden yielded plenty of fruit. Again, Moses and *Khizr* are spoken of as the righteous men who together with their followers were preserved from evil and were rewarded even in this world for their good conducts. Again, some mention is made of Zulqarnain, who owing to his good actions was provided with every kind of provisions of pleasures and having reached the height of prosperity, he remained faithful to God. He helped the persecuted and erected a wall for their protection. Wherever there is a chance, the next world and the result of good actions, and in opposition to them, evil deeds and the bad results which follow after them, in this world and the world to come, are described as morals.

A description of past events full of warning and admonition, not detailed in a history, is a great gift and mercy of God shown to His people, through the Qorān. To begin the Sūra with the verse :—*Alhamdo Lillāhillazī anzala alā abdihil kitāba wa lam yajal lahū ewajā.* "All kinds of praise to God who hath sent down to His servant the Book called *Alqorān* and hath not inserted therein any crookedness" is to describe as it were, the heading of the whole Sūra in the beginning. In the chapter called "the Children of Israel" is made such a mention of the night journey which was not far from the unbelievers to refuse and to ascribe falsehood to God is to find fault in Him; therefore the commencement of the Sūra has been made with the word *Subhāna* which means that He is pure from falsehood.

(2) To commence the Sūras with the letters of the alphabet is a secret known only to God or His prophet or to those who were informed of it. However, the benefits derived from their use can be known on reflection, one of

which is that, with the exception of the Sūras the *Greeks*, the *Spider* and the *Pen*, wherever a Sūra begins with the letters, the Qorān is necessarily spoken of after them, as *A. L. M. Zālikal kitābu-lā-raiba fīhi*, "there is no doubt in this book." *A. L. M. S. Kitābun unzila ilaika.* "The book sent towards thee." "*A. L. M. Tilka āyāt-ul-kitābil-mubīn.* "These are the verses of the luminous book." *Twā, H. Mā anzalnā alaikal Qorāna litashqā.* "We have not sent down the Qorān unto thee that thou mayest be troubled thereat." *T. S. M. Tilka āyāt-ul-kitābi.* "These are the verses of the Qorān." *Y. S. Wal-Qorānil Hakīm.* "I swear by the Qorān which is full of wisdom." *S. Wal Qurāni ziz zikr.* "By the Qorān full of admonition." *H. M. Tan zīl-ul-kitābi.* "There is no doubt in the inspiration of the book." *Q. Wal Qorānil majīd.* "By the Holy Qorān." In all the aforesaid commencement of the verses of the Sūras, there is a hint that the Qorān is also composed of letters and words, because sometimes letters are separately given and sometimes words composed of letteıs. The words used are composed of two or three or four or five letters. Arabic words do not exceed five. In short, the words of the Qorān are composed of the same letters of which the words of the Arabs are composed. What is the reason, then, that they cannot make a composition equivalent even to a small Sūra of the Qorān? Again, the letters used in the beginning of every Sūra are more commonly employed in all the Sūras.

(3) The Sūras which commence with the indicative mood, there, the commencing sentences are the examples of the foregoing account. There are also Sūras that begin with sentences in the vocative case.

NOTE.—Every Sūra with regard to the account contained therein, is a divine document. Kingly orders differ in their manifestation and style. Sometimes the

object in view immediately commences, as it is the case in the Sūras that begin with sentences in the indicative mood. Sometimes, in the heading the king who gives an order, expresses himself and uses the words "From the Emperor, etc." These are the Sūras which begin with the majestic grandeur and authority or with the attributes of perfection of the great God, as *Tanzīl-ul-kitābi min Allāhil-azīz-il-hakīm.* "This book is sent down from the mighty and the wise God." Sometimes, the person to whom the order is sent is directly addressed. These are the Sūras which begin in the vocative case. Again, as the orders are sometimes short and brief and at other times long and in great detail, so is the case with the Sūras. Again, as orders sometimes show glory and might and at other times grace and mercy, so it is the case with the Sūras of the Qorān.

SECTION IX.

On some other means of Oratory.

The learned Ibn-ul-Aswā has written a book on this science and named it Iajāz-ul-Qorān which contains nearly one hundred kinds of figures as hyperbole, comparison, metaphor, allegory, metonymy, synecdoche, antithesis, etc., etc., which the orators have completely explained. Some figures are internal, others are external. The Holy Qorān uses them all very beautifully. Some of them are given below :—

1. *Metaphor.*—If used exactly, it is the essence or rather chief part of elocution in every language. As the Qorān reaches the limit of perfection in oratory, it would be as meaningless a thought to consider it exempt from metaphor and comparison, etc., as to think an ocean or sea void of water, or fire void of heat, or the Sun of light.

A word formed to give some meaning is called *mauzūa* signifying *word*. If a part of it indicates some meaning which might be applicable to the occasion, it is called a compound word—which is either a complete sentence, if the hearer be satisfied at it, as John stands, or it is an incomplete sentence, when it does not give full sense, without being annexed to another word. The complete sentence is again divided into two sorts, for, when it is liable to be considered either true or false, it is termed a word or a statement, *else* it is an *inshā*, an imperative sentence. All sentences in the affirmative or negative, or interrogative or vocative forms indicating aspiration, hope, etc., are classed under this head. Incomplete sentences are also of several kinds. When one word is connected with another with a possessing noun or with an adjective, it is called *taqīdī* (one word confined to the other), the reverse of it is called *gair taqīdī*—(not confined to the other).

A word is said to be simple when a part thereof does not give a part of the full meaning. Again, if a simple word is independent of the other in giving its meaning and does not express some tense, present, past or future, it is said to be a noun ; but when it expresses some tense, it is called a *verb* in the language of grammar and a *term* in that of Logic. It is, however, not always the case that what the Arabs call a verb may be held as a term by Logicians ; because *tamshī* and *amshī* in the second and first persons respectively are held as verbs by the Arabs ; but not called as *terms* by Logicians, who hold them as complete sentences capable of giving the meaning of truth or falsehood. The letter in *tamshī* and *a* in *amshi* indicate the second and the third persons respectively, contrary to *yamshī* which is in the third person ; because *y* in *yamshī* is not capable of indicating the subject which is sometimes apparent. If the simple word is not independent

of the other in giving its meaning, it is said to be a letter which the logicians call *adāt*, the plural of which is *adwāt*.

Noun with regard to its sense is divided into several kinds. It gives either one meaning or more than one meaning. In the first instance, if a certain individual is meant (and it is neither a personal nor a demonstrative pronoun, nor a person intended in the mind, then it is said to be a pronoun—as in Arabic *anta*, " thou ;" *hāzar-rajulu*, "this man." And if a certain individual is not meant, but it is common to many as *man*, then, if it is equally applicable to all its individuals, it is called *mutawālī ;* if not so, it is said to be *mushakkik* (ambiguous) as the term *dark* which is not equally common to all its individuals, as sometimes great and at other times slight *darkness* is found. If a noun gives several meanings and is equally applicable to all of them, it is then called *mushtarik*, common ; as the term *aīn* in Arabic means a fountain, an eye and the knee, etc. If the aforesaid noun be not equally applicable to all of its meanings, then, if its preceding sense is lost and is taken into another sense, it is said to be *manqūl* taken in its secondary meaning. If it is so taken in its sense by the public, it is called *vulgarism ;* as in Arabic the word *dābba* was at first formed to mean any animate thing that walks on the earth ; now the public have given up to take it in that sense, they use it generally for horses, mules and asses. If the word be taken in a different sense by religious men, then the secondary sense will be held as religious technicality. For example, the word *salāt* originally meant petition, but now it is used by religious men in the sense of daily prayers. In like manner, are the words, *zakāt*, a fixed portion of alms, *saum*, fast, etc. If a certain body of learned men other than the above referred to, uses a word in the sense which differs from that of the original, it is then said to be a technicality of the body. For instance, the word *marfū* in dictionary means *high*, *lofty ;* but in grammar it means the

letter which has the sound of long *ū* after it. If a word can be used in the primary as well as in the secondary sense, the former is called literal and the latter figurative, as the word *lion* literally means a wild beast ; but it is also applied to a brave man. In the first sense it is literal and in the second figurative. If two different words give the same meaning, they are called synonymous ; if separate meanings, they are called opposite words. Synonyms, such as *matar* and *gais* both mean rain ; or *asad* and *lais* both mean a *lion*. Opposite words as *hajar* and *shajar* (stone and tree) or *barro-bahr* (land and water).

It is not proper to use a word in a sense that differs from the original without some connection between both. The learned orators have, therefore, fixed 26 kinds of connection between the primary and the secondary meanings. Of these, if resemblance be simply the reason for which a word is taken in a secondary sense, it is then called *simile*, else, it is said to be a metaphor.

Simile is a particular kind of metaphor in which a comparison of meanings is found ; for instance, to use the word *lion* for a brave man is a metaphor ; because, both a brave man and a lion resemble in boldness. Where a word cannot be taken in a literal sense, and there is some reason which prevents the word from being taken in the sense as, *the lion writes ;* it is quite clear from the expression that *lion* here cannot be used literally and by the word *lion*, a lion cannot be meant here, therefore, on account of some connection, the expression is held as metaphorical and without some reason or rather connection, it will not be taken in the figurative sense.

Simile consists of three things ; *first*, the meaning into which the word is now used ; *second*, the original sense which resembles or which has some connection with the figurative sense ; *third*, the object in view for which the word is taken in the sense different from the original. For instance, in

the example, *the lion writes—lion* is the word that has been used here figuratively ; John or some other person is the object in view which is meant here—and which has been held here as an individual of the class of lion and the original sense is what is familiar to all, *i.e.*, the wild beast.

The object of the use of this figure is sometimes to express what is hidden and sometimes to give a better explanation of a known fact or an exaggeration or extension of it. The example of the first is :—*Wa innahū fī um mil kitābi.* "It is in the mother of books." The term *umm* which means *mother* is used here figuratively, in place of the word *asl* (original); on account of the resemblance which the *asl* bears to *umm*—as from *asl* the root or original branches take their growth, so from mother her children take their birth. Here an invisible object has been formed and shown in the form of a visible one. Now take another example of a known fact which is sometimes used to give a better explanation thereof. *Wakhfiz lahumā junāh-az-zulli.* "Bend the arm of reproach for both of them." Here the object in view is simply to give order to the children to be obedient to their parents. For emphasis' sake God says to the children to bend themselves before their parents, *i.e.*, to be obedient to them, which is a more emphatic form of the same order. *Secondly*, the bending of man happens from any side he likes, either from the neck or from the shoulder, etc. The word arm is here used as figuratively, because *junāh* in Arabic literally means the *arm-feathers* of a bird, which in flying up in the air can bend them as low as to touch the ground ; similarly a child before his or her parents ought to lower himself or herself so much as to touch the ground. Herein is the example of both the explanation and exaggeration.*

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* By exaggeration is meant here what is prohibited by the intelligent and often happens in the language of poets ; but simply an aggravation of sense is meant here.

A figure with regard to its different aspects can be divided into many kinds. But owing to its three component parts *mustaār*, the meaning into which the word is now used, *mustaār minho*—the original meaning which resembles or has some connection with the figurative sense and *mustaār lahū* (the object in view for which the word is taken in the sense different from the original), it has five kinds :—

(1) To take a perceptible object in place of another, as in the verse *washtaal arrāso shaiban.* "A flame of old age broke out of the head." Here the first part is *flame*, the second is *old age*, and the Arabic word *ishtaala* is the light of a flame taken here in the sense of grey hairs of an old age. Both are perceptible objects. *Wa taraknā bāzahum yamaizīn yamūjo fī bāzin.* "That day we left them to wave in among themselves." Originally a moving swell of water is said to be a wave. However, showing and jostling of peoples and nations that day is figuratively represented by the term wave ; because the quality of swift movement is common to both and is also perceptible. *Wassubho izā tanaffasa.* "By the morning when it breathes." To take breath by-and-by is a figurative use for the break of dawn which happens gradually and each of them are perceptible to the eyes.

(2) A perceptible thing might be represented with another, but the resemblance between them might not be perceptible to the eyes, but related to reason. *Wa āyatul-lahum-ul-lailo naslakhu minhum-nahār.* "For them the night is also a sign of nature after flaying which we take out day therefrom." Flaying is taken here as the second component part and the third one is the appearance of light from the darkness of night ; both of which can be perceived by the senses; a resemblance between both is the appearance of one from another, as the appearance of day from night and that of flesh from flaying which is a thing related to reason and not to perception. *Fa jaalnāhā*

hasīdan. "We made the villages as the harvested fields." *Hasīd* the harvested crop and lying dead of the village people are two perceptible things, but the destruction that is common to both is a thing related to reason only.

(3) To represent a reasonable thing with another or to connect the one with the other may also be reasonable; as it is in the verse *Man baasanā min marqadinā.* "Who waked us from our sleep." Here both *sleep* and death are related to reason and not to senses. *Wa lammā sakata an Musal gazabu.* "When Moses was silenced from his wrath." Here the three constituent parts are related to reason only.

(4) To take a perceptible thing for a reasonable one for the cause relating to reason as *Massathum-ul-bāsāo waz-zarrāo.* "Pain and affliction touched them." *Touching* which is a perceptible quality of physical objects is taken here for pain and affliction and common to both is the feeling. Both are related to reason only. *Bal naqzifo bil haqqi alal bātili fayadmaguhum.* "We strike truth over falsehood, so truth breaks falsehood to pieces." Striking and breaking are perceptible things and truth and falsehood are reasonable." "*Zuribat alaihim-uz-zillatu ainamā suqifū, illā bihablim min Allāhī-wa hablim min-annāsi.* "An insult has been cast upon the Jews from the side of God. (This expression has also been used here as figuratively). They cannot stay anywhere without the rope (covenant) of God and men." Rope is a thing that can be perceived by the senses and has been used here figuratively for covenant which is imperceptible by them. Strength and durability is common to both the rope and the covenant, and hence the figurative use of the first term for the latter. *Tasda bima tu amaru.* "Make what you have been ordered, as an open secret." *Sada* is a term primarily applied to signify the breaking of a pot or a glass. Here it is used for expressing a truth which is a thing

related to reason, and the effect, *i.e.*, a cause for such a use does also belong to reason. An Arabic-knowing and an intelligent person finds a great difference between the aforesaid expression and in the statement "carry them out what you have been ordered." This is why an Arab orator, having heard this verse, fell to the ground in ecstacy of delight saying I bow down and adore the person who speaks.

Similarly, in the following verses perceptible objects have been used figuratively for those that are related to reason and the cause for such a use is also the same. *Yā-khūzūna fī āyātina.* They meditate on our verses to find fault with them. Although the term *khauz*—in Arabic means to plunge in water, to dive deep ; but here it is used figuratively to consider attentively for the purpose of finding fault. *Fa nabazahū warāa zuhūrihim.* "The Jews cast the Pentateuch backward." *Nabaza*, *i.e.*, casting, is an act that can be related to senses and it has been used here figuratively for carelessness and not carrying it into practice which is a thing intellectual and outside the sphere of the senses. *Afa man assasa banyānahū alat-taqwā, yabgunahā—ewajan-litukhrij-an-nāsa min-az-zulumāti ilan-nūr. Fa ja alnā hum habāan mansūra. Fi kulli wādīn yahīmūn. Wa lā tajal yadaka maglūlatan ilā unuqika.* Hundreds of other verses like these are full of these kinds of figurative uses.

(5) A figurative use of an imperceptible thing for a perceptible one where the cause of such a use is also imperceptible ; as it exists in the verses :—*Innā lammā tagal māo.* The second part is pride and conceitedness an imperceptible thing ; the third part is the overflow of water which can be perceived and the cause of such a use is the extension which is an imperceptible thing. *Takādu tamaīyyazu min-al-gaiz. Wa jaalū āyat-an-nahāri mubsiratan min-al-āyātī.*

There is another division of figure (metaphor), namely, it is either a *direct* figure, if a generic or common noun has been figuratively used, as it appears from the aforesaid examples, or an *indirect* figure, when derivative nouns, verbs and particles might be figuratively used. Take the example *first* of the use of a particle. *Faltaqatahū ālu Firauna li yakūna lahum aduwwan wa hazanā.* That Moses was taken out of the family of Pharaos from a running river that he ultimately may turn their enemy and may cause their grief. O my objector, now look here, you will be satisfied to find that not the wife of Pharao, but his family which comprises also his daughter, has been mentioned in the verse. He was not taken out of the river for being a cause of grief, but for the purpose of being adopted as a son of Pharao. However, in the verse the enmity that resulted in the end on account of the adoption, being compared with the effect of the cause, the metaphorical use of the Arabic particle *li* (*that*) in *ya kūna* (may be) which in the part whereunto a thing is likened (*mushabbah bih*) is always used for cause, has been figuratively taken for *mushabbah*, the resembling part. So now, the verse thus stands in its meaning "that Moses may ultimately turn their enemy and cause their grief."

The author of *Mutawwal* calls this figure a metaphor. For instance, inwardly the enmity is here compared to the final cause and except *mushabbah*, the resembling part, nothing has been mentioned, but in addition to the above, the property of the resembling part has been given which is the particle *li* meaning cause.

There are other divisions of metaphor, the *unlimited*, the *limited* and the *simple* metaphors, as the verse says *Ulāikallazīnash-tarawuz-zalālata bil hudā ; fa bi mā rabihat tijāratuhum.* "They have purchased misguidance or wrong direction for guidance and gained nothing thereby." The exchange has been figuratively expressed by the term

trade and what are appropriate to trade, *i.e.*, gain or loss have been described. An example of the simple metaphor is thus :—*Fa azā qah Allāho libās-al-jūi wal khaufi.* God caused the village to taste the garment of hunger and fear which prevented it from taking His blessings. He did not say *to put on* in which case it would be the aforesaid second kind of metaphor which also would not be free from oratory ; still the feeling of taste comprises that of touching ; but its contrary is not true, that is, the knowledge gained with the power of touching does not comprise that which is obtained with the power of taste. Thus the beauty of metaphor in causing one to taste a great calamity is so heightened that it could not be done in making one to *put on the garment of hunger.* By causing one to taste trouble means to get the trouble. It is a common idiom among the Arabs to use the term of tasting some trouble in place of getting it. Generally they say : *Zāqa falānun albosa wazwarra.* "A certain man tasted the trouble." Some orators say that there are two metaphors here, one is *manifest*, namely, what befalls man in getting hungry and disturbed is compared to a garment. As it covers the body of man, so does the state of hunger and disturbance. *And the other hidden*, *i.e.*, the effects of harm and pain are compared to the tasting of sour things, hence the term tasting has been used here. (*Mutawwal*).

There are other kinds of metaphors. Real, imaginary, hidden and manifest. The meaning of real metaphor can be known either with the aid of senses as *Azāqahallāhu.* "God caused to taste it" or with reason only. *Anzala ilaikum nūran.* We sent down unto you the light, *i.e.*, a clear description. If one thing be compared with another in the mind and with the exception of the resembling part nothing else be described, then we call it hidden metaphor in opposition to which there is a manifest one. To mention the peculiarities of the resembling part is said to be

the imaginary metaphor, as it exists in the verse :—*Yanquzūna Ahd Allāhi min bādi mīsāqihī.* "They break the covenant of God after making it perfect." The covenant with regard to its durability is compared in the mind with a rope and with the exception of the resembling part which is the covenant, nothing of the constituent parts of the comparison has been mentioned here. This is called *istiāra bil kināya* (a hint-like metaphor). To bring the term *break* that indicates the *rope* is named an *imaginary metaphor.* According to our idiom when a beautiful person becomes defective and his beauty is somehow spoiled, then we say the moon is eclipsed. To compare a sweetheart with the moon, in the mind is called a hint-like metaphor, and the eclipse is one of the peculiarities of *mushabbah bih* "the part of comparison whereunto something is likened" which is the moon here. Man cannot be eclipsed. Hence this metaphor is an *imaginary* one. In like manner, in the verse *Azāqaha Alāhu libāsal jūi wal khaufi*—the state of fear and hunger that covers the body like garment is compared to a sour thing. It is hint-like metaphor and the use of the term *azāqa* ("caused him to taste") is said to be an imaginary one.

In the same manner, there are *mixed* and separate metaphors. In the instance, the resembling and the resembled parts gather or mix together in one thing as in the verse *Awa man kāna maitan, fa ahyaināhu.* "Was he not dead when we gave him life ?" Here *dead* is figuratively used for him who is led astray ; and *life* is taken for guidance and both the qualifications can exist and gather together, one after another in a person. The latter form of metaphor is that where both cannot gather together but where a term might be used in meaning, quite opposed to its original sense, as in the verse *Fa bashshir hum bi azābin.* "Give them good tidings of punishment." The term *good tidings* is generally used for blessing, not for

punishment. But here for the purpose of their contempt is figuratively taken in the sense of "Tell them" (*akhbir*). The beauty of metaphor lies merely in the expression where nothing of the comparison might exist in *words;* still the compariosn might be quite apparent. If a word indicating the comparison will be found in it, it will be called comparison not metaphor.

Comparison.—In dictionary it means to compare one thing with another. In Rhetoric it is to show that two things possess in common a certain quality; as a true quality of a lion is boldness and that of the Sun is light. It is necessary for comparison that it may be neither hint-like metaphor, nor simple metaphor, nor a real one. The parts of which comparison consists are four in number: (1) The resembling part. (2) The part whereunto something is likened. (3) The particles of comparison, *i.e.*, the terms wherewith the comparison is described. As in Arabic *k* and *ka anna*, etc., and in English like, as, as if, such as, etc.

(4) *The reason of comparison.* The special quality or the cause which forms the comparison, as John is like a lion. Here John is the resembling part and lion is the part to which John is compared; *like* is the particle with which he is compared to a lion. Boldness of John is the reason for which he is compared to a lion. There are many kinds of comparisons which cannot be fully described here and which are given fully in Rhetoric. However, what we want to give briefly here is that, the reason of comparison is either simple or compound or there are several reasons together for it. The *first two* are either perceptible or imperceptible. The third is either perceptible to senses or not, or it is different from either of the two. Thus all these forms amount to seven in number. Again, in every form the first and the second parts are either perceptible or imperceptible or different from either of the two. This way we can form 28 kinds of comparison. But when we

restrict the third perceptible part in a way that it should have also the other two parts as perceptible, then such restriction will exclude 12 of the aforesaid forms and there will remain only 16.

The object of comparison is to say something about the resembling part. It is sometimes spoken of and proved that its existence is possible, or it is simply to describe something of it. For instance, a cloth may be compared to another in blackness or the object in view may be to describe the amount of its strength, weakness, increase and decrease ; as a black thing may be compared to a crow. Or the object in view might be to describe the condition of an object. For instance, when the result of a person's work does not appear, we might compare it to a writing on water.

In these four forms, the compared part must be perfect and well known in its quality. But some learned men raise questions on this point, to settle which this is not a proper place. Or the object of comparison might be to describe the beauty of the resembling part; as the hairs of a beautiful person be compared to musk in darkness. Or it might be to describe some defect of the aforesaid part ; as some one's eye be compared to that of a cat. Or the object in view might be to speak of some strange and novel thing.

Sometimes, the object of comparison is to say something about the compared part which is done in two ways only :—

(1) It is to show the superiority of the compared part as it happens in the *inverted comparison* (*Tashbihi maqlūb*) in which a defective thing, being held as the compared part, a perfect thing be compared to it. As some one might compare the moon to the face of his sweetheart. The purpose of this is that, the face of the sweetheart is more luminous and beautiful than the moon.

(2) Preference and superiority might not be meant therewith, but for some reason the care and anxiety to

express the compared part may be meant. As some hungry person may compare the face of some one in the light to the moon and roundness to the bread. It is quite clear that a hungry person is particularly careful and anxious about his bread.

With regard to the reason of comparison, comparison has three kinds : (1) Parable and anti-parable. (2) Brief and explanatory. (3) Easy and difficult.

Again, with regard to the particles of comparison it is divided into three forms : (1) The emphatic form, in which the particles of comparison, etc., are omitted ; as in the verse :—*Wa hiya tamurru marras-sahābi.* "It passes the passing of clouds," *i.e.*, like the passing of clouds. To this also belongs the kind in which the compared part be ascribed to the comparing part after omitting the particle of comparison as moon-faced or flower-faced, cedar-statured.

(2) *Usual form*—in which the particle of comparison may be described as moon-like face.

Now, look into the comparisons given in the Holy Qorān that they are supernatural in their beauties. Some learned authors have written books chiefly on this art and have shown the perfection of the Qorānic comparisons, some of which I bring here by way of example, *Masaluhum ka masal-illazis-tauqada nāran, au ka saīyibin min-assamāi fīhī zulumātum-wa raad un-wa barq.* In the first example it is a compound comparison ; the state of the hypocrites is compared to the person who lights up fire and being thereby benefited, soon loses it and at last gets puzzled and disturbed by being left in darkness. Look carefully into all the points of comparison, how beautiful is the oratory in which they are cast. In the second example, their state is compared to persons over whom the dark clouds of rain spread ; having thunder and lightning ; they feel happy at the idea of rain which is the cause of their main-

tenance and life ; but tremble at thunder and lightning, shut their ears with their fingers for fear of thunder that they might not hear the awful sound. At the same time they are also benefited by the lightning, *i.e.*, they walk four or five paces in the darkness and are dazzled. In both the comparisons the particle *like* is annexed to the compared part, in the first example, to the written one and in the second, to the omitted one, which is power. The comparing part are the hypocrites' state and the dark clouds containing thunder and lightning are the parts compared. *Yā aīyuhal-lazīna āmanū kūnū answār Allāhi kamā qāla Isabna Maryama lil-hawarīyīna man answārī il Allāh. Qāl-al-hawarīyūna nahnu answār Ullāhi.* Here Moslems are compared to becoming the helpers of God and the compared part is the agreement of the disciples to become the helpers of God by the order of Jesus. As the comparing part is compound or a collection or several things, therefore the particle of comparison has been annexed to the aforesaid collection ''Jesus, the son of Mary, said'' which is a perfect figure of oratory. *Masal-ullazīna hummilut-Taurāta summa lam yahmilūhā ka masalil himāri yahmilu asfārā.* ''The example of those who were given the Pentateuch, but who did not put it in practice, is like an ass loaded with books.'' The Jews who were given the Pentateuch and who did not put it into practice are compared to the ass loaded with books; the comparing part is the state of a nation restricted by disobedience, the compared part is the *ass* restricted by the phrase loaded with books. The third part, *i.e.*, the reason of comparison " not to be benefited " which is common to both is related to reason. The comparison has been made for the purpose of describing a state ; therefore, the quality of not being benefited is perfect and well known to all in the compared part and the particle of comparison is joined to the compound compared part. *Wazrib lahum masal-al-hayāt-id-dunyā ka māin*

anzalnāhu min-as-samāi fakhtalata bihī nabāt-ul-arzi fa asbahā hashīman tazaruh-ur-riyāh. "Tell them that the life of this world is like the water we send down from heaven with which the vegetables grow up from the earth, then they, getting dried up, are harvested and fly up in the air." The comparing part is the life of this world, the compared parts are the vegetables that grow with the aid of the water of heaven ; both are compound. The third part, *i.e.*, the reason of comparison which is in the first instance the beauty and splendour of this world, in the second instance, its washing away soon, in like manner, the blooming and the fresh growth of the vegetables and then its getting dried up soon. Here also the particle *like* is joined to the compound part. The parts of the comparing and the compared things have also separate identifications. The water of heaven resembles the human semen ; man, on account of his superiority over woman, resembles heaven, the female sex in consequence of her being subordinate to man, resembles the earth, the born infant, the vegetables ; the prime of man's and other animal's life resembles the beauty and the perfect growth of the vegetables ; their old age bears comparison with the paleness of plants ; the death of the animals with the plants being rooted up from the ground ; the parts of the animal's body after death being rotten and destroyed fly up in the air, which are compared to plants and vegetables that being broken to atoms fly up in the air.

Parables.—Technically it is the compound figure which has a metaphor in it. It is also called metaphorical parable, because the reason being taken from several things, the compared part is spoken of and the comparing part is meant. For example, an anxious person may thus be addressed "you put one foot forward and the other behind." Here the state of an anxious person by way of exaggeration is compared to that of the person, who being anxious to go on

keeps one of his feet forward and the other backward. This kind of parable is sometimes called simple parable. When this kind of figure is commonly used as a metaphor by the linguists and when it has some strange thing in it, it is called a *proverb.* No one is justified in making changes in a *proverb.* It ought to be spoken of according to its use. In a proverb no notice is taken of the person or persons for whom it was originally made.

Kināya (Metaphor) in Arabic dictionary is a verb in the infinitive mood. It is an idiom to speak thus:—*Kunito bikazā au kazā, wakanantu izā tarakat-it-tasrīhu.* That is, to put a thing together with its explanation. Technically to speak a word and not to take in its real meaning, but to take what is related to its meaning with the possibility of using it in its original sense. "Miftāh" a dictionary says that a word may be used either in its primary sense or secondary or in both. In the first instance, it is a literal sense, in the second, an allegory and in the third a metaphor. Sakkākī defines metaphor and allegory and makes a distinction between them thus:—"In metaphor we speak of *lāzim*, *i.e.*, what is related to the original meaning and means *malzūm*, *i.e.*, original meaning. Thus we may say " a person of long shirt " and mean thereby a person of long stature. In allegory we take *malzūm* and mean thereby *lāzim.* As by *lion* which is *malzūm* (which is an original thing) we mean that which has connection with it, *i.e.*, boldness and bravery. But the author of *Talkhīs* raises an objection to this definition.

Kināya—metaphor, can be classed into three kinds: (1) No attribute or relation be meant thereby, but merely nature of the person for whom the metaphor might be used. Again, after describing a particular attribute, the person meant be established. For instance, an attribute for which a person may be familiar be mentioned, in order that the qualified person be understood therefrom. As in the verse

—*Faktubhā lin-nabī-il-ummī yillazī yajidūnahū maktūban indahum fit-Taurātī wal Injīli yāmuruhum bil maarūfi wa yanhāhum an il munkari*, etc. The object in view by these qualifications and attributes is our prophet's person. The beauty of this kind of metaphor is this that, having proved the good qualifications in the person for whom the metaphor has been used, they are brought as an argument for his nature. This cannot be obtained simply by naming the person. (2) The object in view may be to describe some of his qualifications as his long stature and bravery, etc. It is again, sub-divided into two kinds :—1*st*, *Kināya-e-qarība* simple metaphor that the mind might reach the qualified person without the help of mediums. This last is again sub-divided into two classes, *one* of which is called clear where the mind reaches suddenly. Second, *hidden* to reach which the mind hesitates. *2nd—Kināyae baīda*—complex metaphor where the mind may reach the object with the help of many mediums ; as we may speak of a person that "he is master of great many ashes" and take it to mean a generous person; because the multiplicity of ashes transfers the mind first towards the idea that a good deal of fuel is consumed, next to it, that much food is cooked, then, that many hosts come to eat, then lastly, towards hospitality and generosity. The metaphors and allegories where the mind reaches the meaning with difficulty are far from the manifestation of oratory. They are called riddles, the use of which also the orators occasionally make for some purpose. By the metaphor some relation or connection of a thing affirmatively or negatively is meant. Sakkākī says it is better to call a metaphor a petition. The author of Kashshāf says it is called petitioning, when something not mentioned therein be derived therefrom ; as a needy person may say to some one that he has come to pay his respects to him wanting him to give something which he does not mention in his speech.

When many mediums are used in a metaphor, it is called remote metaphor. While the necessitating and the necessitated parts are hidden and the mediums are few in number, the metaphor is called *ramz*, a hint in which a concealed demonstration is made towards a close person. When the mediums are few in number and the necessitating and the necessitated parts have nothing concealed in themselves, it is then called a nod or wink.

Now, we are going to show how beautifully the Qorān uses the parts of oratory, namely, figure, comparison, allegory and metaphor.

It should be borne in mind that figurative, allegorical and metaphorical use of language is found not only in simple but also in compound sentences as well as in particles. Sometimes a vowel change of a word is held as a figurative use, whether the change may take place by omitting a word *from* or adding a word *to* an expression. As *Jāa Rabbuka* "Thy master came." *Was alil qaryata.* "Ask the village." "*Laisa kamislihī shaiun.*" In the first example the real expression is *Jāa amru Rabbika.* In order to show the importance of the coming event the term *amru* (order or commandment) has been omitted and the despatch has been ascribed to God. In the second example, the exact construction is *Wasal ahlal-qaryati*—but to express that, while the inhabitants of the ruined village do not exist, how can any one ask them about the past and exemplary events, the term people has been omitted and it has been shown that the ruined villages themselves will tell you the story of their ruin. In the third example, the correct expression is *Laisa misluhu shaiun ;* but as the true object of the expression is to refuse emphatically any *likeness* or similitude between the Creator and the creature, the particle *like* is added to the subject. The Arabs speak *Misluka lā yabkhalu.* "A person like unto thee does not practise miserliness." Here the person himself not *like unto*

him is meant. By speaking thus an emphatic form of the refusal of miserliness is here expressed ; because it is a well-known and commonly accepted statement of the orators *Alkanāyato ablagu min-as-sarāhati.* A metaphor is sweeter than a plain expression. In like manner, is the expression *Bal yadāhu mabsūtatāni.* "But both of his hands are open." Here his generosity is meant ; because it is well known to all that a generous man gives with his hands, therefore open-handedness is figuratively used for riches and liberality and narrow-mindedness for poverty and miserliness. Original meanings are not taken notice of at all in such expressions ; because in case of poverty and miserliness long and open hands cannot be the reason of commendation.

(1) God also uses metaphors and allegories in the description of His own nature and attributes ; because He who has no equal, nor does He belong to the category of those who are dependent on others ; nor is He perceptible, nor can imagination reach Him, nor can the bird of our fancy fly up as high as He is, if a picture of His attributes and nature be drawn before mankind, they will not be able to understand it without metaphor and allegory. *Ar Rahmānu alal-Arshis-tawā. Summas-tawā alal Arshi. Yahmilo Arsha Rabbika fauqahum yaumiizin samānīyah.* They are all metaphors, to take them literally, *i.e.*, to understand that God is really sitting on a wooden or a golden throne just as kings sit on, that eight angels bear it, is a glaring mistake and a wrong idea ; because the verses about the purity of God *Laisa ka mislihī shaiun,* etc., are quite opposed to the interpretation. This proves for His body a locality and other likeness and similitude with His creature from which He expresses himself to be quite free. So to take these meanings in order to raise objection to it is another error. The commentators like Imām Rāizī and the author of Kashshaf openly refuse to take these meanings.

What is meant here is simply this that, He has full possession and authority over His creatures just as a king sitting on his throne has over his subjects, whose throne might be raised with eight feet. Every ordinary throne is so *majestic* and high that it has eight feet, even more than that, if the thrones of others are borne by four persons, then His throne is borne by eight. The ambiguity of the term eight can refer to 800 or to 8,000 or to 800,000 or to 80,000,000 or to 8,000,000,000, or to 8,000,000,000,000 ; again, eight can relate to angels or to eight sides, four earthly and four heavenly. The greatest king of the world can rule four sides of his kingdoms, whereas God's throne has twice as many sides. On the day of judgment when He will sit on His throne, He will manifest Himself with the aforesaid grandeur and splendour.

Similarly *yad* hand, *wajh* face, *sāq* leg, possession, right hand. *Wal arzo qabzatun ; was-samāu mustawiyatun bi yamīnihī. Yauma yuk-shafu an sāqin-wa-yabqā wajhu Rabbika.* All these verses have been metaphorically used which mean His nature and authority.*

Similarly, with regard to angels, especially Gabriel, etc., together with the description of the next world, the use of metaphorical language has been made.

They are spoken of in the Qorān as having two or three or four feather-arms. *Jāil-ul-malāikāti rusulan ulī ajnihatin, masnā wa sulāsa wa rubāa. Yazīdu fil khalqi mā yashāo ; inn Allāha alā kulli shain qadīr.* The angels' going on errand clearly shows that the power and swiftness

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* The predecessors of the learned Moslems have not rendered the words into meanings that are opposed to the Holiness of God. They say that they believe in the words. They are *muta-shabih* verses which are known to God ; we need not explain them. We are prohibited to reject the meanings taken by theologians. When learned Moslems of modern ages saw the public rendering the verses into a literal sense, contrary to the Holiness of God, then they explained the secondary meanings of the metaphors. Rationalists like Imām Kāzi hold this opinion.

of their travels is meant—which is a necessary part of carrying out God's commandments and messages. Now, to understand from the verses that angels are birds like kites and crows ; that they have beaks and that Gabriel is a very large bird having 600 arms is an open mistake and to raise objection is a still greater folly. No adversary* is warranted to put aside the metaphors, the allegories and other figurative idioms of the Qorān and to fabricate in his own way, some other meanings, in order to raise objection to it.

(3) Similarly, wherever the Qorān ascribes terms or sentences to itself such as *misleads*, He misleads whomsoever He likes, or He led him astray ; He stamped their hearts ; He covered their eyes ; there a figurative use of expressions is meant.

Effect is spoken of and cause is meant, *i.e.*, God who is Creator of all creatures also created causes of wrong-direction, which, being used by them, they were led astray, their eyes were covered with the curtain of negligence and their hearts were sealed with misconduct. In order to condemn the use of causes independently He ascribed the effects of bad conduct to Himself, and to create the causes of misleading in this world of trial and authority cannot be a defect to His Holy being. To give up the use of figurative language and to take a literal sense in order to find fault in the Qorān is an extreme folly. In like manner, the use of metaphor and allegory has also been resorted to for

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* The founder of the Arīya sect acknowledges the figurative use of language in his works Sanharānt Warkash, etc. Why did he do so? because he has tried to remove all the Vedic defects by strange interpretations. If the changes were based on the figurative use of language and he were able to show the changes in the meanings of the Vedas and prove it by the authority of the scholars of the language, then it would be a different thing ; but he could not do it. To prevent his enemies from opposition he says that they have no right to contradict the meanings described according to the context by the believers in the Vedas. How strange it is that his followers have such a right !

the commandments that are given in the Qorān for the practice of meritorious acts. As in the verses :—*Man zal-lazī yuqriz-Ullāhā qarzan hasan an ; Wa aqriz-Ullāhā qar-zan hasan an.* "Who is it that gives a good loan to God ?" "Give a good loan to God." Here the literal meaning of the verses that God is really poor, and asks for loans from His people and promises to return twice or four times as much, cannot be taken literally; for, there are other verses in the Qorān that prohibit it, such as ; *Lahū mā fissam-āwāti walarzi ; Wallāhu ganīyun wa antum-ul-fuqrāu.* " All that is in heaven and earth belongs to Him." " It is God only who is rich and you are poor." *Wa lillāhi khazūin-us-samāwāti walarzi.* "All treasures of heaven and earth belong to God." These verses plainly show that the aforesaid words are to be used figuratively. In order to confirm the merit of such deeds the term, *loan*, has been used here. As in giving loans to a trustworthy man, the creditor has perfect confidence that the loan together with the interest will be returned to him in due time, so in spending money for the sake of God the Divine Person, man is assured that he will obtain his capital with an im-mense interest, not in this world only, but also in the world to come. The term *loan* is here taken in the sense of *spending.* Therefore, to take it in the literal sense and then to raise objections is a great stupidity.

(5) In the same manner, the retaliation of evil deeds as a warning to evil doers is sometimes given in terms that have been used for their deeds. It is a common idiom among the orators. In Persian Sādī says "*Badī rā badī sahl bashad jazā*" " evil is an easy retaliation for evil," although the punishment for evil is not evil, still by way of retaliation it has been spoken of as evil. In Urdu also we say "*badī kā badla bad hai.*" The Qorān in considera-tion of this use also speaks of evil deeds as substitution for evil ; as the verse says *Wa makarū wa makar Allāhu. Wal-*

lāhu khair-ul-mākirīn. "They played tricks so God did also, but God stands best in the practice of tricks." They played tricks, so God gave them punishment for it as He is the One who gives severe punishment for hypocrisy. *Allāhu yastahzio bihim.* Those who mock at the things of God, He punishes them for it. *Yakīdūna kaidan wa akīdu kaidan.* "They practise deceitfulness, I punish them for it."

If it is not stupidity, what is it then, to take a metaphor in a literal sense, to find fault with the Qorān and to call the God of the Qorān as deceitful and a buffoon. These are the great objections of the Arīya sect which they, in consequence of their predecessor's civilization and their national and country nobility, raise against Islām in various obscene and immodest terms.

Now, it should be borne in mind that there are several causes for setting aside apparent and literal sense and using metaphorical language.

(1) Because modesty does not allow free use of expression. This is why cohabitation is represented by the term touching; as *Lāmastum-un-nisa.* "Touch your woman," *i.e.*, cohabit with her. Similarly a latrine is substituted for a comfortable place. How immodest would it be to say that a certain man went to discharge his dung; whereas to say that he went to a latrine is a polished language. The Qorān is strictly careful about such things.

In the same manner, Mary's chastity is spoken of as pure-skirted. *Ahsanat farjahā*—"she strengthened her skirt." By *skirt* is meant a certain place of a woman. The whole phrase means she guarded herself against adultery. Likewise it is said *Fa nafakhnā fīhā min rūhinā.* "We blew in her our soul," namely, Gabriel (the Holy Ghost) blew in her collar. Here a certain hidden place of the woman which it would be immodest to speak of, is not meant.

(2) To wink at one's deeds and not to nick-name him openly : this is why the opponents of Islām are not clearly named ; their evil characters are spoken of, that the intelligent came to draw the conclusion without disgrace to the people. The heathen and the hypocrites have been addressed in the metaphorical language. This is the reason why the commentators differ in their names.

(3) To state the good characters of one without naming the person meant ; as it was done in describing the virtuous deeds of the disciples (the helpers and the emigrants) and the family-members of our prophet who had made many efforts in spreading Islām.

(4) Sometimes an open declaration cannot be made for fear of an addressee's displeasure ; therefore, metaphorical language is used ; as in the verse *Wa mālīya la aabud-allazī fatiranī.* "What happened to me that I may not worship Him who made me." Here the person speaking mentions himself ; but the objects in view are the persons spoken to, and the question is asked why is it that you do not worship Him, before whom you have to appear ? Again, in this verse there is an objection *A attakhizo min dunihī Alihatan.* May I hold another deity except God ; if you may do me some injury, the deity may be unable to help me, *i.e.*, you have held such things as your deity. Again, in the verse :—*Lain ashrakta la yahbitanna amaluka.* The addressee is our prophet ; but really other persons are meant, in order that they may be impressed with the evil and the bad result of infidelity. On such occasions, ambiguous and dubious terms serve the purpose ; as Abrahām did. He broke all the idols and kept the biggest of them unhurt. When his people asked about the matter "the biggest of them did so" said he. *Faalahū kabīr-uhum.* This points to the huge image and also to the great God. In this there is also an objection against the idolators to the effect that there is a higher and a more

sacred Being than they, who has power over all of them; so not to worship Him is a folly. Likewise, the expression *Innī saqīm.* "I am sick, I cannot accompany you," and your vain talks made my heart sick. Similarly, there was dubiousness in his reply to the Egyptian king about his wife Sara that she was his cousin; for she was also his uncle's daughter. In the same manner to invoke the Sun and the Moon saying that they are my deities was really an objection to and an irony over the addressees, *i.e.*, "the rising and the setting bodies which you worship (as the Sabians were accustomed to adore them also) are not my gods; they are yours; just as in our Hindustánī idiom, it may be said concerning a contemptuous person who might be held as king "is he my king?" *e.g.*, he is not my king. Or some person may say about himself that he is mistaken, but may mean that the addressee is mistaken.

(5) Metaphorical language may be used in order to hide something for a purpose; as in the Qoranic letters that come in the commencement of the Suras, namely, A. L. M.; S.; N.; Q.; H., M. What God means by these is, for some reason, kept hidden, and is hinted at by means of these letters.

SECTION X.

In every eloquent language, there are certain principles, which if not acted upon, the language falls below the category of the sweet languages; one of these principles is shortening or lengthening a discourse according to the occasion. The Holy Qorān is so particular in this respect that even the greatest orators and eloquent persons are convinced of it. This abbreviation either takes place by appropriate reduction of an expression into a smaller compass. As it is in the verse :—*Fil qisāsi hayātun.* On this occasion there was another expression well known to

the Arabs, of which, they used to boast, *i.e.*, *Alqatlu anfā bil qatli.* The meaning of the aforesaid words are "In substitution there is life." There is life for the murderer; because of his fear for the Law of Substitution, he will not dare to kill a person and therefore will not be killed in return and the person whom he intends to kill, will be spared from being murdered, on account of the Law of Substitution. When murder will be withheld, the confederates of the opposite parties will remain free from the murder of both sides. Thus thousands of lives will be spared from being destroyed in battles. Another Arabic expression goes to say that "murder is a good remedy to abolish murder." Observe how much the two expressions differ.

First of all, one murder does not prevent another, but on the contrary, it increases it on certain occasions as the unlawful murder that causes the destruction of hundreds of beings on both sides.

(2). There is no omission or ellipsis in the verse, contrary to the well-known expression of the Arabs which was held to be very brief where some omission is to be held together with murder.

(3). The aforesaid verse clearly indicates its meaning, whereas the well-known expression does not.

(4). The letters of the verse are less in number than the Arab's expression; for, the letters of the verse as pronounced are 11 and those of the other are 14.

(5). The last letter *n* in *hayātun* serves to attach importance to the word, *i.e.*, the life is great, namely, of a company.

(6). The verse says that "in every *qisās* substitution for murder there is life" contrary to every murder.

(7). In the verse there is no repetition of words, contrary to the Arab's expression, wherein the word *qatl* murder comes twice.

(8). There is no need of holding an omission, wherein in the expression we have to hold the phrase *man tarakahū* "who forsook it" as an ellipsis.

(9). In the verse, two opposite things are brought together in a statement which is a part of oratory ; as hot and cold, life and its substitute. In short, many other beauties of like nature are found in the verse which do not exist in the other statement.

There is another way of shortening a speech, *i.e.*, by omission which, if used, may not produce a defect in it. It is of many kinds. It is either a sentence independent of others. Again, it is whether one sentence or more than one, or it is a cause that can be known by the effect. As in the verse *Fa qulnazrib bi asākal hajar—Fan fajarat.* We ordered Moses to strike his stick on the stone for water, then there broke out 12 fountains. The cause that was understood here, the previous sentence is omitted, namely, *Fa zarabahū.* "So he struck his stick on the throne." Similar to the above-mentioned verse is this :—*Kān-an-nāsu ummatan wāhidatan fa baas Allāh-un-nabīyīna mubashshirīna wa munzirīn.* In the beginning all people believed in one religion, *i.e.*, the unity of God. Afterwards God sent his prophets who gave good tidings to the good and warned the bad of the bad results of their evil deeds. The mission of the prophets because of the difference of people in their religions was understood from the previous sentence. Therefore, to omit the causative sentence *fakhtala fahū* was a part of oratory.

Or the omitted sentence is a cause which on account of effect comes itself in the mind of the addressee ; therefore it is a part of oratory to omit it, as it appears from the verse :—*Li yuhiqq-al-haqqa wa yubtil-al-bātila.* "In order to prove right as right and falsehood as falsehood, God did so and so," is a sentence consequent upon the previous one which has been omitted here.

Or the omitted sentence may be besides the cause and the effect which might be held as understood from the preceding sentences ; as in the verse *fa niam al-māhidūn*, " how good are they who are to spread the earth," *wa biasal masīr*, a bad place it is, *i.e.*, hell.

Or, the omitted sentences may be several in number, clearly known to be understood by the preceding and the proceeding sentences ; as in the verse :—*Anā unabbiukum bi tāwīlihī, fa arsilūnī Yūsufa.* The water-carrier of the Egyptian king after being released from the dungeon said to the courtiers at a time, their king saw a dream (which the interpreters could not interpret) that he will let them know about it if he be sent to Joseph. Next to this, the sentences that are omitted are these :—Accordingly he was sent and he brought Joseph who was thus addressed " Oh Joseph, please give me the interpretation of the dream."

The omitted phrase is either a part of a sentence which is also of several kinds. It is a possessive noun, as in the verse :—*Was-al-il-qaryata.* Ask the village, *i.e.*, the people of the village. The word *people* equivalent to the Arabic term *ahl* is here understood. Or the omitted part is a qualified noun ; as in the word of God *Wa min hum dūna zālika*, i.e., *wa minhum man huwa dūna zālika.* " And among them is he who is apart from this." Here *he who* the qualified phrase is omitted and *apart from* an adjective, is kept. Sometimes the adjective is omitted ; as in the verse *Wa kāna warāahum malikun yakhuzu kulla safīnatun gasba.* " Behind them there was a king who used to confiscate every ship."

"Ship," the qualified noun, is mentioned here ; but its adjective *sound* as the preceding expressions indicate, is omitted ; because the king did not catch spoiled ships, for which reason *Khizr* (an equivalent term for Elijah perhaps) made it defective. Having broken a board of the ship

in which the orphans alluded to in the Qorān rode, made it defective.

Or, the omitted part may be a condition as it happens after sentences in the potential, interrogative and imperative moods. In such places only a co-relative of the condition is mentioned. Besides the aforesaid occasions there are other places also where the conditional part is omitted for some reason. As in the verse :—*Qul le ibādī allazīna ām anu yuqīm-us-salāta.* "Tell my people if they are faithful, they ought to offer their prayers." It is not a necessary part of the condition that it may be a complete cause of its co-relative, but that it may depend upon it ; to bring faith is not a necessary part of offering prayers, still the correct offering of prayer depends upon faith.

And as in the verse *Fallāhu huwal walīyu* "God is their guardian" the conditional part *In arādū walīyan,* "if they wanted Him to be their guardian" as the context shows, is omitted, so sometimes the co-relative of the condition is omitted for brevity's sake as it is in the verse : *Wa izā qīla lahum-uttaqū mā baina aidīkum wa mā khalfakum la allakum turhamūn.* When it is said to them "beware of what is before and behind you that you may be sympathised with," the co-relative of this conditional expression, *i.e.*, *aarazū* "they turn their backs" or "do not mind" is here omitted ; because the verse :—*Wa mā tātihim min āyatin min āyātī Rabbihim illā kūnnū anhā muarizūn.* "No sign out of the signs of their Lord comes to them from which they do not turn their backs" indicates this omission. Sometimes, the co-relative is omitted in order to let the hearer know that it is unspeakably important from a warning to, or the inclination of the addressee or the extension of his idea is meant, *i.e.*, as far as he is concerned, he may consider it as co-relative. As in the verses :—*Wa lau tarā is wuqifū alan-nāri.* Oh addressee! if you see the infidels at the time, they will be made to stand near the fire, the co-relative of this is *La tarā amran*

qazīan "you will find them in an awful condition." *Wa lan tarā iz-az-zuālimūna mauqufuna inda Rabbihem; wa lau tarā izal mujrimuna nākisū ru ūsahum inda Rabbihim.* "When you will see that the persecutors will be made to stand before their Lord; when you will see the criminals rubbing their heads near their Lord." In all these sentences the co-relatives of the conditional sentences, namely, then you will find them in an awful condition, are omitted. The verses, to create a desire in the addressee towards heaven stand thus :—*Hattā izā jāūhā wa futihat abwābuhā.* So that when the people will come near it, and its doors will be opened, what will then happen there? To omit the co-relative of this that there will be, then, a great splendour and show or some other expression of like meaning in many other places in addition to these is held as good oratory. Sometimes, a subject or a predicate or an object is omitted, in order to render the effect of the verb as common as in the phrase *lā yaalamūn* "they know not." If a thing would be named, the case would be different from what it is now in omission. In the recent case the force is "as if they know nothing." In order to render the effect common, sometimes the verb itself and some times other parts of speech are omitted. It is considered as a part of oratory to omit particles and conjunctions for some special purposes; as in the verse *Wakhtāra Musā qaumahū—i.e., wakhtāra Mūsa min qaumihi.* "Moses selected his nation," *i.e., from* his nation; the particle *min* (from) is omitted here; because there were really the best individuals of his nation the seventy persons who were taken to the mountains; the rest of his nation on account of their worship to the calf, in his absence, were not counted as belonging to his real nation. Besides the places above referred to, there are also many more occasions where omissions are made, but for brevity's sake I close the description here.

The commentators express these kinds of omissions for annotations in their commentaries. The commentary named Jalālain of Jalāl-Uddīn of Assiyute in Northern Africa is rather comprehensive and compact in the art of expressing such omissions.

The enemies of Islām having shown these omissions, find fault in the Qorān saying behold! there ought to be so and so written here.

It must be borne in mind that the description of lengthening a discourse is very long. Likewise, there are other points of oratory where the Qorān shows them miraculously. If I describe all of them at once, then, this work, being far from my purpose, may turn to be a book on the art of the Qorānic miracles.

An Important Note.

The expressions of an orator and an eloquent person have such beautiful connection with each other as to resemble pearls on a string. A preceding sentence itself tells what is to come next. An intelligent person knows it very well. This is why our prophet (peace be on his soul) when he made others to hear or to write the verses of the Qorān before he uttered the next verse, the hearer suddenly read what the prophet made him to write, whereupon some stupid persons were led to think that what he makes us to write, is not an inspiration from God; but what they utter beforehand being considered as inspiration is put in the Qorān, so that one of the writers of our prophet turned an infidel at this idea and went to Syria to the Christians called *Banī Gassān*, the children of *Gassān*, and began to declare that he could also make a Qorān like that of Mohamed. The Gassānī king, hoping him to be a good opponent of Mohamed, called him in his Court. When he was asked to make some portion like the Qorān, he could do nothing. The nature of the thing was different. Many times he

tried to the best of his ability and power, but could do nothing, whereupon he was turned out by the Gassānī king with great insult; still his co-religionists, the missionaries and the *padrīs* who, although well versed in Arabic and whose mother tongue it was, like the eloquent Christians of Bairut in Syria, could not dare compile even ten sentences like those of the Qorān up to this day; but in order to make the people doubtful about the origin of the Qorān, necessarily put before the public that some certain sentences have come out of the tongue of certain individuals which are included in the Qorān. *Wallah-ul-hādi.* May God lead them to the right path!

SECTION XI.

We have already given a brief account of metaphor together with its auxiliaries. Now, we think it a proper place here, to give a little more explanation of the subject in order to let our readers know how the Holy Qorān, with regard to the beauty of its language and idioms, stands? Azz-Uddīn, the son of Abd-us-Salām, is the author of a book on this subject, an extract of which has been made by Jalāl-Uddin of Assiyat and which has been named *Majāz-ul-Fursān Ilā majāz-il Quran.*

A metaphor is divided into two kinds: (1) It may exist in the composition of the expression which is called a rational *metaphor*, in which a verb or a verbal noun on account of some connection, may be ascribed to him from whom it may not have appeared. In other words, in it, an action, or something like it, in consequence of a slight connection may be related to the person by whom it may not have been committed. It is again sub-divided into four kinds: (1) That both sides may be taken in a literal sense, and the metaphor may exist simply in the connection. As in the verse *Izā tuliyat alaihim āyātuhu zādat hum īmānan.*

" When His verses are recited to them, they increase their faithfulness." The increase in faith is the act of God, to ascribe it to the verses is simply because they are the cause of it. *Yazbahu abnā ahum.* " He kills their children, although the children of Israel were killed by the servants of Pharao ; but as he was the person who had given such an order, this act has, therefore, been ascribed to him alone. *Wa akhrajat-il arzu asqalahā. Wa balagat-il-qulūb ul hanājira.* Is it the earth which will throw out its burdens ? No, it is God who will do so. Will the hearts reach to the throat ? No. It is God who makes them reach to the throat. It gives also some idea of alarm and fear, as it is indicated by our Hindustānī idiom also, *Nak men dam āgayā, i.e.*, he was greatly harassed."

(2) Both parts, *i.e.*, the subject and the predicate, may be taken metaphorically ; as in the verse *Fa ma rabihat tijāratuhum.* "They were not benefited by the trade." " Their trade did not benefit them." Here the trade and benefit are taken in a figurative sense and the allegory is also a figurative manner of description.

(3) Both the inward relation between the parts of a proposition and the subject may be metaphorical.

(4) The relation between both the parts and the predicate may be taken in the figurative sense. There are many instances in the Qorān of this kind of metaphor. *Innahā lazuā ; nazzaat-al-lissawā ; tadū man adbara wa tawalla.* Fire does not really call. It is only a figurative use of words. *Hattā tazaat harbu auzārihā.* " So that the battle may give up its arms." Battle is not a sensible being, so to say that the " battle gave up the arms " is a figurative manner of speech.

II. Simple metaphor which is of several kinds.

First—It is an omission, examples of which we have already described. Some learned men do not consider it as a kind of metaphor.

Secondly—To use one noun in place of another.

Thirdly—To take the predicate in a sense different from the other and to take another predicate in place of the *first* one.

Fourthly—The figurative use of particles by taking one in place of another. Every division has again many kinds. Take first the example of the figurative use of a verb. As the verse says :—*Ahā zallazī yazkuru ālihatu-kum.* " Is it he who *speaks* of your deities." Here the verb *speaks of* instead of *abuses* for politeness' sake is taken figuratively. *Saqulat fis-samāwāti wal arzi.* " It became heavy in heavens and earth." There was originally " it became light." The former is figuratively taken in place of the latter. Now take the examples of the figurative use of participial nouns. As *Fa zallat aanāquhum lahā khāzi-īn.* "Their necks became lower on account of the event." That is the people became lower of their necks in consequence of the event, *i.e.*, they subdued themselves for the cause. The example of the figurative use of particles are, *Fa lammā tajalla Rabbuhu lil jabali.* " When God showed His light *for* the mountain." Here *for* is taken instead of on, figuratively. *Hum lahā sābiqūn.* " They are for them as their predecessors." Here the particle *l* meaning *for* is taken for the particle *ilā* which means *at* or *towards. La usallibannakum fī juzū-in-nakhli.* "I will crucify him *in* the branches of the tree." Here the particle *in* is used instead of *on. Assamāo munfatirun bihī.* The sky opened *in* the place, *i.e.*, *at* the place. *Mustakbirīna bihī.* " Puffed up *with* pride." Here originally *for* is used instead of *with.*

Similarly, to take a pronoun, instead of a noun or se-cond person in place of the third or third person for the first person, all these are figurative uses of words and give a sweetness to the meaning. And these are the exact

places where sweetness of words and deepness of thought should be recognized. In like manner, the Qorān represents future with the past; coming events in the past tense, in consequence of certain appearances in them. As in the verse: *Wa sīqallazīna kafarū ilā jahannama.* "The infidels were driven towards hell, that is, they will be driven, etc." In the same manner, to represent *possession* with the terms to catch the braided hairs of the head, as it is in the verse:—*Wa mā min dābbatin fil arzi illā huwa ākhizun bi nāsīyatihā.* "The plaited hairs of the head of everything that walks upon the earth are caught by God," *i.e.*, "all creatures upon the earth are under the possession or control of God." In like manner, to represent the sad state of a person with the expression, "neither the heavens wept over them, nor the earth shed her tears for them." *Fa mā bakat alaihim-us-samāu wal arzu.* "Neither heaven nor the earth wept over them." Sometimes to curse the evil state of one, as it is in the verse:—*Qutil-al-insānu mā akfara.* "Accursed is man how ungrateful he is to God." *Tabbat yadā Abī Lahabin.* "May the hands of Abī Lahab be broken." Sometimes the non-addressees are held as addressees, as for the sake of warning about past events, the Israelites of our prophet's time were addressed. Sometimes to prove an invisible thing as visible and to warn the addressee of his carelessness about it. *Awalam yar allazīna kafarū ann-as-samāwātī wal arza kānatā ratqan fa fataqnāhumā.* "How is it that the infidels do not see that heaven and earth were closed; we have opened them." Sometimes a certainty of a matter is expressed according to the knowledge of the addressee in conjectural words; because something else is really to be said, if the conjectural parts of the addressee be questioned or inquired into, the real object may be lost sight of and he may be entangled in things of a secondary nature. As it is found in the verse:—*Miata*

alfin au yazīdūn. "We sent Jonah towards Nineveh where there were a hundred thousand persons or more." Because the population of those cities was not exactly known to the people, and the addressees differed in themselves with regard to their numbers, though their number was known to the All-knowing God. In the same manner, the verse says: *Khalaqal-mauta wal hayātha âīyukum ahsanu amala.* "He created life and death *to know* who stands better in his actions." To use the word *to know* on this occasion is according to the thought of the addressees, because people have knowledge of events after they have taken place, whereas God knows them beforehand just the same as He does afterwards. Likewise the Qorān says:—*Fātū bitt Taurati- fatlūhā.* If you are true in your statements, bring the Pentateuch and read it over. There is a question here, even according to their way of thinking. They ought to bring what they think to be their sacred book, the Old Testament; even according to their own books they are held as guilty and sinners. All these expressions are figuratively used which is always the case in the language of orators and deep thinkers. It is, therefore, foolishness on the part of our opponents to raise objections against this use of language and to bring arguments to serve their own purpose.

SECTION XII.

Notes.

(1) The method of the Qorānic argumentation in explaining the objects in view is so easy that both the best educated philosopher and the most illiterate camel-driver and goat-herd can equally understand it and each of them according to his intelligence and taste can be benefited thereby. If only a philosophic way of argumenta-

tion were carried out in the Qorān, the public would not be profited by it. For instance, the first duty of a divine record is to prove the nature and the attributes of God with an argument, because man who is habitually given to recognize visible objects can hardly be convinced of the existence of invisible objects, so that, those who have obtained conspicuous positions and distinguished titles in physical sciences, who are called the greatest philosophers of their age and who have made marvellous discoveries in the world of Nature, deny the existence of invisible objects, including the great God, the angels and the soul. All the religious books which are laid before us and which their believers call as their inspired and divine records, if read over from the beginning to the end, no argument will be found therein that may be capable of proving the existence of God. Yes ! surely you will find in them that God does exist, He is the one true God without a partner ; worship ye Him ; believe in Him ; love Him with all your heart and soul. Still these are mere declarations. An atheist who believes that the sphere of beings is limited only to those objects that are visible, to him such declarations cannot be satisfying or proof absolute.

Whereas the Holy Qorān in the first verse of the first sura (chapter) proves at first that all kinds of praises and commendations are due to God alone who nurses all His creatures. Now, look over all the creatures of the universe from terrestrial world upward to heaven, man, animals, vegetables, minerals, the elements of nature, the heavenly bodies, the planets, and the other luminaries of heaven, all of them are under his protection, nothing is free from the fostering care of Providence. First of all, man should observe himself how he is made and how the semen gradually reaches its height and at last it becomes a perfect man. Let all the things of the luminaries go ; take only their revolutions, how skilfully they

are arranged, they do not dash against each other in their motions, which is not the act of their matter, nor of their nature, both of them are not intelligent beings. All the actions that may be accepted as theirs, are limited merely to their own bodies. It is impossible for the independent action of a nature or of a matter to reach another body.

Now, the public can also be profited by this argument in that they have been shown an existence which stands superior to all others and who is fostering them all. A philosopher can also arrange it into syllogism and be satisfied with it, *e.g.*,—

The Universe is fostered,

What is fostered has a fosterer,

The conclusion drawn from the premisses will be

The universe has a fosterer and the same is God.

The philosopher can also prove the universe as changeable, with the help of the aforesaid argument thus :—

The universe as it is fostered is not free from an efficient cause,

What is not free from an efficient cause is changeable.

Hence, the universe is changeable.

Because it is changeable, there ought, therefore, to be some one who changes it and the same is God. All the nations of the world that have been led astray, the first cause of their being as an apostate to God is that they did not consider the universe in need of God. This fancy refutes the existence of God. If any one made any progress and became convinced of His existence, he believed in such a useless deity as had no power or control over the universe, as the Jains and Arians vainly think. Again, if He is a fosterer and one who changes the universe, then we have also to acknowledge all the attributes of power, mercy, etc., in Him.

Similarly, with regard to the commandments of God such an easy and effective method has been adopted that the hearts of the people may thereby be affected and that they may be ready to carry out those commandments. Therefore, sometimes, after proving His nature and attributes He described them in order that His glory may encourage them to the trouble of carrying them out ; sometimes He describes them together with resurrection and the next world that the results of carrying out those commandments may encourage the people to put them in practice, and prevent them from the bad results of disobedience ; sometimes, He gathers them together with the description of the events of the good and the bad, that they may be encouraged to obey and hate to disobey them. All of them have not been gathered together and arranged in one chapter or section, but with the aforesaid sweetness this medicine has been served on copious occasions, not in one way but in different ways, not at one time but lots of times gradually. A righteous man can understand the distinction that lies between the Qorānic description and other people's usual way of giving them in chapters and sections. No example of this is found in other religious books.

(2) The Holy Qorān mentions many of its subjects together with arguments and practices swearing according to the taste of its addressees. To swear in conformity with the taste of the Arabs regarding a subject was considered as an act of solemnity and an appeal to God. This act has reference to the country ; no argument is needed to prove it. But this kind of swearing is also wonderful. Before I go on with an explanation about it, there are certain points necessary to be made known.

Firstly—There are several things of which the oath or swearing consists. The letters that are particular in Arabic to express an oath or swearing are *w*, *t* soft, *b ;* as in *Wallāhi*, *Tallāhi* *Billāhi*. These letters have several

peculiarities. In some places a clear word is an oath. In others, it is preceded with lā (not) as in *Lā uqsimu.* Sometimes, by adding *l*, as in the verse :—*La umruka innahum lafī sakratihim yaamahun.* "O Prophet ! I swear by thy life, they are blinded in their pride." *Secondly*—the person or thing in whose name the swearing is practised. *Thirdly*—the thing or person on which or on whom the swearing is used.

Secondly, one that is sworn by has some *thing* in itself for which the swearing is used; and the thing is generally the respect and importance of the person or thing that is sworn by ; as according to our idiom we swear by God or Kāba or the Qorān, simply in consequence of the respect we cherish for them. The idolators swear by their deities for this very reason. This is why Islām prohibits swearing by any thing besides God. A tradition says, among you whosoever swears ought to do it by the name of God or should keep quiet in order that the greatness of idols may not be established. But the case of God is different from His creature. The aforesaid prohibition does not concern Him. He is at liberty to give greatness to any of His creatures and cannot be an idolator by so doing. Sometimes people swear by the name of some persons or things on account of their love for them. As some one might swear by his children. No one swears by them considering them as their deity or worthy of respect. This also applies when one swears by his own eyes or head. Sometimes the cause of swearing is the natural virtue or the benefits that we derive therefrom, as the swearing by horses or some other useful thing. Sometimes, the thing sworn by is a plain example of perfect power, as heaven, the sun, the stars, etc.

Thirdly, the thing for which swearing is practised is something very important, else, to swear for ordinary or unimportant matters or affairs is held quite useless. The

important matters for which the Qorān swears are as follows :—

For the principles of faith, to believe which is the duty of man. (1) The unity of God. (2) For the Qorān that it is the word of God. (3) For the prophet that his mission is true. (4) For retribution and the promises that they are exact. (5) For the state of man that he is ungrateful to his Fosterer, that without faith and meritorious deeds he is lost and that man differs concerning his actions. Some hold one thing to be the cause of their salvation, others, another thing. The word of God alone can settle this question.

The things by which God swears in the Qorān are three in number. *First*, there are seven places which He swears by. His own sacred nature. This sort of swearing is practised chiefly in consideration of His glory and greatness. *Secondly*, He swears by His sacred works. "I swear by the individuals whom I made." *Wa nafsin wa māsawwāhā*. Here glory and greatness have been also taken notice of. *Thirdly*, He swears by His creatures. As *tīn* fig, *Zaitūn* olives, *swāffāt* armies arranged in rows, *zārīāt* winds that bring clouds, *qalam* pen, *shams* the sun, *qamar* the moon, *lail* night, *nahār* morning, *mawāqi-un-nujūm* positions of stars, &c.

There are two kinds of opinions among the learned Moslems about these points. *Firstly*, that the phrase *the Lord of* is understood before the aforesaid words, namely, I swear by the Lord of these useful signs of Nature. On this supposition all the swearings belong to His own nature. The result of all these swearings turns towards His nature or attributes which are His works. There is one place where He swears by the life of His prophet to show his love and regard for him. *Secondly*, that He really swears by the creatures above spoken of. On this supposition the objectors raise two objections. What necessity is there

for God to swear ? The believers in the Qorān believed in it without swearing and the disbelievers might have not trusted even the swearings. Also to swear again and again is far from the dignity of God, nay ! even from that of a king. In reply to this we say that the language used conforms to the habit of the Arabs. They considered this kind of language as greatly emphatic ; as the terms *inna* surely, verily and *l* necessarily and in the sentences which consist of the subject and the predicate only, without using a copula or a verb for it, there is always some force or emphasis, so more than these exist in the expressions that contain swearings. These kinds of idiom influenced the hearts of the Arabs with the Qorānic truth and this was why hundreds of persons believed in the truth ; and the believers' faith is rather strengthened by such words. To swear needlessly is surely against the dignity of God, but not in a place where there arises such a necessity. Not only swearing but also giving commandments, sending ambassadors and addressing lower classes of people is also against the dignity of a king; but not against that of a merciful benefactor. This is why God inspired books, made His creature as His addressee and also sent prophets one after another. The *second* objection raised is that, to swear by olive-tree, horses and other mean kinds of creatures is below the rank of the great God. Whosoever swears by anything, he holds it to be worthy of respect. Then the objection raised here is :—Are these things worthy of respect before God ? In reply to this, we have to say that it is not necessary that the object sworn may be worthy of respect in the sight of God ; but that it is enough that it is so in the estimation of the addressee. In consideration of the Arabs many of these things were worthy of respect ; moreover, all of them were loved and appreciated by the people. If such were not the case, then it is sufficient that the thing is greatly profitable, or it being a sign of His power, may be sworn by

because the virtue and perfection of a creature are really those of their Creator.

To swear by them is equivalent to swearing by His own virtue and perfection. This is the deep thought that leads a body of learned Moslems to hold that the term Fosterer or Lord is there understood. Now it remains to be seen whether the number of swearings is large in the Qorān. It does not exist in one sura or verse which may be held as a defect. In a big book like the Qorān the number given separately cannot be held as great.

The merit and beauty of the swearings have been fully described by Allāma Ibni-Qaiyim Jauzī in his work *Tibyān-o-Fīaqsām-il-Qurani* which has been especially written on this subject; but a brief account of them is that, wherever a thing has been sworn for a subject, there it is quite appropriate for the occasion. Again, the particles and the sentences which consist of swearings are greatly proper to their co-relatives. Again, all the occasions where the co-relatives have been mentioned, there the descriptions seem to be very beautiful, and where at the indication of the swearing, they have been omitted, there the omissions produce a new beauty. In this brief statement there is no room to explain fully all the subjects, I, therefore, close the subject, considering what has been said about it is sufficient for this place.

SECTION XIII.

Naskh (abrogation) primarily means to efface one thing and to put another in its place or to change it altogether. *Nasakhat-ir-rīhu āsār-al-qaumi izā adamat. Wa nasakhat-ish-shamsuz-zilla izā adama.* (Kabīr). "The wind effaced traces of the nation;" "the Sun effaced the darkness."

Islām declares that some changes have been made in the Qorān concerning the commandments. Its enemies without understanding the subject made a great uproar and held it to be the greatest objection against it, saying that by this the Holiness of God is badly interfered with. Did He not know it previously that He will correct it afterwards ? The Moslems say that the earlier book the Pentateuch and the Gospels, etc., have been abrogated by the Qorān. Is it possible that the heavenly commandments and sciences which have been inspired to the prophet may change ? Christ says that heavens and earth may change ; but not a single point of the Pentateuch will change. He has come to fulfil it, not to efface it, but the prophet of Arabia effaces them all. These are the two objections, in the first of which the Ariyas and others take part and describe it in the most insulting words. The second objection belongs chiefly to the Christians which they also deliver in lengthy statements and with great force.

In reply to the first objection we say that our opponents have not hitherto understood the distinction which lies between *naskh* (abrogation) and *bada* (to begin). To begin means to know afterwards what was unknown previously. The last thing is surely opposed to the Holiness of God ; the Moslems never believe it, in opposition to the abrogation where He knows previously. For instance, a physician knows that a certain prescription is useful to his patient for the present, but it will be changed afterwards according to the condition of the disease and as chance may require. This does not necessarily interfere with the skill and knowledge of the physician. If A writes a prescription for his patient suitable for his disease for the time, and afterwards when both the disease and time change, he may use the same prescription and not alter it at all, will he not be blamed for it ? An uneducated quack who

might have obtained an old prescription somewhere, and who does not mind the need of the time, nor study the state of the patient, may give it at every occasion.

No one can deny changes of the time. The laws that have been framed in a dark and tumultuous age for a nation or a country cannot be suitable for them in time of enlightenment and peace. This is why God gave inspiration again and again, from the time of man's creation down to the present and sent prophets one after another. The all-knowing and the all-wise God is not an ignorant physician that, in the commencement of man's creation, He would needlessly inspire four Rishees or sages to write not only one but four books of improperly-adjusted subjects, free from any account of human happiness, void of the description of lawful and unlawful, pure and impure things, wanting in discipline of worship and salvation, unfurnished with any explanation of creeds or illustration of commandments for practice ; again, one book is not a completion or an explanation of the next, but quite opposed to one another. Every *mantra* incantation is void of arrangement and propriety ; no notice is taken of the rules of the language in which it was recorded, but when mankind spread all over the world and felt new wants for which the old sacred records were quite useless, then He sat idle, kept quiet, like the aforesaid uneducated physician and ordered to use the old and unprofitable prescription and those who were partial to it (prescription) prepared unwarrantable interpretations thereof and ascribed benefits to it which had no foundation at all. All this we do not understand, nor does it conform to the dignity of the merciful, the benefactor, the Almighty and the all-knowing God.

In reply to the second objection we say that this objector also has not understood the meaning of abrogation. If he would have consulted some book on the principles

of comments or explanations or have asked some learned Moslem, he would not then raise the objection, nor would he fall into difficulty on account of the same objection turning against him. We know, however, that the real object of our opponents is merely to raise an objection against Islām, whether it be fair or unfair ; it is like a blind man's stick made to swing round whether it hits him and breaks his own head, hands and feet or whether it hits anyone else.*

It must also be borne in mind that all the sciences and truths which have connection with the nature and the attributes of the Holy God, all the historical facts and events mentioned by prophets, and all the points that belong to the attributes and the nature of God and the resurrection of man, etc., cannot be altered or abrogated at all, nor do the Moslems so believe. In this sense neither the Pentateuch, nor the Gospels, nor any other inspired book is liable to abrogation which takes place merely in the practice of commandments that are also of two kinds.

First.—Principles, as prayers, *i.e.*, divine worship ; dedication of a certain portion of money, etc., for religious purposes, charities and alms, fasting, protection of the heart from unlawful desires ; practice of good manners ; in like manner, all the prohibited things which engross the human soul in darkness, such as adultery, murder, persecution,

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* This is why the common Sanskrit-knowing men did not know the meaning of the Vedas ; the Ariyas themselves say that even the Rishīs whose names are found up to this time written at the heads of the incantations did not know the meanings with the help of Grammar but with that of revelation. The fact is that in the early ages mankind were in a low state of art and civilization and so their language was not so polished as it is now. As man makes progress in civilization, his language also becomes cultured. The language of the Vedas was according to the civilization of Ariya nations. To know the sense of a book in such a language is not an easy task. This is why the Vedas differ extensively in their meanings. If the meanings given by the old pandits and those by the Ariya leaders be compared with one another, it will be manifest that they are very different.

falsehood and idolatry, etc. ; none of these things are liable to changes, nor do the Moslems so believe. On all these points all the prophetic religions are unchangeable and all the prophets of God concur therein. All give the same method and the same law. As the Qorān says :—*Sharaa lakum min-ad-dīnī māwassā bihī Nūhan-wallazī auhainā ilaika wa mā wassainā bihī Ibrahīma wa Mūsā wa Isā au aqīm-ud-dīna wa lā tatafarraqū fīhi-(Shūra Ruk.* 2). *Ulāikallazīna had Allāhu fabi hum-uqtadih.*—(Sura Anām Ruk. 9.) "Oh ! Moslems, for you there has been established the Law which we gave to Noah. Oh ! my messenger, do not differ in what hath been inspired to you and what Abraham, Moses and Jesus had been ordered to keep." This proves that the Mohamedan Law is a code which comprises the previous Laws and recent Commandments inspired by God. It is not a new Law or religion. Now to bring a charge against it on the ground that it has taken its commandments from other religions, is nonsense. The prophets referred to, are those who were led by God. Hence, "Oh my prophet, you also do accordingly. The principles of religions and the Law of all the prophets are the same. The Qorān does not change them."

Second.—Practices and ceremonies of secondary importance, in which, according to the needs of the time and nations, alterations have been made and ought to be made. For instance, prayers during the time of a certain prophet were merely petitions, recitations of God's names and His praises (Hallelujah), but in the time of the last prophet *Rukū* reverential prostration of the head, etc., and *sijda* stooping so as to touch the ground with the forehead, etc., were established. Christ says that he hath not come to alter the Pentateuch ; by this, he means simply things of primary importance and principles of religion, concerning which the Qorān says the same. Surely, there are differences in things of secondary importance which neither

the Jews nor the Christians can deny, provided they are convinced of the truth of the Pentateuch and the Gospels ; because the last kind of alterations are agreed upon by them also, some examples of which are :—During the time of Adam it was lawful to hold the marriage-bond between brother and sister. Sāra was half-sister of Abraham, as it is given in Genesis chap. 20, though this was altered in the time of Moses and was held as adultery, as it is apparent in Leviticus 18.

(2) In the time of Noah all the animals that walked the earth were lawful for food, as it is given in Genesis 9, but during the time of Moses many of them became unlawful, one of which is the swine. Leviticus, chap. 11.

(3) During Jacob's time two own sisters were taken in marriage by one man as Leah and Rachel who were two own sisters married to one man. Jacob, Gen. xxix, but this became unlawful in the time of Moses.

(4) Many animals were unlawful in the reign of Moses. Circumcision, observance of the Sabbath, etc., were held as duties of every Jew, were greatly emphasised to be carried out, and people were taught to believe them as everlasting commandments ; but the disciples of Christ altered all the Mosaic Code at once. They kept only four commandments: (1) Animals killed in the name of idols, blood, choked animals, adultery, as it is given in Chap. 5 of the Epistle to the disciples of Jesus. Shortly after, St. Paul whose religion all the Christians follow, made further changes except in the matter of adultery. Epistle to the disciples, Chap. 5. While no punishment was established for it, this would mean that it was allowed in one sense. Further, St. Paul holding all the Old Testament as weak and useless effaced it altogether. Gal. 3, in which it is also recorded that Christ was cursed for the people. Martin Luther, a leader of the Protestant Church, allows people to commit

adultery and to take freedom from the bondage of Law, and still entitled to obtain salvation.

The Christians in defence of this bring an argument to the effect that the ceremonial part of the Mosaic Law has become of no use by the appearance of Jesus ; only the moral law is to be carried out. What does moral law mean ? It is to call Christ as God, to hold him as atonement for sin and to believe in them. The Moslems also say the same, *i.e.*, some of the old religions being a ceremonial part of them are not to be practised. This is the only alteration of which the Moslems are convinced. The truth is the same. To raise an objection against it, is really to do so against one's own self and the axe used for Islām cuts their own religion and the statements of St. Paul, etc., from the root, who, though Christ did not come to efface an iota of it, abrogated its leaves, chapters, and even the whole book. Still, it is not to be held an abrogation, nor is there a defect in it. Only what the Moslems say is, however, an abrogation, liable to taunts and objections. What a strange justice this is !

Have there been alterations in the Commandments of the Qorān?

Abū Muslim and other learned men declare that no alterations have ever been made in the Qorān, neither in its commandments, nor in the words of the verses ; and in the commandments that are supposed to be abrogated, the only thing in them really is a difference which exists between the common and the proper. Originally, they were not obligatory, yet were carried out by the people as their duties. Afterwards, it was explained to them that they were not compulsory. By this, learned men were led to consider them as abrogated. The verses that are said to be *mansukh-ul-tilāwat, i.e.*, which were prohibited from being recited, were not really a part of the

Qorān ; but were comments made by the prophets of God, which his disciples having considered as worthy of respect put them together with the Qorān. When the Qorān was completely collected, the explanatory sentences were left out, whereupon people were led to think that the verses were so abrogated as not to be recited with the other verses and the careless traditionists produced Hadeedes concerning them which are quite wrong. Many learned Moslems say that there are some commandments of the Qorān which have been abrogated. After a careful observation it came to appear that the aforesaid abrogation exists only in five commandments.

(1) In the early days of Islām, previous to the law of inheritance, the last will was the only thing to be observed as an injunction concerning properties, as in Sura Baqra (Cow) the verse says :—*Kutiba alaikum izā hazara alaikum-ul-mauto*, etc. "It is your duty when you are about to die, etc." This order was afterwards abrogated by the verse concerning the Law of Inheritance which runs thus :—*Yusīkum Ullāhu fī aulādikum*, etc.

(2) In the early days of Islām the duration of the time a wife was allowed to mourn after the death of her husband, was a year. *Wallazīna yatawaffauna matāan ilal hauli.* This being altered to four months and ten days only, the time allowed for mourning. *Arbaata ashhurin wa ashrā.*

(3) In the early Islāmic days the Moslems were ordered to oppose and to fight with the infidels, even if the number of the latter were ten times as many as theirs. *Wa īn yakun minkum ishrūna sābirūna.* Anfāl (Plunder). The verses which came after the aforesaid one, order the Moslems to fight with twice of their number.

(4) The prophet of God was once prohibited to take more wives than what he already had as the verse says :—*La yahillu lak-an-nisāo min bādu.* But this order was

either altered by the verse :—*Innā ahlalnā laka azwājaka*, etc., or by the verse that precedes it.

(5) After migration to Medina, whispering with the prophet without giving alms was prohibited ; because the hyprocrites for the purpose of displeasing the Moslems were given to whisper to the prophet and thereby waste his time and give trouble to the Moslems. *Izā nājaitum-ur-rasūla fa qaddimū baina najwākum sadaqah.* (Sura Mujādalah). This was, however, abrogated afterwards. Our predecessors, taking the word in a wider sense were accustomed to hold many verses as abrogated. In their opinion, to take common into proper or to confine the unlimited into limited sense or *vice versâ* was held as an abrogation. In this case, there remains a discussion between Abū Muslim and his predecessors on the use of the word* only ; because they also do not deny this kind of abrogation. The abrogation questioned above is that if two orders openly contradict each other, the last one should be held as abrogating the former and the former as abrogated. The priority and the posteriority are traced to the time the verses were inspired. This is why the

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* The last mentioned body of people base their arguments on the verse : *Ma' nansakh mināyatin an nunsiha nati bi Khirain minha au misliha.* When we abrogate some verse or make it as obsolete we bring a better one or the like for it. Abu Muslim says that by this are meant the signs of nature, not the verses of the Qorān. Again, it is a conditional sentence for which it is not necessary that it may so happen. Also Imâm Razi hesitates to base on this the proof of the abrogation.

2. Abu Mulimi together with many others do not agree upon the real abrogation even in the five commandments.

The Qorān was inspired gradually. Sometimes a few verses of a sura were inspired and at other times the whole sura was completely revealed. It also happened that a part of long sura was inspired at Mekka before the prophet migrated to Medina and the rest at Medina. The arrangement of the suras and the verses was not made according to the time they were inspired *but according to the original* state of the Qorān in which it was found in heaven, according to the appropriateness of the subject. All this had been completed before the prophet by the order of God. So no one is allowed to change the arrangement.

learned commentators make distinction between the verses which were inspired at Mekka and those which were inspired at Medina, and this is an important task in connection with the art of explanation and comment. Learned men also say that the abrogating and the abrogated verses cannot be established by the arrangement of verses or by their priority or posteriority but by the time of their inspiration, although the abrogating verse that was inspired last, may have been written prior to the abrogated one.

SECTION XIV.

Learned Moslems differ with regard to the number of verses which treat of the commandments ; because those who take notice only of those verses that plainly describe them, consider as such to be 150 in number and those who take notice of all the verses on which they base their arguments, consider them to be 500 in number.

Learned Moslems divide commandments thus :—

When an action is of a nature that a man is at liberty to do or not to do it, it is said to be optional. When a man is bound to do a thing necessarily and is emphatically ordered to do it, it is said to be compulsory, and with little less force than the above, it is *wājib* (important) and with a still less force, and in the abandoning of which no worldly or heavenly evil may arise, or punishment be given it is called *mandūb* (examples of the prophet not necessarily to be followed). An order for actions inferior to all the above-mentioned ones, is said to be optional. If the action be of a nature to abandon which is necessary and a punishment be provided for the committal of it, it is called an unlawful act. If it is of an inferior order to the above, it is then called nearly unlawful. Below this, stands an

improper action. Then next to it, is optional. Both sides of the optional are alike; there is no merit in doing it, nor demerit in leaving it alone.

The fact that the class or division to which a certain commandment belongs can be recognized by the terms of the Qorān. The signs used to represent a compulsory or an important action are these :—The term compulsory or duty (farz) 2. *Yūsīkum* or *wassā* or *wassainā*, *i.e.*, "He commands you," or "He ordered you," or "We have ordered you." 3. The terms *amr* order, *Inn Allāha yāmurukum.* "Verily God orders you." 4. All the verbs in the imperative mood; but wherever the context shows that necessity is not demanded, permission will be understood by them. 5. The term *qazā* or some other words which bear the same signification. 6. On the abandonment of which people are warned of some worldly evil or of some punishment in the next world. 7. The doer of which is commended and the result of which is held as meritorious. 8. A great force is laid in the Qorān to carry it out. 9. There may be some merit for it. 10. It may be considered as an act of the virtuous, whereupon God expresses His love and willingness.

The terms used in the Qorān to recognize unlawfulness or something next to it, are these :—(1) To call a thing as unlawful. (2) To forbid its commission. (3) To call it an impure or bad action or that of Satan. (4) To call down punishment from heaven upon it or to warn against it. (5) To condemn the doer of it. (6) To call it the cause of an evil. (7) To show it as an act of the stupid or of the mean-minded. (8) To curse it. (9) To curse the doer of it. (10) To call it the cause of His displeasure and wrath, etc.

Note.—Some learned Moslems do not make any distinction between *farz* duty and *wājib*, i.e., what is next

to duty; likewise between unlawful and what is next to it. However, the critics make out that if the practice of a thing is based on definite arguments which are decisive in their character, it is called duty. In like manner, if it is proved to be prohibited, it is called an unlawful act. If an argument of dubious character proves or prohibits it, it is then termed *wājib* or next to *wājib* whether its proof be based on conjecture, or whether it be decisive; but the indication to it may be conjectural, that is, it may not be based on the plain words of the Qorān. This is why a disbeliever in a *farz* or *harām* is held as an infidel, whereas not one in what is *wājib* or *makrūh-i-tahrīmī*.

All orders which are to be carried out according to the Mohamedan Law have undoubtedly some virtue in themselves which a right mind gladly accepts, and all those that are prohibited have some evil which the human mind can comprehend on observation and reflection.

SECTION XV.

Where a term indicates its meaning in full, it is called as *coinciding with it;* where it does it *in part* only, there it is known as giving a particular sense. Where it points to a thing other than its sense, on condition that the thing has some connection with the original sense (else, there are thousands of things which are other than the sense and which the terms cannot indicate without some connection), there it is called an external indication of the terms. For instance, the term *throne* when it is understood to mean all the things of which it is composed, it coincides with its meanings in full. When a part, that is, a leg or a board is understood from it, it is then said to give a particular sense. When it gives an idea of its maker a carpenter, it is then said to be used in an external sense;

not found in the term itself. These are the kinds of terms that are made to indicate or to signify something. Every sentence the signification of which is apparent whether it is capable of it or not ; if capable, when its sense is apparent from its terms, it is said to be an open sentence. If with the context its sense becomes more manifest, it is said to be a *nass* sentence, just as some one might say that the nation came to me. This sentence for expressing a visit of the nation is called a *nass* sentence. If someone says that I saw the man when the nation came to me. In this case for seeing the man it is *nass* and for coming of the nation it is manifest. In the common idiom of the Mohamedan Law every verse and tradition is also termed *nass*. If its signification is of such a nature and is so clear that it can in nowise be interpreted in any other sense, then it is called explanatory, still it is liable to abrogation. If there be no such liability in it, then it is termed *Muhkam* (compact) sentence. The reason of there not existing such capability in it, it is either the compactness of its signification as in the verses concerning unity and attributes, etc., on which creeds are based or on account of some intervening cause the capability is removed, as the verses on which the commandments or religious principles of secondary importance are formed, cannot be abrogated in consequence of the abolishment of inspiration and the death of the prophet. Hence they are also held as compact.

In opposition to the aforesaid four kinds of explanation which have grades in expressing their significations, there are four other kinds that have grades in hiding their senses. For, if the concealment of their signification is for outward reason, the words do not have it, then it is called a *dubious sentence.* Again, this concealment happens, sometimes on the extension of a meaning and sometimes on the contraction of it. As for instance, the verse

concerning the theft of a coffin-thief, by lessening the original sense of the verse is a *dubious sentence.* Because a protected property is carried away on account of the negligence of its master is called theft and the coffin is not a protected property. In purse-cutter the dubiousness exists in consequence of extending the signification, because he does not take the property at the time its master is careless of it, but when he is watchful. After careful observation the meaning should be established. If the words themselves have the concealment, which, however, can be removed on the contemplation of the context, etc., then it is called a *difficult phrase ;* if it cannot be removed even after contemplation, but wants an explanation from the person who speaks of it, it is then called an abridged language as in the verse *Wal ādiyāti zabhan*, etc. What is meant here by *horses* or *camels* requires an explanation. If there be no hope of an explanation, it is called an ambiguous character.

There are several reasons for dubiousness in a language, sometimes because of its being common to several meanings, sometimes because it is not familiar to the people. Or, in the personal or demonstrative pronouns, the sense being not established, produces dubiousness, in the opinion of the addressee. The task of a commentator is to solve the difficulty which in the art of comment is named a strange or curious explanation. An accomplished commentator is he who solves it from the other sentences of the Qorān or from the statements of the disciples or the disciples' disciples of the prophet, which might have been proved to be trustworthy, or lastly from dictionaries, etc.

There are several reasons of a difficulty arising in a language. Sometimes a subject appears to be contradictory to the other verses or correct traditions or historical facts, while it is not really so; or it appears to oppose the rules of the language or the subject itself is intricate, or

in describing events their succession and commencement being unknown, the difficulty arises. In like manner, the difficulty arises when the theological points are not completely impressed upon the mind.

The duty of a commentator is to solve all this difficulty in conformity with all the aforesaid points. For instance, Mary is addressed in the Qorān by her people with the terms "O sister of Aaron." From this there arises the difficulty that Aaron had passed away hundreds of years previously to the time of Mary. How, then, can she become his sister? This the prophet himself explains by telling us that it is not the Aaron who was brother of Moses, but the Aaron spoken of here, is Mary's own brother named after the former, and the Israelites were accustomed to name themselves after their predecessors.

Dubiousness (Ijmāl). There are several reasons which produce dubiousness in the verses of the Qorān. Sometimes it happens that merely qualifications of some persons are given, or he is represented with the help of relative pronouns, but his name is left out. Sometimes commandments are treated in general or common terms which cause ambiguity in meaning. As it is in the verse :—*Wazzārīātī zarwan.* We do not know what does *zāriāti* mean, whether *the winds that blow* or angels are meant. It is the duty of a commentator to solve the difficulty, bu tthe solution cannot be held as correct, if it is the production of one's own mind. It must be from the prophet himself or from those who had received their instruction and taken it from him. A correct tradition should also be accepted in the explanation of the aforesaid kind of verses. For example, the verse says :—*Wa laqad fatannā Sulaimāna wa alqainā alā kursīyihī jasadan summa anāb.* "We tested Solomon and cast on his chair a body, then he turned towards God." What kind of temptation Solomon bore, or what is meant by casting a body upon his chair, is not clear. The

careless commentators give very uncertain explanations of this verse.

The causes of ambiguity in a language are (1) That a few words give many senses which can be equally taken. (2) That an insensible object may be mentioned as sensible; because in the language of the addressees no other words are found to express it, whether it be a description of God's nature and attributes or of the spiritual world.

With regard to this the learned Moslems hold two kinds of opinions. One party says that no one but God knows the meaning of such verses. In their opinion there is a full-stop at the end of the expression *Lā yālamu tāwilahū il-Allāh*, and *War rāsikhuna is* a second sentence. They also say that by revealing such kinds of verses God wants the faithful to believe in them submissively without hesitation. The other party does not recognize a full-stop at *Il-Allāhu* but joins it to the next phrase *War rāsikhūna fil-ilmi* and stop there. In their opinion the meanings of such verses are known to those who are well-versed and learned men, among whom the prophet of God and those gifted with his instruction stand foremost; therefore they give explanations of the verses above referred to, with the statements of our prophet, of his companions and of his household members. But people of crooked mind find in this an opportunity to produce their vain thoughts in explaining the verses. Therefore the Holy Qorān condemns such persons also.

The first four kinds, the meanings of which are quite clear, do not require a comment or an interpretation of any person. To produce meanings by fabricated and false interpretations against the plain ones is an act of dishonesty or rather of blasphemy. Surely, after accepting the plain meanings of the verses, to construe them to the spiritual and deep thoughts and facts is lawful.

In like manner, an indication of a word to its sense can also be divided into four kinds. Because when some one brings an expression of the Qorān as an argument in his favour and wants to gain some object from it, then the expression, if revealed for the same purpose which he wants to take from it, is called *Ibārat-un-nass* "an expression of direct sense;" if revealed apparently for other purpose, but indirectly gives the sense that he wants to take, it is then called *ishārat-un-nass* an indirect sense. *Wa alal maulūdi lahū rizquhunna wa kiswatuhunna bil maarūfi.* To provide a nurse with food and clothing according to the custom of the time is the duty of one whose infant it is. The inspiration of the verse is directly to let the people know the wages of a nurse. Here the indication of the verse to its sense is direct; indirectly it is also understood to mean that a child belongs to his or her father, not to his or her mother; for in the phrase *alal maulūdi lahū*, the pronoun is masculine and refers to the father. The first indication of the phrase to its sense is complete and the other partial. The first kind of indication is stronger than the other. If something be understood from the literal sense of the words, it is called *dalālat-un-nass* "literal sense." *Falā taqul lahumā uffin wa lā tanhar humā.* "Do not show thy displeasure to thy parents nor threaten them." Every person who knows the language can understand that to abuse and strike them is also unlawful; because to prohibit one from threatening or displeasing his parents means not to give them trouble which comprises also abusing and striking them. This last interpretation is said to be *dalālat i-iltizāmī.* A secondary meaning drawn from the primary sense of the words. If an expression leads to the matter on which the genuineness of the meaning depends, it is called *iqtizā-un-nass* (" a demand for such a sense "), but the dependence is common whether it be religious or rational. For instance, the order for prayers. As, according to the

Mussalman religion, prayers depend on ablution; so to understand it from the order is what it demands.

These four kinds of indications are held in the Mohamedan Law as creditable. What is derived from them whether it may be theoretical or practical is considered to be a perfect proof. With regard to their senses they have preference to others. The direct meaning stands first; next to it stands the indirect sense and so on respectively. Whereas other kinds of indications and also what is based on judgment is not held to be a perfect proof, but it is considered as *conjectural.* It is judgment to seek the cause of an order and give the same order to the cause also. The cause of liquor being inebriation is unlawful, hence any thing that causes intoxication is unlawful. Here, an intoxicating liquor is the thing on which the judgment is based. *Bhang* and *ganja*, &c., are held to have the same property, so they are also prohibited.

Judgment is held by many learned Moslems to be creditable and binding; all teachings based on the Qorān or on the traditions of the prophet, will be held as acceptable and binding upon all Moslems. But it belongs to those who have a perfect command over all the religious sciences together with their preliminary sciences and have also enough practice and power in drawing religious teachings from the Qorān; as the four Imāms (leaders) Abū Hanīfa, Mālik, Shāfia, and Hambal, had.

There is a body of the traditionists which does not believe in the teachings of the Imāms, nor do they consider them as binding according to their religion. Those who follow their Imāms are called *Muqallids* followers of their religious leaders. The Moslems of every country are generally *muqallids* whom the Shīas call *Usūlīs* followers of the principles and teachings of their Imāms. The former body of Moslems called *Zāhirīs* or *ahli hadīs* or tradition-

ists or *gair muqallids*, *i.e.*, non-conformists are called Akh-bārīs by the Shīas.

SECTION.

On the distinction between comment and interpretation there are statements of the learned Moslems an extract of which is nearly the same. *Tafsīr* on the measurement of *tafīl* is derived from the root *fasr* which means a description, an explanation. *Tāwīl* from *aul* literally means to *turn from.* As the interpreted words give several meanings to turn from, or to give up some of the meanings and to take one as the context requires, is called *tāwīl* interpretation. *Mātarīdī* says that in commenting upon the verses of the Qorān, it is necessary to believe in the sense taken that it is what is meant by God. The comment is true, if it is based on a perfect proof ; but it is forbidden, if it is based on the opinion of the commentator. Our prophet says : *Man qāla bil Qurāni bigairi ilmin ; wa fī rawāihī bi rāihī fal yatabawwao maqadahū min-an-nāri.* He ought to seek his place in Hell, who explains the Qorān without knowledge, dependant on his own opinions. In interpreting a verse or a word preference can be given to one sense over another.

The distinction between *tafsīr*, comment, and *tāwīl* an interpretation is simply this that, in the former ambiguous terms are settled, difficulties are solved, *mutashābih* terms are explained, religious teachings are detailed, the object of the construction of terms, the description of verses, *i.e.*, they were either inspired at Mekka or Medina or the purpose for which they were revealed and the solutions of the Qoranic terms are given.

Interpretation deals rather with meanings in opposition to the former. This is why Abū Haīyān defines the

latter thus—It is the science that treats of the pronunciation of the Qoranic terms, their meanings, their grammatical constructions and the supplementary notes, &c. Science is a generic term common to all sciences. By pronunciation the particular methods of the Qorānic recitation are meant ; by meanings the science of word is meant ; by grammatical constructions the science of etymology, syntax and rhetoric, &c., are meant and by the word construction the literal and the metaphorical verses of the Qorān are understood. By supplementary notes the knowledge of the abrogating and the abrogated verses, of the *zāhir* and the *nass* sentences and the explanation of the historical facts and of the teachings of the Qorān are intended. All these sciences are the principles of the science of commentary. Hence the science of commentary can be divided into two parts :—(1) The recognition of the abrogating and the abrogated verses, the reasons of inspiration ; the explanation of the object for which the verses were inspired ; the explication of strange terms ; the annotations of ambiguous expressions and all other such things are included in the first part which has connection with correct traditions of the prophet, his companions and the statements of the learned predecessors. This part only was named by our predecessors as a true commentary. (2) The second part is that which has connection with dictionary, grammar, rhetorics, &c. All these sciences are primary means of the first part and are necessarily required for it. This part does not depend on the transmission of the predecessors' statements. In consideration of both these parts the following sciences are necessarily for a good commentator.

Grammar, rhetoric, principles of practical theology ; principles of the traditions of our holy prophet ; the science of recitation ; practical theology ; systematic theology ; history ; geography (because the localities

of all the historical facts given in the Qorān ought to be known); the sacred books inspired previously to Islām as the Old and the New Testaments, &c. (because events and commandments concerning Israelites, &c., are spoken of in the Qorān); science of traditions; biographies of the learned Moslems; science of lexicography, a full command of the Arabic language; the science of temperance together with its secrets; the science of the deep ideas of the Qorānic commandments; the science of controversy; Natural Theology which treats of the nature of things and which is an extensive science and has many branches; the old and the new philosophy; a knowledge of the Greek philosophers and the great Sūfees whose knowledge is based on their spiritual revelations which they have received directly or indirectly from their prophet; arithmetic for it is needed in the Mohamedan Law of succession and Logic; because it helps to know the Qorānic method of argumentation.

People ought not to dare to write commentaries on the Holy Qorān, until they are well-skilled in all the aforesaid sciences. The most important of all, for a commentator is, to be honest, because when in secular matters the testimony of a dishonest person is not trusted, much less then, will it be trusted in religious matters, especially with regard to the Qorānic meanings, it must not be accepted. The opponents of Islām and the atheists in describing the real and true meaning of the Qorān turn and twist it so as to make a good thing appear bad and the beauty thereof a defect, or according to their ideas they give it a different light, or, they interpret it so badly that it seems very defective, or, in order to spoil it, they do not give it in full, or they do not put a good thing in its proper place or they mitigate the force of a subject or in commenting upon the verses wrong and incredible stories are given which, having been brought through traditional sources show the Qorān

as very defective, or on account of their ignorance do not understand its meaning and so interpret it according to their own defective opinion. All the translations and commentaries recorded by European authors in the French or the English languages are of the same nature.

Recently, people in love of new light who are quite unacquainted with the aforesaid sciences, having considered it as sufficient to have acquired an English education are given to translating and commenting upon the Qorān. They show wonderous things in addition to their atheistic ideas, negligence in Islamic teachings; unacquaintance with Islamic sciences and their selfishness; verily their pride does not permit them to care about such things. The Mohammedans ought not to believe in their translations or commentaries, nor is an opponent of Islām justified in using them as testimonies to oppose us.

The science of interpretation is also of two kinds: (1) The correct interpretation which has connection with the words; and the words themselves may be capable of the sense and which may not oppose Islāmic principles and the honest commentators of the past times. To have a thorough knowledge of this, many other sciences are required and the most essential of all is, an intuitive knowledge which can be acquired neither by lineal descent nor by instruction or education. The man of this type is one whose interpretation can be appreciated by all; for one of our prophet's tradition says that there are external and internal senses for the Qorān. It is like a boundless ocean at the bottom of which wonderful and curious kingly pearls are kept by God. Every side of it gives a new meaning. Each of the pearls which picked up by the companions, the family-members of our prophet and through their blessings, by the disciples of the companions and other succeeding generations, is a miracle of the Qorān and stands as a perfect proof of the rectitude and greatness

of the prophet. An interpretation other than that which can be drawn from the apparent terms of the Qorān, is false.* Whatever is opposed to them or to the creeds of all the Mussalmans and plain verses and correct traditions is called *tahrīf* alteration and abrogation. It is quite unlawful and held as a heresy for any one who might believe in it, it matters not who, if the fabricated sense be ascribed to some conspicuous saint, we should feel assured that some enemy of his has tried to accuse him in order to refute the divine truth.

There are several reasons for spurious interpretations. *Firstly*—In early ages, the enemies of Islām used to practise tricks and it is not strange if they do it even now. Some one declaring himself to be a Mussulman, gradually begins to step into the society of durveshes and Sufīs, and at last, through his oratory and charism gains many followers. If by chance a prince or a king is caught in the net, they acquire wealth and gain their end, *i.e.*, thousands of persons are led astray by them, under the cover of Sufīsm. It happened occasionally that some one wrote commentary on the Qorān and changed all the verses by his interpretations saying that prayers mean this, that fasting means that; the heaven, the hell, the resurrection and the judgment this, and the events connected with Moses and Pharaoes that and so on, and told the people that learned men who are superficial observers of Islām know nothing about the deep ideas and the real meanings of the Qorān. We are the very persons to whom have been handed down from the venerable saints and the family-members of our prophet these meanings. Prayers they

* The Karamtian sect was accustomed to interpret verses in the same manner and called themselves as spiritual-minded people. What happened to Ḥasan Sabāh and others is still found in histories. During the time of Farrukh Siyar the Emperor of Delhī a sect called Baikuk took its rise and in these days are the qādianians whose interpretations of the Qorān are also of this nature.

offer not, the unlawful things are lawful for them. Sometimes they make a commentary and proclaim it under the name of a great man and give his name in the title-page. Now, none asks who was the author.

Similarly such hellish persons, in the name of our prophet fabricated hundreds of *Hadīses* and naming them after the unknown traditionists with the usual terms of *haddasanā* and *akhbarnā* produced for them an authority. But may God bless them who warned people of their dishonest practice.

Some dexterous persons have produced in several places of the Qorān such meanings and brought *hadīses* which spoil the luminous face of Islām. For intance, in commenting in the verse : *Wa mā arsalnā min qablika min rasūlin-wa-lā nabīin illā izā tamannā alq-ash-Shaitānu fī umnīyatihī*, &c. The prophet of God (peace be on him) was once at Mekka reading the chapter named the *Star* and the chiefs of the Quraishes were also in the meeting. When he reached the sentence *Wa Manāt-as-sālisatal ukhrā* "and the third and the last of the idols by name Manāt," Satan imitating his voice read in praise of the idols the sentence *Wa tilk-al-grāniq-ul-ulā* ; *wa inna shafā-atuhunna la tur taja.* "These are huge images and long statured idols ; their intercession should be expected." The tenor of the verse plainly shows that Satan cannot interfere with inspiration. *La yātīh-il-bātilu min baini yadaihi wa lā min khalfihi.* "Nothing of falsehood from before or behind or from any side can interfere with the Qorān." Similarly in commenting on the verse : *Wa tukhfī nafsika ma Allāhu mubdīhi.* The story has been related by an enemy that one day the prophet entered the house of Zaid and found Zainab his wife taking her bath and became enamoured of her. This was what he concealed in his heart and was afraid of its being spread about all over the country ; although the very verse gives the inward

thing, *i.e.*, "the thing which God is to open." God nowhere opened or said that he fell in love with Zainab ; what He did express is an order to marry Zainab which He gave in the expression *Wa zawwajnākahā.* The prophet avoided marrying an adopted son's wife ; for it was against the custom of the Arabs and people would blame him for it ; but as God was to abolish this custom, he was compelled to marry her. If, according to the statements of the antagonists, he was not a prophet of God and was in the habit of concealing the unfair desires of his heart, then why was it that he expressed his evil doings in the Qorān which were to remain for ever, and which for the pseudo-Mussalmans and the Jews of Quraiza and Nuzair tribes, nay ! even for all the tribes of Arabia who were accustomed to seek day and night the shortcomings of the prophet, would be a proof against him. We cannot hold such an opinion for a moment. How malignantly these plain words of the Holy Qorān have been interpreted by *padrees* and other enemies of Islām in order to show the pure and spotless nature of our holy prophet in a bad light and to find fault in his immaculate character. *Secondly.*—The tendency of one's mind also compels him to fabricate such kinds of interpretations. When philosophy overtakes a weak-minded person he, having considered it as quite right, in order to save himself from the objections of his enemies, tries all the splendid principles and inspired subjects to correspond with philosophy and thinks his useless efforts as good service rendered to Islām and the Qorān.

During the reign of the Abbasi family when works on the Greek philosophy were translated into Arabic, a Mohamedan sect by name Muatazilas endeavoured to show the teachings of the Qorān to correspond with the philosophy which had affected their weak minds and to contradict what they held as a defect in the Qorān ; therefore, they tried through their interpretations, to compare the

teachings of the Qorān with those of philosophy and wrote commentaries for the purpose. Abū Alī Jibāī's commentary is of this type. While recent discoveries rendered the old philosophy as almanac of the past time, some Moslems* to protect themselves from the attacks of the recent philosophy, tried to compare the Qorān with it. Hence they also wrote a commentary of the aforesaid type in which they deny the existence of the spiritual world and also the things which modern philosophy does not admit. By angels they mean sometimes natural faculties and powers, sometimes vegetables, sometimes God's attributes; genii they suppose to be savage nations of the world; they deny miracles altogether. But they do not consider that the modern philosophy like the old one that prevailed for hundreds of years, if proved to be wrong and a new one took its place, then, they will have to compare the Qorān with it and the divine word will become as if a nose of wax turned whichever way they wished.

In the recent philosophy advances are being made day by day. Some of the teachings that were observed as truth 20 years previous to this time are now proved to be false. Who can be responsible for the rest of the teachings that they too will not change?

Sometimes religious thoughts influence people to fabricate interpretations which are unwarranted from the verses of the Qorān. For instance, some Shīas hold the Qorānic verses merely concerning the family-members of the prophet and their antagonists, as if the Qorān had nothing else to get done except the question of succession (caliphate) and leadership (imāmat). What a strange thing it is that all has been said in enegmatical language, in traditions, so that the real enemies and also those who (becoming guilty of being *imām* and *caliph* in the eyes of the

* Sir Saiyid Ahmad and his followers.

Shīas are held as enemies of the household members of our prophet, have also been named and their punishments in this world and in the next have been spoken of, however, in such a big book as the Qorān is, notwithstanding the eloquent language, the question of succession (caliphate) which is comparatively of little importance, has not been plainly described or in other words, could not have been described. Sometimes it happens that Sufeistic thoughts affect the minds of some to interpret the Qoranic verses wrongly. Others turn the verses of the Qorān upside down and take all of them as referring to the heart, soul, singularity of the god-head, his natural and attributive glory. Nothing about Moses or Phairao or about the Mahomedan Law or concerning crimes and their punishment or virtuous acts and their rewards is given in it. From the beginning to the end all what has been said is the story of God's glory which neither the companions of Mohamed were acquainted with, nor the family members of our prophet had heard of, nor the Moslem linguists to the third or fourth century had known, nor divine persons nor people of revelation and inspiration had appeared up to the time. How curious is it all ! Sometimes flattery or a partiality compels one to complicated interpretation inasmuch as it makes a person turn and twist the verses to suit his own purpose. Reasons of like nature cause defects in commentaries. For instance, the Holy Qorān in describing the human feelings and emotions says:—"We created man and his wife." *Fa lammā tagashshāhā hamalat hamlan khafīfan, fa marrat bihī, falammā asqalat, daaw Allāha Rabbahumā, lain ātaitanā swālihan la nakūnannā min-ash-shākirīn. Fa lammā ātā-humā swālihan, jaalā lahū shurakāo fīmā atā-humā, fa taāl Allāhu ammā yushrikūn.* In this verse terms used in the past tense, led some persons to understand that Adam and Eve were meant here. Hence for the sake of conformity with this sense,

they fabricated the story that when Eve was first conceived, and found heaviness in her, both husband and wife were perplexed. Satan visited and informed them of a child to be born and of his name being Abdul Hāris. (Hāris one of Satan's names and the whole phrase literally means *Satan's servant*). Accordingly the parents named him Abd--ul-Hāris.* This is the *shirk*, idolatory or paganism spoken of in the verse. Although *yushrikūna* in the plural number shows that not Adam and Eve two persons only, but more than two comprising both sexes are meant here. It is a natural tendency in every human being that he turns towards God at the time of misery and trouble, and when he is free from them ascribes it to some worldly means. One of the proofs that the story above referred to, is without foundation, is found in the fact that Sahīhain the first two books of traditions, though give one chapter on comment and explanation, do not speak at all of it. Still, the heathens in opposition to Islām got the testimony that Adam the first parent who was a prophet and was free from sin, according to the belief of the Moslems, was also an idolator ; why then their superiors and their gods are being charged of adultery, murder and other sin ?

In like manner, with regard to the phrase *Zat-ul-imād* a false tradition has been spread about, that in the neighbourhood of Yaman a part of Arabia there has been found, in a jungle, a city which has all the requisites of heaven ; honey and canals of milk flow there ; its high and wide palaces are surrounded with walls of rubies and sapphires,

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* It does not appear from a reliable source or authority that one of the title or names of Satan was Hāris. If it be granted that he had such a name, then according to the sense of the verse *Wa allama Adam-al-asmāa kullaha* "God inculcated upon Adam all the names" he would have known it, which he did not. *Secondly*—Adam had once received punishment in obedience to the advice of Satan, *i. e.*, he had been driven out of heaven. How was it possible for him to obey his order for the second time, by naming his son after him? None of Adam's sons was named *Abd-ul-Haris* "a Servant of Satan."

its houses are built with gold and silver ; in them women of moon-like faces walk. It is, however, hidden from the human eye. In the reign of Muāwīya, a person who had lost his camel, passed there, by chance, and gave an information of all this to him, who bore witness to it.

Similarly, on the comment of the verse :—*Wa mā unzila alal malakaini bi Bābila Hārūtā wa Mārūt*—they have forged the tradition that there is a very deep well in the Bābil city, where the two angels Hārūt and Mārūt hang ; for, they had fallen in love with Zuhra, a prostitute, in consequence of which Zuhra got an opportunity to learn sorcery, for teaching which the angels were sent down to this well. She having learnt it, flew up, reached the heavens and became one of its planets. It is the same planet which we call Venus. Both angels were hanged in the well ; their tongues are, to this day, projecting out of their mouth. The smoke of all the world passes the well to disturb them.

In the same manner, wherever the Qorān speaks of the creation of the world, there a spurious tradition is given that the Earth is on the head of a bullock. When a mosquito bites it, it shakes its horns which causes an earthquake. Likewise, wherever Gog and Magog are mentioned in the Qorān, there a tradition has been used in their qualifications that they belong to a cannibal tribe, some of them are so long and tall as the palm-trees, others are one or two spans in stature. Again, their ears are so long and wide that when they go to sleep, use the one as their bed and cover their bodies with the other. Likewise, in events about Moses where Uj is spoken of, they say that he was so tall that during the time of Noah when a storm raged and the high mountains were drowned, the waters did not reach higher than his fore-legs. Moses was 30 yards long, had used a stick as long and having jumped as high as his stick could strike Uj with it which reached up to his ankle.

Some commentators in commenting on the verse *Lau ittalata alaihim, la wallaita minhum firāran wa la muliata minhum ruabā* have forged the tradition that a sheet came down from heaven, on the four corners of which four successors of Mohamed and in the midst he himself sat. Then some angels took the sheet to the *people of the Pit* (As-hābi-kahf). The prophet together with his successors was frightened at their awful shapes and returned suddenly. Similarly in Sūra Swād where concerning David it says :—*Hal atāka naba-ul-khasm, etc.*, some commentators in explaining it take the account from Samuel saying that David saw Binte Sheba, the wife of Uriah, bathing naked and fell in love with her. So he caused her husband to be put to death and took her home. The inspired records of the Christians and the Jews say that David called Uriyah's wife and committed adultery with her. Whereupon two angels in the guise of two parties came to warn him, who afterwards repented of his sin and asked God's forgiveness which was granted. But the context says differently. Because in the beginning he has been praised. *Innahū awwāb. Wa ataināhul hikmata wa fasl-al-khitāb. Wa shadadnā mulkahū.* "He is merciful." We have given him wisdom and Law. We have made his country powerful. After this comes the verse : *Yā Dāūda innā jaalnāka khalīfatan fil arzi.* "O David ! we have made thee a king over the country. How strange it is that in the midst of these praises he should be insulted and our prophet be made to hear it !" The fact is that the heathen Quraish called our prophet bad names, a sorcerer, a liar and so on. Whereupon he, as a human being, became sorry. So in order to comfort him some mention of David is given here that he was provided with worldly and heavenly blessings and was also a powerful king. Two ordinary shepherds having leaped over a wall entered his house, without his permission, at a time which was quite inconvenient to him,

hoping that he will be a judge in their case and addressed him rudely saying, "Fear not and do not practise injustice." In this matter God says: He wanted to test David about his knowledge and justice. As it is natural to all, David was at first somewhat displeased at it. But at last he recognized the fact, practised justice in the case and considered it against his duty to express the heart-felt angry passion. So he fell down before God who forgave him of his slight sin and put the crown of kingdom on his head. Here God wants our prophet to follow his example, *i.e.*, to be patient like unto him. The dispute between two parties was really this that a person employed another as a shepherd, and it was settled between them that if one sheep multiplied into one hundred, the shepherd was to take one as his wages. When such opportunity came, the person who was to get one, was deprived of it, and further, he was abused and rebuked.

Qāzī Ayāz says that a preacher in his preaching described it as a story during the reign of Alī who ordered him to be flogged. Many other misrepresentations of like nature exist in the works of some.

Wherever an account of something is briefly given in the Qorān as of Miarāj, ascension to heaven or of al-burāq or of an angel or of a king, there, traditionists are accustomed to describe it in a curious form. From where they derive such knowledge, we do not know ? Still, they ascribe it to the prophet and his companions. The story-telling preachers and their pupils the poets, while beginning to give the life of a good man, advance so far that they show the incidents of every-day life as heavenly and colour them with additions to such an extent that the uneducated hearers get surprised.

THE SUBJECT of the science of commentary is the Holy Qorān ; for it treats of the explanations and interpretations of the Qorān. All sciences are distinguished from each

other by their respective subjects. For instance, the science of medicine differs from that of grammar ; for the subject treated in the former is all about the body of man, his health and disease. What grammar teaches is about words and sentences. In short, the subject of a science is that which teaches about its particulars which should be internal as belonging to a thing not external ; for the particulars which belong to a subject or to its parts or to its equivalent are all its internal particulars and are ascribed to the nature of the subject. Those which are connected to a subject for some outward cause are said to be external particulars. They are not treated in the subject.

The primary elements of this science are those that are needed for the acquisition of this science and have been mentioned above.

The use of this science is to practise goodness and avoid evil.

Orders of the Commentators.

In the first order stand the venerable companions and the household members of our prophet. One who stands superior to all in this respect is the prophet himself (peace be on his soul) for he, in accordance with the order of God given in the verse *Li tubaīyina lin nāsi.* " You ought to explain it to the people " was accustomed to teach the meanings and the sciences of the Qorān, from time to time to his companions, which was as it ought to be, because every expression can be best understood by the speaker and the spoken to.

Question.—When the Qorān itself says that it is in the plain Arabic language, in the elegancy of its style it reaches the highest standard and has been sent for mankind, then what is the use of comments. Every language-knowing person can understand it ; it can have no riddle or complexity of any kind whatever.

Answer.—When a word is given in an extensive measurement and countless objects are mentioned in a limited number of expressions, a mirror of the states of things is put before, the commandments are described in a manner which may be sufficient for existing requirements and also for the future and after careful observations, fair conclusions may be drawn from it, then it will necessarily comprise metaphors, allegories, brief and complex expressions, else in the treatment of every detail the connection of thoughts may be broken. Again, the mind and the understanding of all the language-knowing men are not alike ; some reach the deep thoughts of verses, others do not. Hence arises the need of comments and explanations.

The disciples through the companionship of their prophet were able to understand and explain the subjects of the Qorān. Still they differed in their minds and abilities. Therefore, the following ten persons out of all the companions of the prophet were held as superior to all.

The first four successors of Mohamed, *i.e.*, Abū Bakr,* Omar, Othman and Alī ; Ibni Masūd, Ibni Abbās, Ubaī-ibn-i-Kaab, Zaid bin Sabit and Abd-Ullah Ibn-i-Zubair. But the most prominent among these and the leaders of all in this art are two persons Alī Ibn-i-Abī Twālib, the head of the faithful, and Abd-Ullāh Ibn-i-Abbas. Our apostle says (may safety and peace of God rest upon him !) O Moslems I leave for you two things : (1) The book of God ; (2) My children who are guardians of God's book. Perhaps

* Abū Bakr died in Hejira 13 and Omar in 23. Abu Lūlū, a Magician, killed him at the time he was busy in offering his prayers. Othman in the last month of Hejira 35 received martyrdom from the hands of rebels. They are buried in Medina. Alī received his martyrdom from the hands of a Moslem belonging to the Ibādīa sect and was buried at Kūfa. He had 14 children, five of whom have their descendants still continuing :—Hasan, Hasain, Mohammad bin Hanīfa, Abbas, Omar, and Abd-Ullāh, the son of Zubair. The last of them received martyrdom in Hejira 73, from the army of Hujjaj.

this tradition implies two persons who are the prophet's children.

Objection.—These persons did not know the sciences which a commentator ought to know before making his comments. How are they then held as perfect commentators and leaders in the art of comment.

Answer.—They were not destitute of these sciences. Their chests were as if the treasuries of the sciences that pertain to the knowledge of Arabic and theology. From them the sciences, referred to, came out and were arranged together in books. The books were not the medium from which they took them. The real masters of sciences are originally those who produce them out of their minds and gather them in books. Well ! Is an orator and an eloquent man who masters his mother-tongue and has natural power and attainment in the art of poetry, in need of grammar, rhetoric, poetry and dictionary, &c. ? No, never. On the contrary, those who write books on these sciences and arts are in need of the persons above referred to. A treasury or rather a collection of the aforesaid commentator's comments existed in systematical arrangements in their extensive chests, like the treasury of traditions, practical and systematic theologies. It was neither written, nor any book was made about it. Some consider that Alī had a book on the sciences above referred to which was handed down to Imām Zain-ul-Abidīn and his blessed descendants, and in which there was also a science with the aid of which one could gain knowledge of coming events.

There is, however, no proof about it. On the contrary, the statements of Alī and some of the blessed Imāms disprove it. It was the word of God from which, with the aid of their intuitive knowledge they were given to produce all the sciences. When Alī was at Kūfa and stood on a pulpit, he said that he was ready to answer questions any one wished to ask him. Still further, some selfish persons

charged the righteous Imāms also with this accusation; because they, having proclaimed some false and spurious ideas in the names of the above-named Imāms and having formed a new sect, were fond of being its leaders and when some one held a discussion with them concerning the wrong proclamations, they, then, used to refer all their points to the nominal book. Moreover, they used to say that they were given to conceal the book for fear of the caliphs of Banī Umaīya and Abbasī families. Such stories and fables are found spreading a good deal among the Shīas.

Surely a collection of the commentaries of Abd Ullā, the son of Abbas was in Egypt according to the traditions of Alī, the son of Abī Twalha the Hashamian. Ibn-i-Hajar says that Abū Swālih, the clerk of Lais, a transmitter of Hadises had in Egypt this MS. under his possession. This information he received from Muāvīa, the son of Abī Swā-lih, and he from Abī Twalha and he from Abbās. Abu Jaafar Nuhās in his work named Nāsikh takes the tradition from the very book. Whatever Imām Bukhārī takes in his book as statements of Ibn-i-Abbās are mostly taken from the traditions of Abū Swālih. Ibn-i-Jarīr, Ibni Abī Hatam and Ibn-ul-Munzur also receive their informations for their commentaries through several mediums. Some critics say that Ibni Abī Talha's master's master did not directly hear anything from Ibni Abbās concerning the commentary, but between Ibn-i-Abbās and him there was Mujāhid or Saīd Ibn-i-Jubair as medium through whom the tradition came down. In reply to this, the learn-ed Ibn-i-Hajar says that if the channels, *i.e.*, Mujāhid and Saīd bin Jubair are honest and trustworthy men, there is then no defect in the tradition. Khalīlī records in his book named *Irshād* that Muāwīa bin Abū Swālih, the Qāzī of Andalusia's tradition handed down from his Sheikh Alī bin Abī Twalha and Ibn-i-Abbās and has been appreciated and acknowledged to be trustworthy by the transmitters

of the highest trust and respectability. Although the Hafizes of the Hadises agree that Alī bin Abī Twalha has himself heard nothing from Ibn-i-Abbās but from his pupils and all these traditions that are ascribed to him are quite nonsense and their transmitters are not trustworthy. As in the series from Ibn-i-Abbās to Zuhhāk and from Zuhhāk to Juwair, statements have been transmitted, so in that of Ibn-i-Juraih many traditions about commentary have been transmitted from Ibn-i-Abbās. Similarly, Bakr bin Suhail of Damyāt receives his traditions from Abdul Ganī bin Said and Abdul Ganī from Musā bin Muhammad and Musā from Ibn-i-Juraih. All these series are difficient. Yes ! all that has been transmitted from Hujjāj bin Muhammad to Muhammad bin Saur and from him to Ibn-i-Jaraih is certainly correct. Besides Alī bin Twalha there are many others who transmit the Hadises from Ibn-i-Abbās, but some of these channels are held as correct and others not, and there are some which are very weak.

Second Order.

To this order belong the people who are followers of Mohammed's companions. The followers or rather the disciples of Ibn-i-Abbās are mostly the people of Mekka, the most conspicuous of whom are Mujāhid, Atā bin Abī Rabāh, Ikrama, Gulām-ibn-i-Abbās, Tāūs, Saīd bin Jubair, &c., and their commentaries are held as trustworthy. The comments of Ubaī ibn-i-Kaab have been handed down from Abul Alīa and from him to Rabī bin Anas, whose pupil was Abū Jaafar Rāzī. This series has been held as genuine and trustworthy from which Ibn-i-Jarīr, Ahmad bin Ahmad, Hākim and Ibn-i-Hātim used to take their traditions.

Note.—Traditions which are held as genuine are only those that are found in the works on traditions, especially in the six correct books called Sihāh, the foremost of which is Sahīh Bukhārī.

Likewise, there were many disciples of Abd Ullāh Ibni Masud at Kūfa and also of our prophet's companions at Medina, who were commentators of the Holy Qorān. The most famous of this order are the following :—

Hasan of Bassora, Atā bin Abī Salma of Khurāsān, Muhammad bin Kaab of the Quraiza tribe, Abul Alīa, Zuhhāk bin Muzāhim, Atīa Ufī, Qatādah, Zaid bin Aslam, Murra Hudānī, and Abū Mālik and a little lower than these in rauk are Rabia bin Anas and Abdur-Rahman bin Zaid bin Aslam. All these are the leading commentators of the Qorān. All that they said about it, they heard from the companions of our prophet.

Third Order.

To this order belong those who transmit the statements of the companions of the prophet and of their disciples. These pass by the name of *Tabqai Tābiīn.* People of this order had begun to compile and write the commentaries of the Qorān which had multiplied to a great number and were full both of merit and demerit. The following commentaries belong to this order :—

Commentary of Sufyān bin Uaina, of Wakī bin-il-Jarrāh, of Shaaba bin-il-Hujjāj, of Yazīd bin-il-Hārūn, of Abd-ur-Razzāq, of Adam bin Abī Iyās, of Ishāq bin Rāhwīa, of Ruh bin Ubāda, of Abd bin Humaid, of Saīd, of Abū Bakr bin Sheba, &c. Ibn-i-Jarīh, Suddī, Muqātil bin Sulaimān, Kalbī, Ibni-Qutaiba, Abū Muhamed Abdullāh bin Muslim Denūrī the author of Mushkil-ul-Qorān, Adāb-ul-Qirāat and Garīb-ul-Qorān, and Is-hāq bin Rāhwīa who belong to this order, are the disciples of Abū Hatam of Sajastān, who died in 276 Hejira. But all the above-mentioned commentaries are not quite free from defects. Some say that Muqāti belongs to the Shīa sect.

Note II.—Abul Alīa Ribāhī died in Hejira 90. Ribāh is a tribe which belongs to the family of Banī Tamīm. This

author was a disciple of Ubaī Ibn-i-Kaab. Muhammad bin Kaab Qurazī belongs to the Jewish tribe Banī Quraiza who lived at Medina. He died at Medina in 120 Hejira. Zuhhāk Hilālī among the descendants of Abd-i-Manāf belongs to the Hilālī family. He died in 103 Hejira. Muqātil bin Sulaimān Azdī Marwazī was a resident of Merv in *Khewā*. His familiar name is Abul-Hasan, who died in 105 H. Qatāda bin Daāma Sadūsī ascribed to Sadūs his grandfather, died in 117 Hejira.

Note 2.—Saddī, whose name was Ishmāel, was the son of Abd-ur-Rahmān and a disciple of Shaaba and Sufyān Saurī. Suddā means a platform ; as he used to sit in a corner of the mosque of Kūfa on a platform, he has been familiarly known by that name. He is held as an Imām or a principal person in commenting on the Qorān and *hadises.* He died in 127 H. Kalbī has reference to Kalb bin Vapra's tribe, and it is a branch of the family called Banī Quzāa. His name is Abū Nasr Muhammad bin Kūfī. He is a disciple of Sufyān Saurī and Muhammad bin Ishaq. He died in 146 H. The name of Abū Bakr bin Sheba is Othmān. He is the author of Fazāil-ul-Qorān and Musnad-i-Abī Sheba, a book on traditions. He died in 220.

Fourth Order.

One of the most renowned persons of this order is Abū Jaafar Muhammad bin Jarīr Tibrī. Jalāl-Uddīn Assīyutī appreciates his commentary very much. Still, the statements and comments of Zuhhāk which on the authority of Bishr bin Amāra are entered therein, are not worthy of credit ; because the Hafizes call Zuhhāk as weak of memory just as in the third order Kalbī and Muqātil are held as deficient, and their commentaries as incredible. Among the Shīas and the Kirāmians there is also a person named Ibni Jarīr Tibrī. Shīas sometimes deceive others by this name. The commentary of Ibni Jarīr is printed in Egypt

and consists of several volumes. He died in 310 Hejira. Abul-Qāsim Ibrahīm, the son of Is-haq Anmātī, whose death took place in 304, is an author famous for his commentary. He died in 303. Anmatī has connection with *namt* which signifies a carpet; his father used to weave carpets. Abd-ur-Rahmān bin Abī Hatam, whose death happened in 305 H., is an author of the commentary Shifā-us-Sudūr, of Kitāb-ul-Ishārāt, in which meanings and explanations of the Qorānic words are given, of Abwāb-ul-Qorān, and of Mūzih-i-Maāni-al-Qorān. He died in 351 H. Ibni Māja, Hākim, Ibni Habbān, Ibn-i-Marduya, Abush-Sheikh, Ibn-ul-Munzar and others are included in this order. Abū-Hanīfa, Ahmad bin Dāūd a grammarian of Denūr, who died in 209, also belongs to this order and is the author of this commentary. There passed several persons of this name, one of which belongs to the Murjīa sect, who is spoken of by Abdul Qādir Jilānī in contemptuous language. In order to deceive the public, the Shīas and others speak of him as Imām Abū Hanīfa. The commentaries of the aforesaid persons are also full of good and bad matter. Abush-Sheikh Ibn-i-Marduya ibni Habbān uses the traditions of Zuhhāk ascribed to Ibni-Abbas through Juwaibir, who is considered by the transmitters of *hadīses* as one of the greatest liars and quite unfit to be trusted in.

Fifth Order.

Numerous commentators belong to this order. They omit the names of those who transmit the traditions and take the names only of the prophet's companions and their followers. For example, they say Ibni Abbas speaks thus, or Mujāhid says so and so, or Abul Alīa states thus. Several references of these authors are without foundation, wherein the later generations having believed, consider their statements as those of leading commentators and are

thus misled. To this order belong (1) Abū Abd-ur-Rahmān Muhammad bin Husain Salmī Neshapūri whose commentary is full of useless descriptions and who died in 412 H. (2) Abū Ishāq Ahmad Saalabī an author of a big commentary. He is also a resident of Neshapūr. Saalab in Arabic means a fox. As he used to put on a coat of fox's skin, he became familiarized with the title of the master of fox-skinned coat. He died in 427 H. Saiyid Ibn-ul-Hudā a Shīa in his commentary named *Durur-i-Gurar* writes his name as Abul-Qasim bin Husain bin Mūsa and shows him as a person who belongs to the Shīa sect. His work is also full of fables and wrong traditions. In opposition to the Sunnīs, the Shīas quote very often from this commentary. Abū Muhammad Abdullāh Juwainī, the father of Imām-ul-Harmain the author of a commentary named Kabīr, died in 438 Hejira. Juwain, a diminutive form of noun, was a district under Neshapūr jurisdiction. Abul-Qasim Abdul Karīm Qushairī whose commentary passes by the name of Tayassur was a very influential preacher who died in 408. Abul Hasan Ahmad Wāhidī who died in 468 is also a Neshapūrian. He is the author of three commentaries Sagīr, Basīt and Kabīr. These three gathered together are called *Hāwī* comprising all the subjects of the Qorān. Many people refer simply with the word "the commentary of the Neshapūrian" notwithstanding several persons of Neshapūr are the commentators of such commentaries, the names of some of whom our readers already know. There is a Neshapūrian commentary of the learned Hasan bin Muhammad bin Husain named Nizām-i-Neshapūr in three volumes which was written in Daulat-Abād (Dekkan), in the year 370. This author belongs to the 7th or rather to the 8th order of the commentators. Neshapūr, close to Mashhad in Persia, was an ancient city now desolate, has a very small population. Recently Mashhad should be held at Neshapūr. Abul Qāsim Abd-ul-Karīm

bin Huwāzin Qahserī who died in 465 is the author of the *Tafsīr-ut-Tayassur.*

Sixth Order.

To this order belong those who lived in the sixth century of the Hejira. In this age every commentator began to write a commentary according to his own taste. A grammarian in preparing a commentary took care chiefly of the rules of grammar. A theologian finding the least possible connection in favour of his sect tried to draw the verses to sectarian points. A Sūfī commenced to take the verses according to his own taste. A traditionist either willingly or unwillingly brings traditions of the prophet and statements of trustworthy authors in explaining verses. A forgerer of traditions colours the Qorān with false fables and baseless stories which are appreciated by him, while the real duties of a commentator are neglected. In short, the commentators who belong to this order together with their commentaries are these :—Abul Qāsim Ismāel bin Muhammad Asfahānī, who died in Hejira 535, wrote Tafsīr-ul-Jāme in 30 volumes. Abul-Qāsim Husain Rāgib Asfahānī wrote a commentary and also a book *Ihtijāj-ul-Qorān* on the simple letters of the Qorān which come in the commencement of every *sūra*. He died in 503. The commentators who appeared after him, depend on him, in his researches after the letters. Abū Hamid Muhammad bin Muhammad Gazāli styled with the title of Zain-Uddīn, who died in 505, lived at Gazāla, a village in the vicinity of Tūs, a city and wrote *Jawāhir-ul-Qorān* and *Yāqūt-ūt-Tāwīl.* There is another Gazzālī by name Mahmūd who belongs, according to some, to the Shīa sect, and according to others, to Muatazila sect. Some persons deceive Ahli-Sunnat with the name of Gazzālī. Abū Muhammad Husain bin Mahmūd Bagwī, who died in 510, is related to Bagshore, a city in Khurāsān and is also named Farra. *Farra*

in Arabic means skin; as he used to make skin-clothing he was so named. His commentary named Maālim-ut-Tanzīl is in great use in the country. Although the style of the commentary is like that of traditionists, still wrong stories have also been gathered in it. Khāzin has a collection of selected subjects from it.

Ibni Barjan Abul Hakam Abd-us-Salām bin Abd-ur-Rahmān, the author of the commentary named Irshād, died in 536 in Morocco. His commentary accords with the views of the people of recent ages.

Abul-Hasan Alī bin Irāq bin Muhammad bin Alī of the Hanafī church, who died in Khwarazm 539, has also written a commentary which passes by the name of "The commentary of a Khwarazmīan." The author of Majma-ul-Bayān, a leading Shīa, who died in 560, was Abū Jaafar Mohamed bin Hasan bin Alī Tūsī, Abul Qasim Muhammad bin Umar Zamikhsharī died in 538. Zamikhshar is a village in one of the districts of Khwārazm. Having left his birth-place, he resided at Mekka and is, therefore, styled Jār-Ullāh (God's neighbour). Kashshāf, his commentary consists of several volumes. It is surely an unparalleled work on the styles of the Arabic language and all the authors after him follow him in that respect. He belonged to the Hanafī church but inclined towards Muatazilas (Rationalists).

Seventh Order.

To this order belong the following authors :—

(1) Imām Rāzī Abū Muhammad Abd-Ullāh Muhammad Fakhr-Uddīn, who died in 606. He was an inhabitant of Rai, an old city of Irāk Ajam. It is curiously a wonderful country for producing great men. From there have arisen men of great learning and perfection, all of whom are called *Rāzīs*. For example, Muhammad bin Abū Bakr Rāzī of the Hanafī church was a leading man and Imām

of his age. Fakhr-i-Rāzī occasionally criticizes his teachings ; because Fakhr is a member of the Shāfaī church. His commentary called *Miftah-ul-gaib* which is more familiar by the name of *Tafsir-i-Kabīr* consists of several big volumes. He was a leader of systematic Theology and has left nothing unturned in his commentary ; still in order to refute the old philosophy he goes far away from his object. This is why some critics get a chance to remark concerning his works that, there is everything in them except comments.

(2) Abd-Ullah, the son of Abī Jaafar Rāzī, is also an author of a commentary called *Ziā-ul-Qulūb*, which signifies "a light to the minds."

(3) Muhammad, the son of Abū Bakr Rāzī, who died in Hejira 606, is the same person of whom we have already made a mention. He has written a book on the words of the Qorān.

(4) Najm-Uddīn Abū Umar Mahmūm being styled after some of his predecessor Zāhid, his commentary is called Zāhidī (a Zāhidian's). He died in 658.

(5) Abū Muhammad Roz Bahan Baqlī of Shīraz, who died in 606, is the author of a commentary called Arāis-ul-Bayān, which is in several volumes and which has been written after the manner of Sūfīs.

(6) Imām Abī Abd-Ullāh Muhammad, the son of Ahmad Answārī, who died in 674, was a Cardovian of the Mālikī church. His commentary is called Jāme-e-Ahkām-il-Qorān. It also passes by the name *Qartabī* "the Cardovian." Cardova is an old city of Andalūsia in Spain.

(8) Muwaffaq-uddīn Ahmad, the son of Yusuf Mausali Saibānī, is the author of two commentaries, the smaller and the larger. The former is named Talkhīs and the latter Tabsira.

(9) Qāzī Nāsir Uddin Abd-Ullāh, the son of Umar Baīzāwī who died in 685, wrote a commentary named

Anwār-ut-Tanzīl and Asrār-ut-Tāwīl known by the name of Baizāwī, it contains two volumes and are in use at the present time. With regard to traditions, it is of inferior quality, is weak in describing the effects of sūras and has also spurious traditions in it.

Eighth Order.

To this order belong the following persons :—

(1) Abul-Barakāt Abd-Ullāh, the son of Ahmad Mahmūd Nasafī, who died in 710. He was a member of the Hanafī church and was unparalleled in natural and systematic theologies. Madārik his commentary, though brief, is very good.

(2) Haibat Ullāh Sharf-Uddin, the son of Abd-ur-Rahmān, who died in 710. His work is named Asrār-ut-Tanzīl Bārizī. Bāriz is the city where the author resided.

(3) Abul Fidā Imād-Uddīn Ismāel, the son of Umar, the son of Kasīr Quraishī of Damascus, who died in 774, wrote a commentary in several big volumes after the manner of the traditionists, which has been published in Egypt. This author is very careful about the genuineness of the traditions he brings in his work.

(4) Sharf-Uddīn Abd-ul-Wahid, the son of Munīr who died in 733, is the author of a commentary of several volumes.

(5) Qutb-Uddīn Mahmūd, the son of Masūd of Shīrāz, who died in 710, wrote Fath-ul-Mannān Fī Tafsīr-il-Qorān, also named Allāmī in 40 volumes.

(6) Sharf-Uddīn Hasan, the son of Muhammad, whose familiar name is Taibī, is the author of a commentary named *Futūh-ul-Gaib an Qinā-ir-Raib*, a very good work on the Qorān. He performs all the duties of a good commentator, gives annotations on Kashshāf in 6 volumes and explanations on Mishkāt-ul-Masābīh. His death took place in 703 Hijri.

(7) Other learned men have written notes on Kashshāf.

(8) One of them is the learned Saad-Uddīn Taftāzānī who died in 792. Taftāzān, a village in Khurāsān, is a place where men of learning arose.

(9) Another of them is Abul Makārim Fakhr-Uddīn Ahmad, the son of Hasan Jārbardī, who died in 740. Jarbard is the name of a village.

(10) There is also another of them, Saīyid Sharīf, a Georgian, who died in 816. Saīyid Sharīf has also prepared a Persian Translation of the Qorān which the uneducated public consider as of Saadī. A certain proprietor of a press has ascribed it to Saadī, for the purpose of spreading it through the country.

(11) There is also another work of annotations in three volumes by Sheikh Sirāj-Uddīn Umar, the son of Rustam.

(12) Abd-ur-Rahmān, the son of Umar Jalāl Uddīn Balqīnī, is also one of the aforesaid authors who wrote a book of Annotations called Mawāqi-ul-Ulūmī fī Ulūm-il-Qorān. He died in 818. Balqīnī is a village in Egypt.

(13) Walī-Uddīn Irāqī Abū Zura Ahmad, the son of Abd-ur-Rahmān, has also written a note book in two volumes in which he also puts questions and answers of Ibn-i-Munīr, Muallim Irāqī, Abū Haīyān, Samīn-i-Halabī and Safāqasī. He has also written a commentary which is held in rank as equivalent to Kashshāf. He died in 820.

Ninth Order.

This order comprises the learned commentators of the ninth century, together with the time which comes after it. Some of the learned men of this order have given explanations on Kashshāf and Baizāwī and some have written independently of other commentaries on the Qorān; as

Jalāl Uddīn of Assiyat has written the first half of the commentary and the second half from the chapter *Ascension* to the end was written by Jalāl-Uddīn Muhammad, the son of Ahmad Mahlī Shāfaī, who died in 864. As death did not allow him to finish the whole work, so six years after his death, Jalāl-Uddīn of Assiyut, who died in 911, having written the first half after the manner of the deceased commentator, finished the whole commentary as it appears from the marginal note called *Jumal.* This is why it is called Jalālain, *i.e.*, written by two persons of the same name.

Mahal is one of the cities of Egypt. As the former Jalāl-Uddīn resided in the city, he is so-called. The latter Jalāl-Uddīn lived in Assiyūt, a city in Egypt, and is therefore named Assiyūtī, *i.e.*, of Assīyūt. Learned Moslems have also written notes on, and given explanations of this commentary which is in no way less than Baizāwī* in familiarity and general approval. In this commentary, for the purpose of expressing the sense of verses, short sentences are added to them. Tabsīr-ur-Rahmān and Taisir-ul-Man-

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* The orders end on nine ; because the learned commentators of the after-time generally follow them who passed previous to them.

People have also written many marginal notes on, and given explanations of Baizāwī : (1) Muhīy-Uddīn Muhammad, the son of Muslih-Uddin Qujwī, who died in 951, wrote marginal notes on the commentary. Again, after some corrections and reforms he prepared a second. Both are useful and written in easy style and finish in eight volumes. (2) Ibn-ut-Tamjid Muslih-Uddin, who was teacher of Sultan Muhammad Fatih of Constantinople, wrote a complete book of annotation in three volumes. (3) Qazi Zakaria Muhammad, the son of Answarī, wrote marginal notes. He died in 910. (4) Jalāl Uddin of Assiyut's Nawā-hid-ul-Abkār and Shawāhid-ul-Afkār. His death took place in 911. (5) The excellent marginal notes of Abul Fazl Siddīqī, whose familiar name was Gazūni, and who died in 940. (6) The notes of Sharf Uddin Muhammad, the son of Yusuf Kirmāni, who died in 986. (7) The marginal notes of Muhammad, the son of Jamāl-Uddīn, the son of Ramzan Shirwāni, who died in 900. (8) Those of Jamal-Uddin Is-haq Qiramāni, who died in 933. (9) Those of Sheikh Shahāb-Uddin Khafāji in 8 volumes. (10) The annotations of Sādiq Jīlāni Muhammad, the son of Muhammad Husen Afzalī Hāziqi, who died in 970. (11) The notes of Bāba Niamat Ullah, the son of Ahmad Najwani who died in 900.

nān, whose familiar name was Tafsīr-i-Rahmānī was written in two volumes after the manner of Sufīs by Hazrat Sheikh Alī, the son of Ahmad, the son of Hasan Shafāī Muhāimī, who died in 835. This author shows the connection of verses very skilfully.

Bahr-i-Mawwāj, another commentary written by Mālik-ul-Ulāma (the king of the learned) Shāb-Uddīn of Daulat Abād, which is near Aurangābād in the Deccan. Kashf-ul-Asrār, Waadat-ul-Abrār by the learned Sād-Uddīn Taftāzānī in Persian. *Gawāmiz-ul-Manqūli Min Mushkilāt āyātī war-Rasūlī* by the learned Mursifī in which he expresses the deep thoughts of the Qorān. Tafsīr-i-Husainī by Mullā Husen Kāshifī, the preacher in Persian, who died in 910. The learned Moslems say that he was inwardly a Shīa. It is not higher than a commentary of an ordinary rank. Walī Uddīn Irāqī Abū Zura Ahmad, the son of Abd-ur-Rahīm's commentary, is held as equal to Kashshāf. He died in 821. Mawāqi-ul-Ulām by Abd-ur-Rahmān, the son of Umar Balqīnī, who died in 818. Abussaūd Muhammad bin Imādī Hanafī's commentary is equivalent to Baizāwī and Kashshāf. The author died in 982 H. Tafsīr-i-Asfarāīnī by Isām-Uddīn Ibrāhīm Arab Shāh, who died in 943. In the vicinity of Neshapūr is a city by the name Isfrāin. Sawāti-ul-Ilhām by Abul-Faiz Faizī. What is required from a commentary is very little found in it, still it appears that the author was perfect in the knowledge of Arabic. No dotted letter is used in the words that come therein. Durar-i-Mansār by Jalāl-Uddīn of Assiyut is full of good and bad comments. *Majma-ul-Bahrain Wa Matla-ul-Badrain* is another commentary by Jalāl-Uddīn of Assīyut, the introduction of which is the commentary named Itqānu fī Ulūm-il-Qorāni. There are hundreds of other commentaries concerning which we can find out from Kashf-uz-Zunūn and Miftāh-us-Saādat and other books. Fath-ul-Khabīr bimā lā Budda Min Hifzihī

fī Ilm-it-Tafsīr by Shāh Walī-Ullāh, the Muhaddis of Delhi, is a brief and an excellent commentary in which the explanations of words from Asār of Ibn-i-Abbās and reasons for inspiration from Bukharī, Tirmizī and Hākim are given. The commentator died in 1197. There is an introduction by name of *Fauz-ul-Kabīr Fī Usūl-it-Tafsīr* in the beginning of the commentary in which the principles of comment have been critically discussed. The Persian Translation of the Qorān by name Fath-ur-Rahmān by Shāh Walī-Ullāh is also very good. Fath-ul-Azīz by Shāh Abd-ul-Azīz, the Muhaddis of Delhī, who died in 1227, is an incomplete commentary in Persian. The first volume is from *Sūra Fatiha* (Preface) to the verse *wa in tasūmū khair-ul-lakum* and the second from *Tabarak allazī* to the end of the Qorān. In them are found many fine researches and deep ideas of great learning; but their style is like that of preachers. Fath-ul-Kadīr by Muhammad, the son of Alī, the son of Muhammad Yamanī Shokanī, who died in 1255, is in several volumes and written after the manner of the traditionists. He is careful of the parts which consist of quotations and traditions. Fath-ul-Bayān by Moulvī Nawāb Siddīq Hasan Khān of Qannauj and Bhopāl is in several volumes. The author died in 1307. The subjects treated in this work are mostly from Shokānīs.''

Fath-ul-Mannān by this poor author consists of several volumes. It is familiar with the name of Tafsīr-i-Haqqānī and has been printed many times. In the use of traditions a great precaution has been taken. Concerning the explanations of the Qorānic words, their vowel-points and the elegancy of style, all has been taken from the most important books of eminent authors. The points especially taken notice of, in the preparation of this commentary, are these :—

(1) Expressions of the real objects of the Qorān. (2) Explanations of the Qorānic commandments, their secrets

and answers to opponent's objections. (3) The uses of the construction of the Qorān. (4) Critical examination of the events which have connection with the prophets of God; answers to the opponent's objections, and maps of the localities where these events took place. (5) Explanations and uses of the metaphorical language of the Qorān. (6) Man's beginning and end, together with their proofs drawn from the arguments of nature and sacred records. (7) Wherever Islām refutes false religions, there, to give their histories and then to draw arguments from the verses of the Qorān in order to refute them. (8) To give a satisfactory examination of the abrogating and the abrogated verses of the Qorān. (9) To show the connection of verses on the strong principles which prove the Qorān to be a miraculous record. (10) The reasons of inspiration and their connection with the verses of the Qorān. (11) Wherever human merits and demerits are described in the Qorān, there, to show that without the help of prophets and the divine inspiration man is unable to know them and whatever he knows with the help of his reason cannot be free from the blendings of human thoughts and frailties. (12) Wherever the Qorān describes the results of human deeds and creeds, there, to prove them by expressing the spiritual secrets. (13) Where God shows His blessings, there, to show that God expresses and proves that there is a connection or relation between him and man. (14) Where false religions and old and new philosophies raise their objections and find faults in the Qorān, there, satisfactory answers have been given and the wrong conclusions drawn by the enemies of the Qorān have been laid bare. (15) The places where verses about the Unity and the attributes of God are given, there, the appropriateness of the verses to the places are given and then proved and illustrated by arguments. (16) The author has followed the footsteps of those who were famous for their

honesty and faithfulness and has entirely avoided false interpretations. In short, several other restrictions of a like nature have also been made. (17) No partiality is shown in the theoretical and practical teachings of the Qorān. The verses are left just as they are. In consideration of the demand of the country, this commentary in the Urdū language has been prepared in eight volumes. Thanks to God that the appreciation and fame of this work has reached the highest point that it could attain. The book that I write now, is really an introduction to the whole work with slight changes in the arrangement of the first one and with additional notes added, as the need of this appeared after the compilation of the commentary. If this book be translated into the European languages, I, together with my friends who are the well-wishers of Islām, wish it will prove to be one of the strongest and most powerful means for the progress of Islām.

Learned Moslems have written extensive books on each separate science of the Qorān. Some have undertaken to give the meanings of words only and prepared books on them, such as Mufradāt-i-Rāgib Isfahānī. Others have undertaken to solve the difficulties of the vowel-points of the verses, such as Nur-uddīn Baqulī's book called *Kashf*. The author died in 543. Abū Haiyan's work *Bahr* and his disciple Shahāb-Uddīn's book *Ad-Durar-ul-Mansūro Fī Ilmil Kitāb-il-Maknūni* also treat of the aforesaid science. *Almajīd* by Ibrahīm, the son of Muhammad Safāqashī, who died in 742 is in several volumes. *Bayān* by Abul Baqā Abd Ullāh, the son of Husain Askarī, a Grammarian, who died in 616. Another work of ten volumes by Abul Hasan Alī, the son of Ibrahīm Junī, who died in 562. In like manner, *Shekh Makkī*, a Grammarian's work, is especially on the vowel-points of the difficult expressions of the Qorān. He died in 427. Anterior to this, many other old authors have

also written works on the aforesaid art, the names of a few of whom are given below :—

Abū Hatam Sahl, the son of Muhammad Sajastānī, who died in 245. Abū Marwān Abd-ul-Malik, the son of Habīb Sulaimān, a Cardovian of the Mālikī Church. Abū Jaafar Muhammad, the son of Ahmad, famous by the name of Nahās, a Grammarian, who died in 338. Abul-Abbās Muhammad, the son of Yazīd, famous by the name of Mubrad, a Grammarian, who died in 286. Abul Barakat Abd-ur-Rahmān, the son of Abū Said Muhammad Ambārī, a Grammarian, who died in 328. His work on this art is named *Bayān*. Muntakhib-Uddīn Husain, bin Abil Muizz, bin-Ir-Rashīd Hamdānī, who died in 643, wrote a book on the vowel-points of the Qorān. Husain, the son of Rashīd, whose familiar name is Ibn-i-Khālūya, the Grammarian, and who died in 370, wrote a book which treats of the vowel-points from the chap. *Twāriq* to the end of the Qorān. There are many other commentaries which treat of the pronunciation of letters and the recitation of the Qorānic verses, as the work called *Kāmil* by Abil Qasim Yūsuf, the son of Alī bin Jibāda Hazalī of Morocco. He died in 458. *Kitāb-ul-Qirat-is-Sahi* by Ibn-ul-Mujāhid and other books of like nature by Fazl bin Abbas Answārī and by Abī Ubaid Qasīr bin Salām, who died in 214 and by Abī Hatam Sahl bin Muhammad Sajastanī, who died in 248.

Many authors, as Imām Shāfaī, who died in 204, and Abul-Abbas Jaafar, the son of Muhammad Mustagfirī, who died in 432, have written books on the eminence of the Qorān. Many others have written a number of works on the commandments that are found in it ; as Imām Shāfaī ; Sheikh Abul Hasan Alī, the son of Hajar Saadī, who died in 244 ; Sheikh Abū Jaafar Ahmad, the son of Mumammad Twahāwī, whose death took place in 221 ; Qāzī Abī Ishāq Ismael Azdi Basrī, who died in 281 ; Sheikh Hanafī, who died in 370 ; Sheikh Muhammad, the son of Ahmad, whose

familiar name is Ibni Sirāj Qunwī Hanafī and who died in 707; and Sheikh Ahmad, the son of Husain Baihaqī, who died in 458.

In like manner, many learned Moslems have written a good deal on the reasons of the inspirations of the Qorān, as Sheikh-ul-Muhaddisīn Alī Ibn-ul-Madīnī, who died in 234. Sheikh-ur-Rahmān bin Muhammad, famous by the name of Abī Mutraf, who died in 402. Sheikh Abul Hasan Alī bin Ahmad Wahīdī, who died in 468.

Reasons of Inspiration.—It is really the people's need or want for which God sent the Qorān and inspired the verses. However, there were certain events which were also the cause of inspiration of the verses. Commentators generally take the phrase in the latter sense, as the question by a woman to our prophet about Zihār, a kind of divorce and an inspiration of the verse *Qad sami Allāhu qaul allatī tujādiluka fī nafsihā*, etc., thereupon; or some people raised a question before the prophet, in reply to which an inspiration for the verses took place. But events of a like nature were very few in number as has been correctly testified. The events that commentators show as the cause of inspiration for every verse is weak or rather forged traditions which spoil the commentary and the honesty of its author. In the first period the aforesaid phrase, rather term, is taken in an extensive sense. (1) It is taken in the above-mentioned sense. (2) Our prophet sometimes read a verse in answer to some question put before him by his people. So it was held that the reason for the inspiration of the verses was the question itself. (3) Sometimes our prophet used to read a verse in giving the moral of an event and to say that it was inspired for that reason. (4) He used to recite a verse in favour of his statement. (5) The application of a common order over a special one while it could be truly applied was also understood to be the reason of its inspiration. But all the disciples

of our prophet and the disciples' disciples unanimously agree that it is not necessary that each verse should have a separate reason for its inspiration. The sense that can be commonly taken from the words will be held. However, by giving a certain reason for the inspiration of a verse, the commentator's object in view is to give a full explanation of it, because it happens that the sense of a verse cannot be properly understood without knowing the reason of its inspiration. For instance, the verse *Ainamā tuwallū fasamma wajh Ullāh.* "Face yourself anywhere you like, in offering your prayers, God is everywhere." Apparently it means that it is not an obligation on the Moslems to face always towards the Kaaba, as they do now ; but when the place and reason is known, the meaning becomes quite clear. The fact is that this verse was sent down for those who, while on travels or in the jungles, could not make out the direction of Kaaba, or while they travelled in a conveyance and had to offer their optional prayers, they were in both cases at liberty to face any direction they liked, they were held as correct and lawful ; because the one true, the great, the positionless and the timeless God is everywhere present.

Likewise, some learned men as Abū Abd-ur-Rahmān Muhammad, the son of Hussain Salīmī of Neshapūri, who died in 406, Sheikh Abul-Hosan Alī, the son of Muhammad, the son of Habīb Mārvardī Shāfaī, who died in 405, and Sheikh Shams-ud-dīn Muhammad, the son of Abū Bahr, the son of Alqalm Jauzī, who died in 704, have written commentaries separately on the examples and instances that are found in the Qorān.

Similarly, many works in the different arts and sciences of the Qorān have been written by learned authors, a detail of which is given in Miftāh-us-Saādat and Kashfuz-Zanūm.

Translation.

Generally, the following conditions are to be essentially observed in putting an expression from one language into another. (1) First of all, the translator should have command equally over both the languages. If he is not well versed in words, idioms, subtleties and the style of the language from which he translates, he will surely be liable to make mistakes. In like manner, he should have knowledge of the language into which he translates. (2) What he wishes to translate should not be taken in a particular sense, while it is liable to be interpreted in several senses ; but the same kind of ambiguous terms should be used which are found in the original. It is indeed a very difficult work for a translator. (3) If the connecting links and restrictions used in the original language for the purpose of expressing its senses are particular to it and their equivalent cannot be found in the language into which he translates it, then he cannot help that, else he ought to bring the same kind of restrictions in his translation also. Figures, metaphors, hyperbole and similies, etc., should be used just as they are in the original. It is, however, a dishonesty if he cannot do it ; he should be careful not to lose at least the original sense. (5) The real purport and beauty of the original language, as far as possible, should be kept in the translation, if it slightly differ not exactly in meaning, but simply in beauty, it will look contemptuous and defective, just as some one might be stripped of his robe of honour, and be provided with another of inferior quality. (6) If the book to be translated be religious or scientific, it should not be translated into the language of a particular town or city or into the idioms which are peculiar to it, else it will not be of general use and public benefit, which is the real object of translation.

(7) Royal documents, inspired records and the statements of saints and holy persons ought not to be interpreted in the vulgar language of the bāzārmen, mean-minded and low class of people ; for it interferes with the grandeur and splendour of the original language. (8) As far as possible, translation should not exceed the original, its purport should be expressed in an easy, brief and good style. To lengthen a statement together with self-wrought explanation in brackets is not a translation but rather comment. Those who are unable to make a distinction between explanation and translation, adopt such a course which produces the defect that the objections raised on the explanations are held by the public as those that are raised on the original, although the original statement or record is quite free from the defect and only the translator makes distinctions between them, still, all this is called a translation. Yes ! it matters a little if the omissions and ellipses of the original be expressed in the translation. (9) No translator is justified in leaving the terms of the original to create a new meaning unwarranted by it, in order to hide a defect or to produce some beauty in the translation ; because it would not be a translation, but rather a different subject, as the leaders of the Ariyas do in translating the Vedas, for it is openly a dishonest practice or an unlawful defence. (10) A proper noun should not be translated for any selfish end, for it spoils the original sense ; as it is done in the translations of the Gospels whereby the meanings are lost or rather made of dubious character. As to the translations of the Qorān there are some additional conditions besides what have been already given above.

(1) The translator must not be irreligious or an atheist for, as it is compulsory for a commentator of the Qorān

to be honest and faithful, so it is for the translator. If the latter be dishonest, his corrupt and mistaken ideas intermingling with the translation will render it unsatisfactory and not to be trusted upon.

(2) All the sciences above referred to which are an integral part of the Qorān's commentary must be known by the commentator, especially the science of the Qorānic recitation, Arabic grammar, literature, rhetoric, practical and polemical theologies and the traditions of Mohamed (peace be on his soul). One who does not know how to recite the Qorān cannot know its punctuation marks. A slight change in stops changes the meanings of the verses. *Mā yaalamu tāwīlahū Illallāhu warrāsikhūna fil ilmi yaqūlūna*, etc. In this verse, if a stop be held at the end of *il-Allāhu* as Hafs holds, then the meaning of the verse will stand thus :—"No one except God knows the meaning of ambiguous verses, and the forerunning verse *warrākhūna fil-īlmi* will be considered as a separate verse. If the above-mentioned stop be not held as other Qarīs, *i.e.*, the reciters of the Qorān hold, the verse will mean thus :—" No one except God and those who are strong enough in their knowledge of the Qorān know the meaning of it." So it is the case with all other things that have connection with it.

Persian.—(1) There is a translation of the Qorān in Persian by Saiyid Sharif of Georgia, some mention of which I have made above. (2) There is another by Nizām of Neshapūr. (3) Hazrat Shāh Wallī Ullāh of Delhī had also prepared one. The first Urdū translation was made by Hazrat Abd-ul-Qādir, the son of Shāh Wallī Ullāh, in 1205 Hejira. It is very nice and in every way reliable. However, the meanings are not easily understood by the readers, as the translation of every Arabic term is given exactly under it ; because the Urdū construction differs from the Arabic one. For instance, in Urdū the nominative comes before and in Arabic after the verb, or the con-

struction and the place of the conditional clause with its correlative or the connection or separation of the qualifying and the qualified words differ in both the languages. Still, the marginal notes are very useful and compact. However, with regard to the critical observations of the Qorānic subjects, the translation does not exceed the rank of a commentary. Another Urdū translation which is literal was made by his brother Shāh Rafī-Uddīn. It is also an honest interpretation of the original, but it is useful chiefly for those who know the meanings of the Arabic terms. Next to it, namely, the third in order, comes the Urdū translation made by the writer, in which, without regard to the Arabic construction of words, the meanings are well expressed considering that during this space of time the Urdū language has undergone serious changes. Therefore, the obsolete words of Abdul Qadir's translation have been supplied with words in modern use. Although, I a poor author, after carefully studying Arabic dictionaries, the books on recitation and grammar, have prepared my translation, yet the translations of the aforesaid great men, especially that of Abdul Qadir, have been of great help to me. Nothing can prevent me from acknowledging their greatness and leadership in this matter, and from paying a deep debt of gratitude that I owe unto them. It is true that "superiority is a part of those who preceded us." *Al fazlo lil mutaqaddimīn.* What we acquired is from these great men who were bestowed by God the treasuries of Islāmic sciences and were also adorned with the garment of holiness and temperance. Notwithstanding all these qualifications, they spent all their precious lives, neither in trade, nor for the sake of name and popularity, but purely for the sake of God, in religious services. *Shakar Allāhū saayahum wa jazāhum jazāam maufūrā.* "God made their efforts fruitful and awarded them with abundant prize." After I had prepared my translation some other persons

tried to do so and having made changes in phraseology of the previous versions, they produced a new one before the public which on account of the use of other words might possibly look more explanatory than the three previous ones, but it is not strange, if, for want of practical stock and other necessary conditions, it be full of mistakes. In opposition to the slight benefit, this great harm should be taken notice of. My translation together with comments and explanations is below the original verses and has not been separately printed. It might, perhaps, be done in future.

In this age, there has arisen an evil which has done not only worldly but also spiritual harm, namely, some persons, who have received new western education, not having religious knowledge, consider themselves not only able to determine the deep teachings of theology and tradition, but also declare themselves to be commentators of the Qorān and spiritual leaders of the Mussulmans. They think that they are able to reform Islām and the Holy Qorān, although they are able neither to read Arabic, nor follow the teachings of their religion. The object in view they have by such a practice is to prove the freedom they enjoy as admissible from the Qorān and their religion and acquit themselves of the charge people generally bring against them, and having tempted others towards the worldly progress strive to make them like unto themselves. God save us from them! "The holy warner foretells about such persons, saying that false prophets will arise after me; they will make such false interpretations of the Qorān that you and your predecessors never heard. Guard yourself against such people." Some say that it is lawful to take interest, others say that *parda* system of the Zenāna is unnecessary. There are some who hesitate to believe that prayers and fasting is a religious duty. Others try to prove that it is lawful to drink wine and to hang pictures

in houses. Some give permission to use wine and pig in the society of Christians according to the false interpretation of the verse *Wa taām uhum hill-ul-lakum.* "Their food is lawful to you." Some claim to be the spiritual leaders of the Mussulmans, others as Christ of the age. What an awful chaos and tempest of indiscrimination has arisen!

Note.—According to the Moslems, nothing is binding upon them, except the teachings of the Qorān and of the prophet's traditions which are proved to be genuine through the witness of the authorities and which are continually handed down to us. Next to this, stand in order the sayings of the prophet's companions and his family members, provided they have been proved to be genuine through the proper channel. In like manner, the unanimous opinions of the learned Moslems, more especially of the disciples of Mohamed and his family members on any religious teaching are also binding upon them. A spiritual leader who takes out of the Qorānic verses and genuine traditions, teachings of minor rank, are also to be believed and acted upon, on condition that his leadership has been universally acceptable to the Moslems; otherwise every worldly-minded person may covet and claim the leadership which cannot be acknowledged, unless he be well versed in great many sciences of religion and has enough power and ability to derive the religious teachings. In controversies opponents bring statements of the commentators in opposition to each other which cannot be accepted so long as they are not proved to be genuine. In like manner, to bring the prophet's traditions and the sayings of his disciples and his family members and the unanimous opinions of the learned Moslems, is not sufficient without having the proof that they are handed down from the proper channel and that they have been generally acknowledged by the people.

In these days, India is a hot-bed of controversies. Every impertinent fellow is fond of opposing Islām and tries to hide his fanaticism in this way. He ought to consider that the proof of every claim depends on arguments which should either be rational according to the rules of logic or traditional from sacred books. In giving the traditional proof the expression together with reference should be quoted, for, in quoting a subject, it is possible that one may not understand it correctly or that he may give a wrong description of it, against his own knowledge. If he does not adhere to this rule of discussion, his claim should be rejected. The enemies of Islām do not observe these rules. They simply give references to the Moslem books, whether they be acceptable to them or not, or whether the subject be found in their books or not. All such objections will be considered as *nil*. The Hindu, the Ariyan and the Christian pamphlets and books that have been written in opposition to Islām are really of this nature and based on the contradiction of the aforesaid rule. The aforesaid rule itself is quite sufficient answer to all such objections. Some objections that are based on the acknowledged teachings of the Moslems apparently seem to be strong; but the meanings they give there, to the verses, are the productions of their own minds which the Moslems do not accept, nor do the grammatical rules admit of them.

The objections raised by George Sale and Rodwell, the commentators and the translators of the Qorān, are really of the aforesaid type. There are other European learned men who make unfair attacks on Islām. Some in the guise of praise, find fault with it, as it is habitual with them. Others openly reject it, as it is the custom of the missionaries. How strange it is that such people prefix to their names the high-sounding titles of D. D. and Colonel, etc., that the readers may be led to consider them as people of philosophical ideas and as unprejudiced inquirers after

truth. However, there are people in Europe who are free from partiality and enemity. They have proved the inquiries and objections of the prejudiced writers to be baseless and have written a good deal in refutation of their writings, as Mr. John Davenport, Mr. Edward Gibbon, the well-known historian, and Mr. Thomas Carlyle. The last-named author makes very contemptuous remarks about the commentators who, having raised hundreds of baseless objections over Islām, try to disgrace it among their co-religionists and plainly declare that the objections raised against the virtuous man (Mohamed the great prophet of God) have been proved after the recent inquiries to cause their insult and to bring bad reputation to their name. Godfrey Haggins has also written a book on the truth of Islām and in refutation of the objections raised by the enemies. The book written on the aforesaid subject passes by the name of Apologies for Islām which was at first printed in London, in the year 1829. One of its Urdū translations by name Himāyat-ul-Islām was printed at Bareilly in the year 1873. In like manner, an Urdū translation of Mr. John Davenport's work by name Muaīyid-ul-Islām was published at Delhī. Another translation of the same work called Mazāhir-ul-Haqq, was printed at Lucknow. Hundreds of European learned men, having ascertained the truth of Islām and the perfections of our prophet, have become converts to Mohamedanism, such as Abd-Ullāh Quilliam in England and Muhammad Russel Web in America. Islām is rapidly spreading in Europe, of which the poor missionaries are afraid.

The Northern part of Africa, from east to west, has for a long time, come under Islāmic light; but recently the rays of this Sun have fallen so fiercely on the central and southern parts of the continent that within a space of 30 years, millions of idolators have become converts to Islām; great kings of countries together with their subjects,

and armies have changed their religion. The Christian missionaries having spent thousands and lakhs of rupees, go to these countries ; and after giving countless wealth to the people, are still unsuccessful. Those who fall in their nets, immediately after improving in their ideas, become Mussalmans. In what grievous terms Isaac Canon Taylor, after his return from his travels in Africa, describes these painful events in Europe ! He is, however, compelled to accept the magnet-like attraction of Islām as a true cause of his unsuccessfulness. (See his Report on his travels in Africa.)

Asia has been the abode of Islām for centuries. In China alone the number of eminent Mohamedans is not only greater than that of the Indian Mussalmans, but they are also considered as partners and helpers of the empire. The Emperor of China belongs to the Tartar race and his family reigns the vast empire nearly for 300 years. More than half the people of his race and his kinsmen who are held as pillars of the kingdom are Mussalmans. This is why the geographers call China as an Islāmic or half-Islāmic kingdom. It would not be strange if people shortly after this, heard some Moslem of the Emperor's family ascending the throne. In like manner, countless islands in the Indian Ocean are full of Mohamedans. Japan, which is making secular progress in these days, will have to accept Islām in its attempts to make religious improvements in the future. The people of the country have a tendency towards this religion and have begun to accept it. The object of all this account is simply this, that the enemies of Islām who always raise the objection that it has no natural excellence or value in itself and that it has spread through the sword and the strength of arms, let us see on what force of arms or avarice or deceitfulness is based, the surprising expansion of the Mahomedan religion in recent ages ? People of foresight and prudence, having beheld

the fact, loudly declare that the signs of the time indicate that in a short space of time the only religion which will have its sway all over the world will be Islām. It is true that it is its natural power which influences nations, races, countries and empires to accept it. It is such an obvious miracle of the Qorān that one who can deny the light of the Sun in daylight can deny this also, and for such persons we sorrowfully have to say that their everlasting ill-luck has closed their eyes and ears and sealed their hearts.

SECTION 17.

Islam is a True Religion.

I have hitherto given in a brief sketch to my readers the facts and perfections which pertain to the Qorān and which are not even a part of the rest that have connection with it. Now I wish to bring a few kinds of arguments on the truth of the Qorān, Islām and the mission of our prophet. From all these, I will mention only one here, so that this book may not be unduly long. If God please, a separate work will be prepared, treating in full all the arguments on the aforesaid subjects.

The first kind of Argument refers to the miraculous production of the Qorān.

Argument.—A miracle is an act or God-given qualification of one who claims to be a prophet which is beyond the human power and which is and should be a clear sign of the truth of the prophet's mission; because the manifestation of a supernatural power from a prophet who in regard to his human nature is equal to other men, is a clear proof of the fact that the act is not his, but that it is the divine power which works through him.

Whatever doubts the philosophers rationally raise against the miracles are treated at full length in works

on polemical theology. But here I think it desirable to describe and refute the arguments the enemies of Islām bring from the Qorān against the prophet, saying that he wrought no miracle.

The opponent says that the foregoing verse of the Qorān plainly shows that Mohamed wrought no miracle. On the other hand, the prophets who preceded Mohamed did work miracles. The verse above referred to, is this :— *Wa mā manaanā an nursila bil āyāti illā an kazzaba bihal awwalūn.* "Nothing prevented us from sending the miracles but the former people falsified them," for which reason they were destroyed, and now, therefore, we recede from doing so. It appears from this that the prophet worked no miracle. There are other verses of the Qorān which also prove that people asked him for miracles ; but he always told them that he was also a man like unto them ; his mission was simply to carry the orders of God to them.

In reply to this doubt or rather objection we have to say that in the Arabic language previous to the inspiration of the Holy Qorān, the article *al* when prefixed to a noun gave several meanings. For, between *rajul a man* and *ar-rajul the man* is a clear distinction among the Arabs. When learned men following Arabic grammar look carefully into the article, they can see that it is used in four different ways ; because the noun to which it is prefixed, either gives a commonsense without regard to its individuals. As in the example *Al-rajulu khairun min imraatin.* "Man stands superior to woman." Here the whole genus of man, *i.e.*, all the male sex without regard to its individuals John, Henry, Thomas, etc., are meant and the article *al* is called an article of genus. Again, if by prefixing the article to a noun, individuals be meant, then, they can be meant in three ways: (1) If all of them be meant, the article will, then, be called that of *istigrāq*, *i.e.*, the article which comprises all individuals. (2) If some of them are

meant, then *the some* are either of a definite and particular kind as in the aforesaid verse the word *alāyāt* gives the meaning of some particular kind of signs or miracles which the heathen Quraish jokingly desired the prophet to work, then *al* will be called the definite article. Or, if *some* are of an indefinite kind, the meaning of which is understood, then the *al* will be held as an indefinite article.

If the verse alāyāt means particular kind of miracles, the word cannot be taken in a general sense. The general tenour of the expression itself shows that the heathen Quraish did not desire the prophet to work all kinds of miracles, nor any miracle indefinitely, nor the whole genus of them ; they wanted him to work those that are spoken of in Ruk. 9 of the chapter "The children of Israel." *Wa qālū lan nomina laka hattā tafjurā lanā min-al-arzi yanbūan, au takūna laka jannatun min nakhīlin wa inabin, fa tufajjir-al-anhārā khilālahā tafjīrā. Au tusqit-as-samāa kamā zaamta alainā kisafan, au tātiya bi Allāhi wal-malāikati qabīlan. Au yakūna laka baitun min zukhrufin, au tarqā fis-samāi ; wa lan nomina li ruqīyika, hattā tunazzila alainā naqrauh. Qul subhāna Rabbī hal kuntu illā bashar-ar-rasūlā.* " And they say we will by no means believe in thee, until thou causest a spring of water to gush forth for us out of the earth, or thou hast a garden of palm-trees and vines and thou causest rivers to spring forth from the midst thereof in abundance, or thou causest the heavens to fall down, as thou hast given out in pieces ; or thou bringest down God and the angels to vouch for thee, or thou hast a house of gold ; or thou ascendest by a ladder to heaven ; neither will we believe the ascending thither alone, until thou cause a book to descend unto us, *leaving a witness of thee* which we may read. Tell them my Lord be praised, am I other than man, sent as an apostle."

The real answer to all these objections is simply this that, the miracles they desired were ignorantly asked and

by way of a joke and not for the purpose of believing in them, therefore, these miracles were forbidden from being given to them, and the reason of this prohibition was also shown to them that the desirers of such miracles might ultimately make them disbelieve in them, as it happened in former religions and thus they would bring the wrath of God upon themselves. By this, it cannot be proved that miracles were altogether refused, nor that the heathen Quraish desired all kinds of miracles to be shown to them. This is not at all strange. When the Pharisees asked Christ (peace be on his soul) for a miracle, he openly refused to work it as it is written in Mark 8, 11. Can a Christian say that Jesus Christ wrought no miracles at all? So the aforesaid verse of the Qorān means the same.

Objection.—We acknowledge that Jesus did not work miracle on this occasion. In the Qorān, however, no mention of a demonstration of this sort is found that the prophet ever wrought miracles. It is given in several places of the Qorān one of which is the verse. *Iqtarabat is-sāatu wan-shaqq-al-qamar ; wa in yarau āyatan yuarizū wa yaqūlū sihrum mustamirr.* "The hour approached and the moon split ; when they (the unbelievers) see a sign, they turn aside and say it is an antiquated charm." First of all, the splitting of the moon is a miracle of such a nature that the information is given in *hadīses* (the traditions of the prophet). Secondly as the next verse shows, the heathen after seeing a miracle of this kind, were accustomed to treat them as charms. The word antiquated charm is a proof that the sign is neither the Qorānic sign nor the ordinary signs of nature. We have now given a satisfactory answer to the philosophers. A Christian, however, cannot raise a rational objection over the splitting of the moon, while in the Bible itself the staying of the sun and at the time of Christ's crucifixion, the spreading of darkness and the darkening of the sun is mentioned. (See John 23.)

Many other miracles are mentioned in *hadīses* which, in consequence of their satisfactory authorities, are more credible than those of the Gospels. As the Holy Qorān is not the history of our prophet as the Gospels are of Christ, it would not, therefore, be strange, if it contained no description of them at all.

Now, we give a living miracle of our prophet which exists up to this time and will go on for ever, to prove which neither a traditional witness, nor his history, nor any other kind of proof or witness is needed and which is safe from the attacks of recent and old philosophies. An intelligent and just person can believe in it and can be benefited thereby in this world and the world to come. What is that miracle ? It is the Holy Qorān. The production of a book having the aforesaid qualities is supernatural by such a person who was illiterate, not having knowledge of even the ordinary sciences of his day ; who, besides being engaged in divine worship, might have to face hundreds of difficulties and against whom people on all sides might be ready to raise their swords and to fight. This is what we call a miracle. It is quite supernatural, because, no one up to this time, although many efforts have been made to produce even an equivalent to a *sūra* of the book. If any one says that no one tried to do so, it will then be much more supernatural and miraculous ; because there were many eloquent persons and orators in Arabia who were urged to bring an equivalent to the Qorān and were put to shame for their being unable to do so, still they could not help it and rose in arms and kept fighting ; for, they had known that simply the beauty of words does not serve the purpose, to express meanings so beautifully as they are found in the Qorān was not an easy task according to the statement of a poet :—

Gar musawwir sūrate ān jān-i-jān khwāhad kashīd,
Hairate dāram kināzash rā chi sān khwāhad kashīd.

"If a painter be able to paint a picture of the sweet-heart,

"How will he be able, I wonder, to draw the picture of her charms."

When Islām, originating in Arabia, reached the west and the east, and everyone had an access to the Qorān, the opponents were told that it was itself a miracle and that men and genii uniting together were unable even to produce an equivalent to one of the *sūras*, though thus challenged no one could dare even to try to do so. So it was and indeed is a miracle for ever. If it be not so, what is it then ? If people of former ages could not do it ; let some one try to do it now, according to the aforesaid qualities if not in Arabic, let him try to do it in any other language as he has now an example before him. If in addition to all these easy conditions a learned philosopher or an eloquent speaker be unable to make even an equivalent to one of its *sūras*, he will then have to acknowledge it as a true miracle of God.

Let the Qorān alone, it is difficult for the authors who treat of the Qorānic subjects in their work and follow somewhat its style, to bring even an equivalent to the work. Behold Gulistan of Saadī which is in Persian. It does not teach morality. The style of the book is not very sweet. It simply contains stories and morals in plain words. Many people, famous for their oratory all over the world, tried to compete with Saadī in Gulistan but found it difficult. Why was it so ? Because Saadī very often gives the subjects of the Qorān and *hadīses* in the form of stories, although it is a work in which he puts an implicit faith. In the construction of words and beauty of the style, Maqāmāt-i-Harirī (an Arabic book) is not inferior to any. Its author stands superior to all in Arabic. Even the greatest of orators cannot reach near to him. Still, how strange it is that

whenever the author quotes some Qorānic sentence, his style becomes grand and the hearer is enraptured.

The Qualities,

which are beyond human power, as far as my understanding goes, are these :—

(1) To prove God's sacred nature and attributes with arguments and illustrations in such a way that both the greatest philosopher and the most ignorant might equally understand them and be affected thereby.

(2) To give such an effective, true and clear account of the truth of the spiritual world, of its circumstances and of its beings that after hearing them, human soul would feel such a yearning for it, that the transient pleasures of this world look contemptuous to the eye. As on the heart-attracting gusts of the morning breath, hearing the songs of free birds in a garden, a cage-bird flutters saying—

> ''Awāz-i-man bi rasāned ba murgān-i-chaman''
> ''Ki ham-āwāzi-shumā dar qafase uftād ast.''
>
> ''Send word to the birds of the garden
> "That one of your comrades is lying in the cage.''

So both the hearer and the reader of the Qorān feel excessively delighted. There are in the spiritual world, the soul, the angels, the heaven, the hell, the everlasting blessings and the eternal damnation, etc. Philosophical reasearches cannot go an inch beyond the wall of this world of senses. If an unbeliever in the next world admits for a short time, that nothing prevents him from acknowledging the existence of the next world, then who can lead him to the place where he has to live for ever and which is soon to come, except the prophetic inspiration, which is the chief cause of the prophetic mission to this world. It is quite unjust that the book and the person who completely perform this duty should not be believed. My readers, I hope, will be able

to examine the claim of the inspiration and the inspired records and distinguish between right and wrong. Some missionaries try to prove that events, the historical facts and some commandments of the Qorān, have been stolen from the sacred books of other religions ; still the drawing of the spiritual world's picture which is a necessary part of a prophet's mission cannot be proved as having been taken from any other religion, neither from the Pentateuch nor from the Gospels, nor from the Vedas and Puranas, nor from the Zendavesta and Dāstīrs. What they call as taking from other religions and their sacred books is also a miracle of the Qorān. Because, in recent times when books of every religion and sect are easily procurable, through the Press, people are misled in quoting subjects from books, then in Arabia, where there were neither sciences, nor scientific libraries, nor had the prophet near him, the experts of religions and histories, nor did he himself know to read and write, who then taught him so correctly all the points and subjects of which references are recently found in the sacred books of other religions and which, although described again and again in the Qorān, do not differ in themselves ? In the Holy Bible where the history of the Israelitish kings is given, great difference exists. Behold the genealogy of Christ which, according to the Christians, St. Matthew has written by inspiration, how many mistakes are found in them by comparing them with Chronicles and the book of Samuel, etc., to find the reason for which Mr. Horn and other commentators of the Gospels are at a loss.

(3) To show the plain, straight and reasonable road that leads to human blessing and happiness, to show man the difference between good and bad beliefs and to inform him of the actions that produce good and evil results.

(4) There are many kinds of knowledge of blessing and unhappiness ; to describe which perfectly in the best manner. (5) To give a description of the apparent pur-

ity and impurity which affect the hearts of men. (6) To treat of lawful and unlawful things ; for they also greatly affect the dispositions and hearts of the people. (7) To explain duties and obligations of pecuniary, physical and spiritual devotions. (8) To describe the benefits of divine remembrance, of observations of the signs of Nature, and to emphasize the grave consideration of the attributes of God. (9) To show the benefits and necessity of drawing morals from the events of time and the changes of human life. (10) To show the evil of inclining towards the unlawful lusts and pleasures and the splendours of this world. (11) To point out the virtue of gratefulness and resignation to God ; of the practice of patience and content, of liberality ; of righteousness, of chastity and of all good qualities and of contempt towards the opposite conduct. (12) To show the evil of spending our valuable lives in vain and useless occupations. (13) To teach the practice of the principles of civilization and enlightenment, *i.e.*, to forgive the faults of others, not to take revenge, to subdue an enemy by returning good for evil ; and if some necessity arises for revenge, then, to take it exactly equivalent to the harm done ; to practise humanity and righteousness, not to cheat or deceive in worldly affairs ; to make good a promise ; to be humble and kind to all ; to sympathise with God's creatures ; to respect parents and elders ; to be kind to those who are younger than us ; to be sympathetic to travellers, the orphans, the poor, the slaves and the captives ; never tell a lie ; to stand aloof from joking, taunting, backbiting and slandering ; nor to practise persecution and tyranny ; to do justice to all, at all events and in all matters ; never to bear false witness ; not to use alcoholic liquors, to prevent others from doing so ; to keep from murder, adultery, unnatural offences, gambling, stealing and other evils ; to inform people of the punishment for the aforesaid crimes ; to practise equity and justice in punish-

ing crimnals ; to keep ourselves and others from extravagance and prodigality ; to be careful of the rights and prerogatives of neighbours, relatives and friends ; to treat them kindly and sympathetically; to acquire good manners and habits and to be free from evil ones. (14) To teach the laws of succession and inheritance. (15) To inform people of the laws that regulate bargains and business affairs. (16) To give complete description of politics; to be obedient to our rulers ; to establish international union ; to decide matters through consultation or arbitration ; to guard national and political strength ; to try to procure every kind of provisions and ammunitions for war as a security to save ourselves from enemies ; to learn the rules and tactics of war ; to show perseverance and valour in fighting ; not to be daunted with twice as much force as our own ; to let the people know that the result of all this perseverance and valour in this world will be conquest, plunder, honour and prosperity and in the next world redemption and heaven ; the commendations of martyrs and volunteers (mujāhids) ; the merits of spending wealth and life in national and religious cause or service ; and demerits of the cowards, the slothful and the miserly ; to describe the bad results of this and of the next world.

The Question of Crusade

Which, an opponent, having shown in a bad light, holds as liable to objection and blames Islām for spreading religion with the sword. It is an important question concerning the science of government, for without it, national and religious honour and civilization cannot be established, nor can a religion last long in submission to foreigners ; nor can religious sciences and blessings remain ; and the nation which is in such a state cannot be called a nation, nor can the world look upon it with respect, nor can it make any worldly progress, or be prosperous and happy. In

such a state of degradation, the question of *interest*, which is a sign of eternal disgrace, looks as a good means of national prosperity to the minds of the mean-spirited and insult-seeking people. The foolish people of this age question our prophet's mission on the ground of the teaching of *jihād* (crusade) and do not consider that the prophet who stands as the highest of all of his order would really accomplish nothing, if he did not establish a separate nation of God-worshipping people and did not release them from the bondage of idolators, the tyrants and the antagonists of the spiritual light. How strange it is ! that Moses in releasing the Israelites from the bondage of the Pharaos, be held as a prophet of high rank and be universally acknowledged as the apostle of God, whereas the prophet Mohamed (peace and blessing be on his soul) in releasing the nations of Arabia and the God-worshipping people of the world from the bondage of the tyrant, the selfish and the idolatrous kings and in making them a free and distinguished people should be styled as a tyrant, highway robber, covetous of people's property, children and wives, lustful and cruel, and thus be deprived of the highest order of the prophets ! What sort of equity and justice is this ? (16) The sciences of man's spiritual improvement and the remedy of spiritual diseases have been so nicely given in the Qorān that even one-tenth of it cannot be met with in any other inspired or philosophical record. (17) To present before man the arranged series of existing beings and to open the secret of their coming in and going from this world of senses, saying that all these beings that come out of the natural Sun and reaching the plain of the material world to a certain point, return to the same place whence they took their rise. *Kullun ilainā rājiūn. Wa in kullun lammā jamīun la-dainā muhzarūn. Alam tara ilā Rabbika kaifa maddaz-zill*, etc., from which it is proved that none but God has real existence; all others are shadows of His

being and come to this world of senses gradually and having obtained elegancy, again shrink together and go up to Him. In this travel, the dirts that engross them and these are their *gehenna* (hell), and their punishment which being the manifestation of His wrath, have been prepared beforehand ; while close communion with God and the principles of salvation are their heaven, which, being the manifestation of His mercy, appear in different shapes, not that the existing beings are separate parts of the whole ; not that these parts adhere again to the same whole ; not that His Nature is incarnated in shapes of different beings, as some foolish persons think. (18) Except Holy Nature which is the first cause, no one else is worthy of being worshipped, rather, everything that has its existence does not really exist before Him. This is why great stress is laid on His unity and the adoration of any object other than God, especially of false, superstitious and of unseen spirits and of idols, are altogeher forbidden by the Mahomedan Law and the virtue of God's worship and the evil of idolatry have been impressed on the heart of man. (20) Every person has been strictly ordered to have real love for God alone. God also loves His people, but on condition that they be entirely free from spiritual filth. How merciful and compassionate is He to His dear creatures, mankind, and how many comforts and dainties has He created in this world with his blessed hands for them ? He helps man in his difficulties and troubles. When man has been purified from the sins of this life and has received his sanctificaton through His apostles and prophets and the arguments of Nature, he is invited to go to Him. *Wallāhu yadūkum ilā Dār-is-salām.* " And God invites you towards the *House of Peace and Safety.*" (21) Having connected the aforesaid important subjects with one another so eloquently and in such a sweet language as we have already explained, to describe them sometimes in one place and sometimes in several

places, sometimes in the shape of past events and sometimes without them, and notwithstanding the carefulness about the laws of rhetoric, not to allow in the description a bit of exaggeration, falsehood and indecent language, to remove the distastefulness of repetition with the sweetness and beauty of the change of heading ; to set forth historical facts of the past with truth not once for all, but again and again for different purposes ; not to allow in the account from beginning to end, any kind of slight difference or opposition ; not to spoil facts with the tendency of his mind and not to try to hide the original truth ; again, to bring every past event with appropriateness in its proper place ; to give in short sentences extensive and copious meanings ; in giving the accounts of man's feelings and emotions, to warn him with hints, allusions, insinuations and ironies, in a way that may not be hateful to him, but may cause him to be careful ; to keep natural appropriateness in the beginning, the middle and the end of a statement ; to speak in the language of addressees and to show His imperial manifestation in all His sayings, all this is quite impossible for man. It is the Word of the Almighty God who inspired Mohamed, His prophet, with it or in other words, God spoke through His prophet who was kept free from the acquisition of the current sciences and knowledge of his age that people might not imagine him as speaking with their aid.

All praise is due to God alone.

In addition to the above-mentioned qualifications, the Holy Qorān also gives perfect satisfaction to one who seeks the truth, the Founder of the Universe, the beginning and the end of the series of existence and the end of life, quenches his thirst and teaches him how to establish love between the Creator and the creature. Moreover, it foretells future events, many of which have been proved, and some of which will come to pass. (1) When the heathen

of Mekka had surrounded him and in their profligacy not leave off persecuting him, he foretold of a hard famine in which people would feel so hungry and weak that in raising their eyes towards the sky they would find it as a vapour or smoke. *Yauma tāt issamāo bedukhānin mubīnin yakhsh-an-nāso.* So it came to pass as it has been detailed in the books of traditions. (2) At Mekka, the idolators of Arabia held the king of Persia, who worshipped the elements of Nature, as their co-religionist and considered Herculese, the Christian king, as a co-religionist of our prophet, therefore the Mekkans were pleased and the Mussalmans were grieved at the defeat of Herculese. Whereupon the Holy Qorān foretold, thus :—*Alif, Lām, Mīm, gulibat-ir-Rūmo fī adnal arzi wa hum min bādi galabihim, sayaglibūn. Lillāh-il-amro min qablū wa min bād; wa yaumaizīn yafrah-ul-mominūna bi Nasr Illāh ; yansuru main yashāu wa Huwal azīz-ur-Rahīm. Waad Allāh-lā yukhlif Ullāhu waadahū.* "The Romans have now been overpowered ; but after nine years, they will be victorious and powerful over their enemies and all the past and future works are in the hands of God. That day the Moslems will also be pleased with the victory and the help of God. He gives conquest to whom He wishes. He has made the promise and always keeps it." So, from the time this prophecy was uttered, on the ninth year in the battle of Badr, the Moslems gained a victory which was purely from God as it was opposed to all the apparent means of conquest. In the meantime the Arabs were informed of the victory of Herculese, the Christian king over Persia. So the predictions came to pass. (3) *Waad Allāh-ullazīna āmanu wa amil-us-swālihāti minkum la yastakhlifannahum bil arzi*, etc. God has promised the faithful and righteous among us to make them as rulers of the earth, just as He made those who preceded us and to change their disturbance with peace and safety. They will worship me alone and will not take any other as my partner.

Although at the time this prophecy was uttered, the Moslems far from hoping to be rulers of the earth were surrounded on all sides by their enemies, the Arabs, and had apparently no chance of escape from them, still the prediction came to pass literally. After the prophet, his successors became so powerful and glorious that the greatest of all kings of the world trembled before them. They passed their lives peacefully and at the time of their prosperity, not being inebriated with their conquests over countries and empires, never turned as evil-doers and idolators, but always remained faithful to God and led good lives.

The opponents of Islām finding nothing to oppose, had to say that all these things were foretold on conjecture. But in the Bible the nameless and the conjectural predictions are of such a nature that in the application of which the Jews and the Christians differ up to this time.

NOTE I.—All the Moslems agree that the Holy Qorān is a miracle. Nizām who belongs to the Muatazila sect also holds it as a miracle, though on different grounds. But it matters not, because the Qorān has so many qualities in itself that every one can be held as a ground for miracle. Some hold one thing and others, another as reason for Qorānic miracle. But the opponents holding merely the elegant style of the language as miraculous, say that it cannot be a proof that the Qorān is an inspired record. In the *first* place, it is wrong to say so. Secondly, it is not the only reason of its miraculous existence, but also the beauty of thoughts and senses, the explanations of which I have already given.

NOTE II.—A miracle is wrought according to the taste of every nation and people. To them who are thick-headed, it is shown by means of the objects that are perceptible to the senses; because they can understand such inferior kinds of things better; as the Israelites, the addressees of

Jesus and Moses were. Therefore these two prophets were bestowed with power to work such miracles as have connections with the senses. The stick becoming a snake, the hand being bright, crossing the Red Sea when dried up, or as curing the sick, giving life to the dead, the pitchers of water being turned to alcoholic liquor. This was why, after seeing these inferior kinds of miracles, the people did not incline towards the truth, while some who were inclined, were not strongly affected thereby and were soon to lose the spirit; therefore, the prophets had to show them miracles repeatedly. This was the chief reason of the multiplicity and copiousness of the aforesaid wonders.

To those who are intelligent and quick of comprehension, an internal kind of miracle is needed; for, this affects their hearts a good deal quicker. The Arabs are famous for their intelligence. Even the asses and the horses of the country are more sensitive than those of some other nations of the world. They were also perfect and had a good deal practice in poetry and oratory. Therefore, the miracle of the internal beauty of the Qorān was wrought before them. To those who are more intelligent than the former, a miracle of ecstatic nature and to those who are still more intelligent, spiritual miracles are shown. What are they? They are the changes of the hearts and emotional feelings. This last kind of miracle does also exist in the Qorān, *i.e.*, it changes the state of the mind, making sinners pious; the cruel, sympathetic; the miser, liberal-hearted; the weak and cowardly, brave; and the careless, careful of God.

The spiritual miracles are really more efficacious than the former. This is why this kind of miracles have been particularly wrought by our prophet. Miracles which have connection with external senses have also been wrought by him; a detail of which is given in the books of traditions.

NOTE III.—The mission of our prophet being for all the world and nations; there ought, therefore, to be for every age and nation, a miracle, and this is found in the miraculous production of the Qorān. It will last to the end of time and every nation can see it.

NOTE IV.—An ordinary miracle can prove only the truthfulness of a prophet's mission, otherwise it is not in itself useful or a guide to the people. The Qorān proves the true mission of the prophet and is also a guide and a discipline to the people, and this is the real object of a prophet's mission; therefore, the Qorān itself stands superior to all other miracles.

The second kind of miracle is the effect which the Islāmic guidance produced all over the world. This is a supernatural action of the prophet and also a quality in him and in the Qorān and which also is a miracle of our prophet, and of such a nature that a just and a righteous man who looks deeply into past events cannot but admit as such.

The real object of a prophet's mission is to guide mankind to the true path; to draw them away from an unholy life and to bring them to the pure one. The superiority of a prophet is in proportion to the duty he performs during the time of his mission. Think of a prophet who was sent to a particular nation which was held as enlightened on the whole and acquainted with the commandments and duties given in inspired records; and also of another who was sent for all mankind, at a time when the world was engrossed in darkness, natural religion having disappeared from it and generally the people of the country where the prophet arose, had fallen into idolatry, licentiousness and superstition and had grown so haughty and proud that they did not only hold discussions on religious points but also used daggers and swords and fought battles with the help of their tribes and allies and were ready to

die for the cause of their religion. The country was so savage that from one end of it to the other, there were no schools to educate the people, no factories to engage them in industrial pursuits ; highway robbery and plunder was their daily practice ; to follow their forefathers' customs and manners ; to practice charms, augury and omens ; to worship strange objects and to describe myths and fables in their meetings was their belief. They also believed that the arrangement of all the world was in the hands of their idols, the stars and the unknown spirits. They were so hard-hearted that to bury alive their own innocent daughters for shame of their being married to others, was considered as a noble act. Licentiousness prevailed so extensively among them that the eldest son after the death of his father did not consider it sinful to possess all his wives as his own. These two aforesaid prophets, in view of the ease and the time of their duties, vastly differ from each other. The last prophet stands superior to all.

He changed all the country within a few years. Instead of idolatry, divine worship prevailed. The people believed so firmly in the nature and attributes of God that even the greatest philosopher of his age could do no better. They became free from superstition and vain thoughts. They began to see natural signs of the Creator in the wilderness of deserts, the high mountains, in the stormy seas and the waves of the ocean. They began to understand the luminaries of heaven together with their changes as facts of His perfect power. They became more desirous of the coming eternal life than the benefits of this transient world. They began to consider that the real object of this transient life is to be busy day and night, in devotion to God, in prayers and in weeping and crying before Him. In privacy, after looking gravely and reflexively into the signs of nature, they aspired to see the divine glory and manifestation. Instead of evil-doing they began to do good and

became pious. Instead of being hard-hearted, they turned to be sympathetic with, and merciful to the people. Instead of being people of anger and ill-disposition they learnt to be meek and gentle. Forgiveness and virtue stamped their hearts. Their improper bravery was changed into commendable valour and religious fortitude. Instead of discouragement and weakness, the idea of ruling all over the world was firmly rooted in them. The unsafe condition of the Arabs, the fighting among themselves, the envy, the double-dealing, the long-cherished oppositions were at once changed into safety, reform, agreement and union. All the worshippers of God became as if members of one household and children of the same parents. In spirituality and humanity the people were as dead. The prophet of God blew into them the spirit of a new life. He did not only do this, but also impressed, for ever, on the stone-hearted people, a stamp which could not be blotted out by accidents, or changes, nor could the religious fervor and intoxication that was produced among the Moslems, be removed by any acidity of time.

Through them all mankind preserved the same spirit. Wherever the companions of the prophet went, there they took their science, civilization, manners, the truth, their spiritual blessings and their true sympathy for mankind. In accordance with the prophecies which still exist to some extent like a stamp of feet, in the book of Daniel, the great kings and emperors of their age could not submit them to their power. On the contrary, wherever they travelled, victory and conquest welcomed them. Their flags waved with the winds of fortune and majesty. As, before the end of a century they became masters of the countries lying between the Atlantic Ocean and the Far East, so they became treasurers and key-bearers of the greatest treasuries and riches of science and art. Notwithstanding all this rank and grandeur, their good qualities remained

unchanged. The meek and the gentle dispositions of the Caliphs were the same at the time they had become masters of the flourishing kingdoms and empires of the Cæsars and the Cyruses as before. The disposition they showed at Medina during the time of unbearable poverty and helplessness, did not in the least change their lives. Their houses, their clothing, their food, their drinks, and their courts were all free from the majestic beauty of Cyrus and the splendour and force of Cæsar. They were like ordinary men, people of simple habits and of humble dispositions. The religious enthusiasm they possessed during the time of their prophet, remained with them to the last moment of their lives. They passed their lives like poor men. They spent their nights in devotion, in weeping and crying before their master. Their hearts were filled with divine love. During the time they ruled countries and empires, they were just like retired, pious men who were engaged in gathering provisions for a journey to the next world and they looked upon themselves as momentary guests in this world.

What has been briefly noticed here is acknowledged by all the European critics and historians. It is not at all to the credit of the enemies of Islām to have shown the above-mentioned events in a different light. It is their evil mind which emboldens them to find fault with the pure and pious life of our prophet because, according to what Mr. Carlyle says, the progress of the recent age and the extension of scientific investigations have made them disgraceful in the eyes of the people.

There are two things to be considered here.

First.—The merciful and compassionate God has endowed His people, I mean the Mussalmans, with religious and human perfections, with divine devotion and righteousness and through them has changed all the people of the world. The opposing non-Muslims though possessed many

old kingdoms and powerful empires and the Moslems though very few in number and without means, prevailed against them, annihilated their kingdoms and empires for ever and in a short space of time spread their religion from East to West. If all this was not the work of the supernatural hand of God who in the beginning had foretold His prophet and had given the good-tidings that He would make it victorious over all other religions; *Li yuzhirahū aladdīni kullihī*, was it then the work of human power? No. It was quite impossible for any human power to have done all this. But if it be supposed for a moment that it was possible, would it not, then, be held as a miracle? Surely it would and it could never be denied. Can any person trace such a thing from the commencement of creation to this time, in any creditable history or can show an equivalent to it? No, never. A reasonable mind cannot believe that a pretender (whose life has been stigmatized with infamy as the enemies of Islām generally do about the holy person of our prophet when they say that he was licentious, deceitful, merciless and a murderer and who gathered around him, his disciples through covetousness of plunder and took away the wives of others, by alluring them with hopes of an imaginary heaven and frightening them with terrors of a baseless hell; that he had no sign of truth; that his teaching was not good; that he had no light of social virtue, divine devotion or righteousness in him. If this were true, how could such a man have impressed the hearts of his people so strongly and effectively as to make them endanger their lives at a time when they were surrounded on all sides, with unspeakable calamities or how could they have entirely left their old pleasures, lusts, and false pursuits which had come down to them from generations, and not only this, but even having reached the highest limit of prosperity and every kind of power, to have stuck to the same good conduct and that during all their

lives, and yet be unable to know or to detect such deceitfulness and bad, disgraceful conduct in the person of their prophet or find even a slight change in their Islāmic creed? Even in recent ages of progress we would like to see a European orator and eloquent speaker or a good reformer, who could make his people forsake the bad habit of alcoholic drinks, the injurious effects of which are impressed upon their minds or an Asiatic philosopher or a spiritual-minded pundit who through his divine influence could blot out idolatry from one end of his country to the other. The evil of idolatry is impressed upon the minds of all responsible persons. It is not at all a difficult matter to influence a few persons towards a certain object, nor is it a hard thing to make a nation ready for arts, industries and trade, etc., for these actions are not opposed to the worldly desires of man; on the contrary, he sees in them worldly gain.

Secondly.—In the second place, let me compare the acknowledged prophets, *Rishees* and sages who have hitherto come to this world and have tried their best to improve the spiritual welfare of mankind. Take Moses first and see that he was one of the recognized prophets of the Jews, the Christians, the Samaritans, and the Moslems and nearly two-thirds of all the people of the world believe in him. What he did in the religious cause was chiefly limited to the Israelites alone who were so much wearied and had their patience so greatly exhausted in the bondage of their masters, the Pharaos, that if some one else besides Moses had assured them of their release from the cruel hand of their masters, they would have gladly accepted and followed him. Still, Moses belonged to their own nation and had caused them to believe in their freedom. They were not at that time a prominent and ambitious people as their bondage had caused them to lose all their courage and ambition. Moses, however, delivered them from slavery and they had seen with their own eyes that the army of

one of his companions whose name was Samar[illegible] did it.

Pharao which had followed them, was drowned, but crossing the Red Sea, when they entered the North-Western deserts of Arabia, they began to murmur and to oppose him in every slight and an insignificant matter. (1) First of all, when they saw other nations worshipping idols and images, they urged Moses to make the same for them also, whereupon he was greatly displeased with them. (2) When Moses went up to Mount Taurus to offer his prayers to God and stopped there for a time, his brother, Aaron, in his absence caused a calf of the jewels of gold and silver, they had taken under some pretence from the Pharaos, to be made and began to worship it, upon which Moses after his return was greatly displeased. According to the religious belief of the Moslems the casting of the idols was an act of the Samaritans, not of Aaron, which is more reasonable and also correct. (3) They wept and cried when they felt hungry in the desert. Moses prayed for them to God, and *Manna* something like our Indian *turangbīn* and *salvā* fowls began to descend from heaven which they took gratuitously without any labour and trouble as their food, were fattened therewith and began to quarrel with Moses that he had uselessly led them out of Egypt where they used to eat various kinds of vegetables and wheat, etc., and here they got nothing but Manna and fowls which, they said, they were unable to eat. (4) When on their way to Canaan, they had to fight with Amelikes and Moses had tried his best to raise them for the battle, they said, "O Moses go thou and thy God to fight with them, we stay here."

In short, not only one but hundreds of disobedient acts and disloyalties they showed to Moses, their well-wisher. They murmured against God in slight things and insignificant matters, so that Moses having his patience exhausted, prayed to God saying hast thou made me a leader of this unworthy nation? In answer to which God expressed His

wrath to the Israelites, saying that "all these unworthy people who have come out of Egypt of the age of 20, and even their elders with the exception of a few of them, will die an ignominious death in these deserts and will not see the country to which they are journeying."

Jesus is also one of the major prophets of God, in whom the Christians or nearly half the world believes. As he was born of the Holy Ghost without father, had a great part of spirituality in himself, in consequence of which he gave life to the dead, healed the sick and wrought many miracles, still his prophetic mission did not affect much the children of Israel, although he did not try to change their inspired records, their recognized prophets and their religious customs and manners which could be held as cause of their grievance and animosity. Jesus was simply a teacher to inculcate upon them, the knowledge of, and truth about God; however, the Israelites, though belonging to the same nation to which he did, were not affected by his teaching. On the contrary, they rose against him, to accuse his chaste mother of fornication and began to blame him with the same kind of useless accusations with which the pious Christians generally blame the Holy prophet Mohamed (peace and safety be on his soul). (See the books of the Jews written against Jesus.) Apart from the poeple, even the twelve disciples of Jesus did not perfectly observe his teaching; one of them Judas Ischareute, after taking a small sum of about 30 rupees as bribery caused the Jews to catch his master and Simon Peter, the head of the disciples who was given the keys of heaven, instead of being loyal to his master at the critical hour of trial, utterly denied all knowledge of him, even after the statement of a woman that he was also one of his comrades.

Now, in comparison to all this, see the great prophet and apostle Mohamed, how nicely he dealt with his people and how strongly he stamped their hearts with God's

truth. To give an example of this to my readers, it is sufficient to bring an event which came to pass at Medina; because, all the friends and foes of Islām unanimously agree that the disciples of Mohamed never staggered in the least in their loyalty to their master.

The Battle of Badr.—In this battle nearly 1,000 warlike persons of the Quraish, among whom were our prophet's uncle, Abbas, Alī's brother Uqail and Abd-ur-Rahman, Abu Bakr's son, who were very near relatives of the emigrants (muhājirīn), as uncles, nephews, fathers-in-law, sons-in-law, fathers, sons and brothers. At Medina, among the Moslems, there were some *muhājirīn*, i.e., emigrants and the rest were *Answārs*, i.e., helpers who were old and weak and were not sufficiently provided with arms; whereas, the Quraish of Mekka were well-equipped and had brought some selected warriors with them as Khālid, the son of Wālīd, Ikrama, the son of Abī Jahl who, after being converts to Islām, became famous for their successes in battles. The number of the poor Moslems in this battle was little above 300. In short, the selected and the well-equipped Mekkans had come to kill the prophet and his followers and to blot out Islām from the face of the earth. When both the armies were arrayed in the field and the heathen Quraish loudly called out to the Answārs (helpers) saying "Ye people! you cannot stay before the swords of the Quraish and will flee just now." Upon which, Saad bin Ubāda, a helper-chief, answered in a loud tone, saying that they were not the Israelites who said to Moses, their prophet: "Fight thou and thy God with Pharaos, we will not advance towards them." If our prophet order us to plunge in the sea, we will never hesitate to do so; we will just be ready to dive. After this, Abū Jahl tauntingly said to Mohamed: "How is it that you send the aliens to oppose us, bring your relatives now." Whereupon our prophet made Alī, Hamza and Ubaida, the son of Haris, to

advance (Hamza being his own uncle and Alī and Ubaida his cousins).

In short, brother was arrayed against brother, father against his son, uncle against his nephew, and the Moslems with great steadiness and fortitude made their prophet victorious over their enemies.

Now, let me know, my readers, what was the spirit with which the prophet imbued them.

It was the spiritual drink which would not suffer them to fear their enemies. Neither the number, nor the power of the enemies could daunt their courage, nor relationships detain them from the truth of Islām. Can anyone find a parallel to it in other religions ? No, never.

How strange it is then that Moses and Jesus who were inferior to our prophet in all these respects should be held as major prophets, while he who has performed the duties of his mission so completely that a parallel to which is useless to seek among the prophets who preceded him, should not be held even as a prophet. It is wonderful that after eating the sweet and delicious fruits of a tree a doubt should be raised as to the nature of the tree whether it bears good fruit or not. If the existence of a divine religion in this world be acknowledged, then I will firmly claim that no prophet greater than Mohamed who should be held as means of heavenly blessings, ever appeared.

In support of the aforesaid account I think it proper to give the opinions of a few Christian authors who, with the idea of their duty, were compelled to express them. Godfrey Haggins says in his *Apologies for Islām* that according to the statement of Mr. Gibbon the four Caliphs' dispositions were equally pure and familiar ; their enthusiasm and energy for their religion was real and true. After gaining riches and supremacy they passed their lives in the performance of their religious and social duties. It is

they who believed in the mission of their prophet, before he obtained power, and it is they who suffered every kind of persecution for him. All this is a clear proof of their righteousness and as they conquered the most prosperous kingdoms and empires of the world, it seems that they possessed superior kind of ability and skill (219). In such a case who can believe that they suffered persecution and exile and adhered closely to a religion for the sake of a person who had every kind of evil in himself and had given them a system quite opposed to their previous life and training. It is better for the Christians to bear in mind that Mohamed's teachings created such a spirit in the hearts of his followers that its parallel is useless to seek among the early followers of Jesus. His religion spread all over the world so rapidly that its equivalent cannot be found in Christianity. In less than half a century, Islām overpowered many splendid and prosperous kingdoms of the world. When Jesus was taken to the Cross, his disciples fled and lost their spirit. They left their leader in the claws of death. If it be supposed that they were prohibited from taking care of him, then they should have attended and comforted him and threatened with steadiness and perseverance his persecutors and those their own. On the contrary, the followers of Mohamed gathered around him and to save him from the hand of his enemies, endangered their own lives and made him victorious over his enemies. Further on, he (Mr. Gibbon) writes that the religion of Mohamed is free from doubts and ambiguities. The prophet of Mekka refuted the worship of idols, men and stars with the reasonable argument that, what perishes, rises and sets is not fit to be worshipped, nor has it power over any object in existence. He acknowledged that the Founder of the universe has an existence which has neither beginning nor ending, nor is He limited to forms or shapes, nor does He exist in a particular place, nor has He a paral-

lel with whom He may be compared. All these important truths were expressed by him, accepted by his followers and explained by the commentators with reasonable arguments concerning which the greatest of all the philosophers are bound to admit as being superior to the recent faculties and reason of the present day. This is why his followers from India to Morocco are distinguished with the title of Unitarians. Having held the idols as abomination, he removed the danger of idol-worship for ever. The principles that are based on reason and inspiration are strengthened with the testimony of Mohamed. Rodwell in his "Translation of the Qorān" writes an Introduction in which he has to say that all the actions of Mohamed were prompted with the good intention that his country may be free from ignorance and the disgrace of idolatry. His heart-felt desire was to proclaim the truth, *i.e.*, the unity of God, which was very deeply rooted in his heart and engrafted upon his soul and spirit. Mohamed's life is a striking example of the power and the spirit which possesses a person who perfectly believes in God and resurrection. Whatever conclusions may be drawn from this, Mohamed, in consequence of his gracious person and truthful life, should be held among those who have perfect power and control over faith, morality, nay ! over all the life* of mankind which in fact can be attained by no one except the major prophets. Justice at last compelled Sir William Muir, a prejudiced Christian, to say thus :—"We acknowledge without hesitation that Islām effaced many superstitions for ever. Idolatry was destroyed before the Islāmic

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* It is the highest kind of supremacy a man can have that he may have power to enlighten the lives of mankind with faith and morality, because he is a monarch of their souls. He has such a powerful attraction towards the soul of man as the Sun has towards the planets. Whatever mark he makes upon man can never be effaced. He draws through his magnetic power the souls of mankind towards salvation. He is called the head of the prophets of God. He is the Sun and the prophets are like planets before him.

sound of war. The unity and teaching of unlimited perfections and power of God became so lively principles in the hearts and souls of Mohamed's followers, as they were chiefly in his heart. The first thing that gives the sense of the term Islām is to resign one's self to the will of God. As regards the social life, Islām has no less virtues in itself. It is one of its teachings that all Moslems ought to have brotherly love among themselves, treat the orphans kindly and should be very sympathetic towards their slaves. They are prohibited from the use of intoxicating liquors and spirits. Islām can boast in this respect that it has such a high form of temperance which is not found in other religions.

The third kind of Argument refers to the good tidings and predictions that have been given by the previous prophets, sometimes concerning religion, sometimes about the prophet and sometimes about his truthful companions and their times of divine worship and beneficence. When God purposed to establish for ever, a religion which should be practically easy and simple and with regard to the result of its practice, be profitable and weighty, which could be acted upon by the common as well as the educated people, the rich and the poor of every country and which should be suitable for kings as well as for merchants alike, I mean Islām, which is the essence of all the former prophet's primary and secondary teachings and which, the old and difficult paths, being repaired and the ancient methods being reformed, has been formed into a right and safe road or rather into a genuine law of conduct; in such a case to protect previous records would be as useless as to care for flowers after extracting their essence. So, when the divine protection relaxed, they got destroyed, the original records being intermingled with other uninspired writings became somewhere contracted and somewhere lengthened. In addition to all this, if all the credentials

on the aforesaid points which can be procured from the sacred writings, be gathered together, they will form into a big volume. Therefore, I give here a few examples of predictions and then close the subject. They are found in the Pentateuch, in the books of other prophets as Daniel, etc., in the Psalms and also in the Gospels. The Christian authors say that the above-mentioned prophecies do not refer to the prophet of Arabia and the commentators of the Old and the New Testaments do not agree that they are applicable to him. They take them in a different sense. In answer to the above, we Moslems say that, the forth-coming events of little importance and very trifling matters are foretold in the Bible. How is it then, that the prophets of the Bible do not foretell in their inspirations and revelations about a religion which has changed the whole world, in which the most renowned kings, philosophers and saints of good spiritual power and force appeared, who destroyed old kingdoms and have, for centuries, become masters and heirs of all the country of Judea and more particularly of Jerusalem and its Temple. All this is very curious and we do not understand it.

(2) The prophesies of the prophets are generally ambiguous and being held as secrets are so treated that in their interpretations, people act according to their ability and knowledge. This is why discrepancies arise in their opinions. In short, the person meant by the term "the prophet" was not fixed up to the time of Christ. Wherefore, the people who went to John the Baptist to find out whether he was Elias and on receiving a negative answer, they asked him again, whether he was, then "*the prophet.*" No, said he. The inquirers of this were the learned Jews from which it is apparent that the prophet meant was not even then determined. Therefore, all the prophecies which the learned Christians quote from the Old Testament concerning Jesus Christ are also ambiguous and of doubtful

character ; none of them is so plain as to be inapplicable to any other except Jesus Christ. Were it plain enough, the Jews certainly would have had no reason to deny the mission of Jesus. In the same manner, there is no harm if the prophecies about the last prophet be of like nature.

(3) If the interpretations and comments of the Jews and the Christians, whether correct or incorrect, be held as certain arguments in determining the meanings, why, then, the prophecies quoted by the Christians concerning Christ, be not considered as incredible, on account of the contradictory interpretations and comments of the learned Jews, if the Christians' denial and interpretation about those of Mohamed be considered as true and genuine ? We do not understand the reason, notwithstanding all the prophecies which are quoted about Mohamed are nearly plain and clear in opposition to which no interpretation could be admissible, or if admissible, they would be unreliable.

First prediction.—In Deuteronomy, chap. XVIII, verse 15, Moses foretells the coming of a great prophet in these terms :—" The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.(17) They have well said that which they have spoken.(18) I will raise them up a prophet from among their brethren, like unto thee and I will put my words in his mouth and he shall speak unto them all that I shall command him." Again, a little further, it is given that " whosoever will not hearken unto my word which he shall speak in my name, I will require it of him ; but the prophet, which shall speak a word presumptuously in my name which I have not commanded him to speak........that same prophet shall die." The Jews hold that this prediction refers to Joshua and the son of Nūn and the Caliph or successor of Moses. The Christians say that it means Jesus Christ. But the Moslems claim

that it cannot be applied to any one else but Mohamed (may peace and safety of God rest upon his blessed soul). Having left out all external arguments and the traditions and opinions of religious leaders, since they cannot satisfy an opponent, it is just and right to take the words of the prophecy and to decide accordingly.

In the prophecy the emblems of the prophet which was to be raised up by the Lord are thus given: (1) That the prophet will be from the midst of the brethren of Moses' addressees and this address of Moses was not particular to a nation or tribe but to all the Israelites. (2) That the prophet will be like unto Moses. (3) That "whosoever will not hearken unto my word, which he shall speak in my name, I will require it of him." From this the worldly inquisition is meant; because the punishment in the next world will be given to the opponents of every prophet of God. It is not peculiar to any particular one who opposes "the prophet." Again, according to the aforesaid emblems, Joshua cannot be meant here; for he was not (1) one of the brethren of the Israelites, but was himself an Israelite. (2) There was no necessity for the prediction about him to have been given in such ambiguous terms as these, while he existed at the time; it would have been sufficient to have given his name or some suggestion about him. (3) He was not like unto Moses, but simply his follower. The general likeness of human character is not meant here; what is meant here, is the likeness of the prophetic mission, the Law and the Government he gave to his people.

In like manner, Christ cannot be meant here, either because if we consider his divinity as the Christians believe, then no likeness can be established between God and man. If we take notice of his human nature, then he was also himself an Israelite; he did not belong to their brethren who emanated from the next family of Abraham. It is a well-known fact that the term brethren can be applied only

to those who are descendants of the same forefathers. Besides this, he was not like unto Moses, he did not give a new Law, but was his follower and one who spread his Law and commandments. This is why he himself says: Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. Matthew V., 17.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. There is no likeness between the one who follows and the one who is followed. Besides this, no heavenly punishment was given to those who denied Jesus, although their generations might have suffered in after-times. On the contrary, not only those who disbelieved in him, but also those who beat him, spat on his face and took him to the cross, passed their lives happily in this world, no punishment followed them; nor had Christ Moses-like power, that he be considered a founder or master of heavenly kingdom.

The Christians bring two excuses here—

(1) In the beginning of the sentence, "The Lord thy God will raise up unto them a prophet from the midst of thee, of thy brethren like unto me," which indicates that the coming prophet was from the midst of the Israelites and Mohamed was not an Israelite but an Ismaelite, therefore this prophecy is not applicable to him.

(2) St. Paul, who was an apostle, holds it by means of his inspiration, about Christ.

In answer to this excuse we say that the same word comes twice in the prophecy. First, it is in the sentence which is from Moses; next to it, are the sentences which are from God, where, although in the first sentence there comes the phrase "from the midst of thee," yet in the word of God there is the phrase of "thy brethren." So, the readers are at liberty to compare both the phrases which are apparently different from each other and to make

the first phrase agree with the second in this manner, *i.e.*, "to raise up of thy brethren"; with regard to their brotherhood, means really to raise up from among their brethren, that is, he will not be an alien to them, but will belong to the very predecessor Abraham from whom they have descended. What is more wonderful here is the fact that, in the Acts of the Apostles which, according to the Christians, is an inspired record, the phrase referred to, occurs twice; however, the phrase "from the midst of thee" comes nowhere. Again, in answer to the second point, we say that the Christians called Nazarenes were doubtful about the mission of St. Paul as an apostle of Jesus. The Moslems do not hold him to be an apostle, nor do they consider his word as inspired. His epistles do not command higher respect than what is due to those of the ordinary religious leaders. Their interpretation and argumentation cannot be an authority in our opposition.

On the contrary, Acts, chap. 3, indicates that the prophecy refers to a person who is to come previous to the appearance of Christ. (See 3, 22, together with the following sentences) whom the heavens must receive till the time of the restoration of all things, whereof God spoke by the mouth of the holy prophets which have been since the world began. Moses indeed said, "a prophet shall the Lord God raise up unto you from among your brethren, like unto me," that is, as long as this prophecy is not fulfilled and until the time of restoration of all things, whereof God spoke by the mouth of his holy prophet, Christ will not appear in this world for the second time. Now it is apparent that Christ is not meant in the prophecy, because he will stay in the heavens till the fulfilment of it. Therefore I ask the Christians who can this prophet be, except Mohamed who belongs also to the brethren of the Israelites and like Moses being an independent master of an inspired book and Law?

It must be borne in mind that both Mohamed and Moses are similar to each other in many respects. (1) Both of these prophets of God have inspired books and Laws of their own. (2) Both left their successors who became masters of countries. (3) To both of them God spoke, to Moses upon Mount Sinai, to Mohamed on the Night Journey to heavens. (4) Both established a government and Law in this world against which, whosoever rebelled was punished and condemned; a murderer was either killed or otherwise punished and an adulterer was stoned. (5) Both Moses and Mohamed and after them their successors, in order to defend their religions and to retain respect for Law, had to fight with opposing kings. The wicked and the oppressors were overturned. (6) Both were masters of dignity and honour. (7) Both were born of parents, had wives and children, died of natural deaths and were buried. (8) The successors of both became heirs of Jerusalem and minister of God's holy building. (9) Both preached the unity of God, and spread it all round. (10) Both expressed themselves before the public as the servants of God. (11) The laws of both prohibit the use of pigs and alcoholic liquors. (12) The sacred books of both preach faith, good actions and repentance as means of man's redemption and salvation; but not like a halterless camel, base them on the corrupt belief of Christ's divinity, atonement and Trinity and never teach their people to consider the Law and good actions as futile and of no use which is opposed to the teachings of all the preceding prophets, inspired religions and which is also against reason. The verse of the Qorān which relates the aforesaid prophecy runs thus:—*Innā arsalnā ilaikum rasūlan shāhidan alaikum kamā arsalnā ilā Firāuna rasūla.* "Surely we have sent to you an apostle as a witness (to the other) just as we did send the apostle to Pharao."

By the prophet is meant the same person who was expected by the learned men of the Old Testament even at the time Christ was raised up. How sad it is that the Jews, who in search of the prophet had migrated to Medina, had pitched up their tents in its neighbourhood and all those people who were expecting him, neglected to believe in his divine mission, when he appeared and bore witness to all the prophets, the principles of their religious virtues, their sacred books, particularly to Christ and the Gospels and the chastity of their master, saying that he did not come to establish a new religion, but to renew and reform the Abrahamic system. Although to believe on "the prophet" Mohamed was not contrary to their sacred books, nor opposed to the Abrahamic religion, yet they turned their faces from him and did not hearken unto him. Shortly after this, on account of the great battles which were fought between the Christian and the Moslem kings, they became so bitterly opposed to Islām that to accuse the holy prophet with false accusations, to use abusive language to him, to find fault with his sacred religion and thereby to cause the public to hate it, became as part and parcel of their faith and religion. How unfortunate and depraved are they who do so!

Second Prophecy. John 14, 16. "And I shall pray the Father and He shall give you another Comforter that he may be with you for ever. But the Comforter even the Holy Spirit whom the Father will send in my name, shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. And now I have told you before it come to pass, that when it is come to pass, ye may believe. 29. I will no more speak much with you, for the prince of the world cometh, and he hath nothing in me." Again, chap. 15, 26-27. "But when the Comforter is come whom I will send unto you from the Father, he shall bear witness of me and ye also bear witness. Again, in chap. 16, 7-8. Nevertheless I tell you the truth;

it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin. (9) Because they believe not on me. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when He, the Spirit of truth is come, He shall guide you into all the truth ; for He shall not speak from Himself, but what things soever he shall hear, these shall He speak : and He shall declare unto you the things that are to come. He shall glorify me.''

The Christians take this prophecy to mean the coming down of the Holy Spirit which took place ten days after the crucifixion of Christ at the time the disciples had gathered in a house. Here we give a little remark from the Christian book, the Acts, which is held by them as an inspired record and which was recorded after Christ. In the Acts, chap. 2, it says : ''And when the day of Pentecost was now come, they (the disciples) were altogether in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house, where they were sitting. And there appeared unto them tongues parting asunder like as of fire and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.'' The people who had gathered in Jerusalem from different countries were astonished to hear them speak in different tongues ; for, everyone of them was found to speak and utter in his own tongue. But others mocking said that, as they are intoxicated with drink, they hold vain talks. Whereupon, Simon Peter, standing up with the eleven lifted up his voice and spoke forth unto them, *said* unto them, ye men of Judæa and all that dwell at Jerusalem be this known unto you and hearken to my words : For these are not drunken as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken of by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. Verses 14—17. Here ends the extract.

Several times this happened to the Jews as it is apparent from the chapters of this book, I mean the Acts.

The Moslems have been continually claiming that the prophecy mentioned in the book of John which contains the term Parakletos and which is given by Christ himself with the word *Ahmad* (one of the prophet's names) chiefly refers to Mohamed. It was first translated from Hebrew into Greek and afterwards from Greek into Hebrew and Arabic and was changed into the term Parakletos, as it is told in the Qorān : "*Yā Banī Israela innī Rasūl Ullāhi ilaikum, mutsaddiqan-limā baina yadaīya min-at-Taurātī wa mubashshiran bi rasulin yātī min bad is muhū Ahmad.*" "Jesus had told the Israelites that he had been sent to them as an apostle of God testifying to the previous books of the Old Testament and also prophesying concerning the prophet whose name will be Ahmad." The Christians argue (1) That the Farqalīt is an Arabic corruption of the Greek word *Parakletos* which means a *representative.* Surely if we pronounce Paraklutos it will mean Ahamad or powerful; but it is not so. (2) That the prophecy refers to the descent of the Holy Spirit ; because the disciples bore witness in various tongues to Christ before the different nations of the world. The readers who are just and right, if they give up their religious partiality for a time and look carefully into the tenour of the prophecy together with its words, will know which one of the parties is right.

The first argument of the Christians is of no use at all, because this prophecy was made by Christ in his own

Hebrew tongue. If anyone can show us the Hebrew Gospel of John, we can discuss the terms connected. This Greek is a translation of the Hebrew Gospel. The ability and the honesty of the translator is quite unknown to us, nor have the linguists borne witness to the effect that it corresponds with the original. If there be any evidence about it, it should be of the people who lived previous to the mission of our prophet..........................

....

If the translation be supposed as trustworthy, what proof is there that it was not changed afterwards ? because, we daily meet with changes of like nature in the printed Gospels. The same word is sometimes recorded as Paraklytos and sometimes as Comforter and sometimes as Spirit which can be attested by comparing the Arabic, the Persian and the Urdu Gospels of two hundred years. What difficulty was there, then, for the Christians to have changed the word Paraklutos to Paraklytos. The second argument is not useful for the purpose, because, besides its application with the other words of the prophecy, it does not even appear that the Spirit bore witness merely to Christ, no mention is made in the Acts as to the nature of the speeches the disciples delivered at the time they were filled with the Holy Spirit, but on the contrary, it seems from the statements of those who mocked that the disciples uttered some meaningless words for which reason they were considered as filled with new wine. If it were a witness, the mockers would not have said so, but would have refuted or falsified it. Even if it be accepted that it was a witness, then it was simply either of the disciples or of the Holy Ghost. Still, in the prophecy two distinct witnesses of Paraklytos and of the disciples are mentioned.

The general tenour of the statement shows that the prophecy is concerning a man in order that the disciples may not reject it at the time. Their being filled with the

Holy Ghost was a change in their own condition a denial of which is impossible. (1) In the Acts where the coming down of the Holy Ghost is mentioned, no suggestion is found to the effect that the promise made by Christ for sending the Holy Spirit was fulfilled, although the Acts were written many years after the event had taken place, nor did Peter, in answer to those who mocked, say that it was the fulfilment of Christ's prophecy, but that it was the fulfilment of the prophecy of Yuel, the prophet, although it was a good opportunity to express the truth of Christ in opposition to the infidels, or at least the author of the book would do merely as much as to represent the Holy Spirit with the terms used by Christ and translated as Paraklytos.

(2) Until the time that Mohamed's mission was proclaimed, it was well known to the Christians that some coming prophet was the subject of the prophecy. Many people on this ground expressed themselves as the person referred to in this prophecy. For instance, in the second century a person by name Montainius proclaimed himself to be the coming Paraklytos. (See Urdu and Roman Church History.)

In the Church History printed at Mirzapore, 1856, page 98, it has been acknowledged that some Christians believed in him. He was not mad to proclaim himself an angel, while he was a man, and had many followers.

Again, the refusal of the Christians to accept him was on the ground that he was not the true subject of the prophecy, and not because the Paraklytos was not a coming man. Suppose in Islām people expect the appearance of a Mahdī, and whosoever proclaims himself to be the Mahdī, does so, on the well-known expectation of the people and is rejected on the ground that he is not the one expected; but not for the reason that no Mahdī is at all to come. (3) If the coming prophet were not meant by the term

paraklytos in the Gospels, it would, then, be impossible for the Qorān, before hundreds and thousands of Christians, to bring a false claim which could not be found in their Gospels, and which, after the Christians became converts to Islām, would not cause them to turn back to their former faith. (4) During the time of our prophet many Christians who were free from the false imputation of covetousness and fear, were converted to Islām, as Negus, the king of Abyssinia, and Jārūd, the son of Ulā the Hazramian, etc. Besides these, there were many others who, though admitted Islām to be a true religion as Herculius, the king of Constantinople, and Maqauqus, the king of Egypt, yet for some secular reason did not like to appear as such before the public. Now, these persons must have had either the correct Gospels which were different from the recent ones, in which the translation of the term Ahmad was found to be such as to make them acknowledge the prophet as the true Paraklytos, or the same Gospels which we have now, and in which the word was plain enough to be understood by them.

Surely, the boldness of the American and the English missionaries of the recent age will not go so far as to say that the persons above referred to, had no knowledge of Greek, or that they were not acquainted with the Gospels, or that they had no copies of the Gospels in their courts, or that they were so stupid as to be unable to understand them ; because, these persons were the recipients of the Gospels ; it is they only who had good knowledge of ancient Greek as it is they only who could be called pious Christians and people of learning and perfection.

The words of the prophecy upon which a discussion can be held are these :—"And now I have told you before it came to pass that when it is come to pass, you may believe." This verse shows that it was not a spirit, because a person subject to it cannot deny it, and there would be no need of such a proclamation. It seems that the coming one was a

prophet to whom an opposition was not impossible. At last when he came, people, though emphatically warned not to be against him, did not believe in him. This was the very thing that compelled Jesus Christ to lay stress upon the truth ; for, he had already known the condition and minds of his followers.

(2) "I will no more speak much with you ; for the prince of the world cometh and hath nothing in me." It is for humility's sake that he says so as John the Baptist had said concerning Christ that even he that cometh after me, the latchet of whose shoes I am not worthy to unloose. Anyone who has even a little sense to understand things and is able to read and write, can easily understand that the prophecy is regarding the grand prophet who has been spoken of by Jesus as Prince of the world and in comparison to whose perfections he shows his own as insignificant and it is out of respect that he keeps quiet before him. Though the truths of things, opened the secrets of God's love, taught the methods of communion with God to the Israelites, who were quite unacquainted with them, and who not intelligent in this respect considered that salvation depended on the outward imitation of the divine commandments, were proud of their Mosaic Laws and religion as the spiritual truth was unknown to them ; however, before the majestic prophet who was to come and who would also be conversant with the secrets of the Laws and commandments, who would arrange the confined series of commandments and like an intelligent physician, according to the need of the time, would make reforms and corrections therein, would open the secrets of religion and clear the path that leads up to God. He would be a perfect teacher of the four grades of Sufiism, the Law, religion, and divine knowledge and truth ; and before whom no one dares to speak.

To ba guftan andar āī-o-mārā sukhan namānad.

"We have nothing to say if thou art to speak."

In short, this account cannot be appiled to the Holy Spirit. One who is blind with religious prejudice and is inclined to stick to his own opinion, be it false or true, is at liberty to accept our explanation or not. (3) The Paraklytos will bear witness to me and you will also do the same. To prove a claim there ought to be at least two witnesses. In order to prove the truth of my mission, your only single witness is not sufficient. Therefore, a grand prophet with the aforesaid qualifications is also to come to bear witness to me, whose only evidence will be enough for me and yours is subordinate to his, which has been shown with the term *also*. Who can deny the fact that the coming Paraklytos I mean Mohamed the chosen of God, bore witness before the world to the true mission of Jesus Christ and put his opponents and accusers to shame, in the Court of God, a disgraceful punishment was established for them from the same date and a notice that " they will be insulted and turned out of their land " was given them, *i.e.*, what the prophet had foretold that the honour and credit of the Jews will last till the appearance of the coming prophet around whom and under whose banner all the nations will gather together. The testimony of the Spirit is not separate from that of the disciples whether they bore it through the agency of the Holy Ghost or independently of it. According to the statement of Peter, the Spirit was not particular to the disciples alone, God had commenced to give it to everyone inasmuch as the Jewish lads and lasses had begun to prophesy. (4) If I go not away, the Paraklytos will not come to you. If by Paraklytos the descent of the Spirit were meant, he would not have said so, for the appearance of the Spirit did not depend upon the departure of Jesus. Previous to this, it had descended upon him several times. Once, when being baptised in the river Jordan, he came out, the Holy Spirit in the form of a dove descended upon him. (5) "And he, when he is come,

will convict the world in respect of sin ; because they believed not on me.'' In fact the result of a witness against a person is always this that, he may be punished, rebuked or reproached for his crime. This did not happen after the appearance of the Holy Spirit ; but the cruel persons persecuted the disciples also in various ways, a true punishment was really given them during the time of Mohamed the last prophet. (6) ''Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth.'' The Christians ought to let us know from their old records or from their acknowledged historians, the forgotten subjects they were reminded of, or the teachings about which they were warned not to misunderstand, on the day of Pentecost. Surely our prophet taught them the true meaning of the Christian teaching and informed them of their mistaken ideas. Therefore, it was desirable on their part to believe in him ; but alas ! they have, on the contrary, chosen the dangerous path of denial.

First.—They were mistaken in understanding the doctrine of Trinity, that of the Father, the Son and the Holy Ghost. Meetings were held to consider it, still they left a clear and right path and took a different course and notwithstanding their learning, intelligence, knowledge and understanding, they are hitherto going the same way simply in the imitation of their forefathers. They have established the doctrine of Trinity in Unity which is opposed to reason and the teachings of all the prophets of God. The term *father* was idiomatically used to express divine love and affection. Christ was a leader of religion and was filled with divine love and affection. Besides, the self-existant Being, all others being *nil* in his consideration, he was given to ascribe the actions of himself and of the Holy Spirit, even both his natures towards God as one from which the Christians were led to hold a true unity of the three beings. (2) They were mistaken

about the crucifixion of Christ. Thinking the sin of Adam as natural, held all mankind as sinful whether they committed sin or not, held the crucified Christ as cause of their redemption from natural sin and considered their efforts to do good as useless. (3) In opposition to the light-minded Israelites the order of Jesus to the Jews that the Law of Moses was of no use to them, if they did not purify their hearts, that they took too much care of lawful and unlawful things, that they practised without hesitation what corrupted their hearts and having left their cordial submission to God which was essential to salvation and mercy, they considered them to depend upon their long coats and external fashion, etc. This was taken by the Christians to mean that the whole Mosaic Law had been abrogated. Alcoholic liquors, the use of pigs as food and other things that were unlawful were made lawful. The compulsory commandments concerning which Jesus had spoken of as everlasting were overlooked by them, although Jesus himself had told them that he had come not to destroy but to fulfil them. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law." To be baptised and to partake of the Lord's Supper are the only practical duties that are carried out by the Christians. To hold Christ as God and His Son, to believe in the Holy Ghost as the third member of the godhead in the divine triune, and to believe in Christ that he had taken all their former and latter sins upon himself, and had suffered hell for three days as our substitute are the theoretical duties of his followers of to-day. This is all what Christian religion consists of.

The Paraklytos explained and told them a good deal regarding their mistaken ideas; they did not, however, accept it, but turned an enemy to their true witness more than the Jews did. When Christ will appear for the second

time in this world, he will pass his judgment about the aforesaid point. But it must be borne in mind that even then, it will be the Christians who will rise to oppose him. Alas! what a dangerous road the Christians have taken to tread on. We do not know what verse of the Gospels withholds or prohibits them from believing in Mohamed. What change can be made in the religion of a true Christian, according to the acknowledged books of their own, if they believe in the prophet? Now, it remains to be seen whether the doctrine of the Trinity together with divinity is a principle of true Christianity. I think not, nor was it held during the times of his disciples. If it had been so held by them, why then did some of the Christian sects reject it? But it is God who leads his people to the right path.

SECTION V.

The objections of the opponents together with their answers.

We have hitherto described the objections of our opponents and have also given answers to them, but the principles on which the objections and their answers ought to be based, were not given. Therefore, this seems to me a proper occasion to treat both of them, in order that the readers may have a brief knowledge of the recent objections and also of others that are to come afterwards, by means of which the exact strength and weakness of the objections might come to light, and people might readily be able to refute them with the principles given for answers.

Objections.

(1) The tenets of belief which the new philosophy, according to recent researches and observations, does not accept, are the created things of the invisible world such

as God and His attributes, angels and spirits, the state of the soul after death, punishment and rewards according to the good and bad beliefs and actions of this world, the merits and demerits of the grave, heaven and hell together with the means of sorrow and happiness therein, the genii and Satan, etc.: all these objections are based on the ground that the philosophers have no means of believing in invisible objects. However, no argument can be brought against the impossibility of their existence. Similar objections can be raised not only against Islām but also against all religions.

The *answer* to all these questions is simply this that, the science of belief does not depend on senses only, but intellectual and inspired faculties are also very strong means of discovering and believing the truths of things, particularly immaterial and single objects of nature cannot be perceived by the senses. In proportion to the fineness and elegancy of objects, the senses, sometimes one and sometimes two and at other times more of the senses become futile or deficient in their perception of things. The air is so fine that we cannot perceive it with our eyes, not even with the sense of touch. Sweet and bad odours can be perceived only by the sense of smell. Here, four of the other senses are quite useless and helpless. Recent philosophy acknowledges the nature of bodies and ether, although neither of them can be perceived by any of the senses. From the creature we come to know the Creator and from attributes to nature, still, they are not visible to the senses. It is indeed a deficiency of recent philosophy which may possibly be removed in future, after daily changes and corrections therein, but these changes and corrections themselves prove the deficiency.

(2) The visible objects which the Qorān describes are opposed to the researches of the recent philosophy and are also against Theology, Geography, Physics, Natural Sciences

and Mathematics, such as the tarrying of the earth and not revolving round the sun, its sticking to the horn of an ox, its division into seven stages or stratas, the surrounding of the Caucasus mountains round the world, the existing of rubies and sapphires in them. Again, there inhabits a nation on the earth called Gog and Mogog who are 30 yards tall in their statures and are as man-eating people. Their ears are so long and wide that when they wish to sleep, they make one of their ears as their beds and the other they use to cover their bodies. They are imprisoned in a wall which was built by Alexander the Roman. The setting of the sun in a bog, the existence of the seven skies and the matter of which they are made is copper, gold and silver, etc., on which the stars are studded like pegs which can be set in the ground, the flowing of the rivers over the skies from which it rains all over the world ; again every sky is so far from the other, that if one were to travel from one sky to the other, it would take 500 years to reach it. The dead in their graves are condemned or rewarded. They are beaten with clubs of iron (gurzs) ; their graves are widened to 70 yards, although hundreds of the graves have been opened and seen, no trace of their being beaten is found in them. Although there are found in other religions many superstitious and wrong things, however, when Islām claims to be a divine religion, it must be free from all such things.

Answer.—No mention has been made in the Holy Qorān concerning the aforesaid things with the exception of two or three of them, nor has it been sent down to treat physics, natural sciences and astronomy, nor were inspiration and prophecy needed for the treatment of such things. The minds of philosophers were sufficient for them. The Qorān has appeared to improve mankind in goodness, manners and spirituality, etc. In it some mention has been given not like that of astronomers, but simply in order to express

the power of God that He made heaven, the moon, the sun and the stars and like them He also made the earth. It says nothing about the nature of heavens or skies, nor does it give the reason for which they are called seven, nor does it speak of the distances which lie between them, nor describe the things which they have been made of, nor does it say that the stars have been studded thereupon. What are the things in which the earth is similar to the skies or heavens? The Qorān says nothing at all about the matter. Very likely, this earth is similar to the heavens or skies in being as one of the signs of His power. It is also given in the Qorān that Gog and Mogog belonged to a disobedient and seditious nation. On the request of the people, Alexander the Great closed the pass through which they were accustomed to pass, by raising a wall. After this, they began to attack each other and at the end of this world they will break open the wall and prevail against their enemies. Historians point out that the inhabitants of Independent Tartary and Chinese Tartary are the same Gog and Mogog respectively. With regard to the punishment and reward of the dead in the grave, correct traditions still exist. By the grave purgatory is meant there. As a person who is asleep, feels sometimes sorry and sometimes happy in a dream, but no outsiders see it, in like manner, what happens to the souls of the dead cannot be seen, nor the soul itself, being of fine nature can be perceived with the aid of the senses. All other traditions contrary to what I say are groundless. The traditionists who adduce them, bear the responsibility. Christianity, Judaism, Magiism, Buddhism, Hinduism, etc., are more bitterly opposed to the aforesaid sciences than Islām. Islām is full of wisdom and is perfectly compatible with reason. It is not based on groundless fancies and superstitious fables.

(3) The Qorān describes miracles and wonders of the prophets which are opposed to the Laws of Nature and also

the punishments and the wrath of God that befell on nations are of the same nature, which cannot be acknowledged by reason of the light of recent sciences.

Answer.—They are never opposed to the Laws of Nature. Surely they are contrary to the ordinary experience and the customs and manners of every-day life which are not the Laws of Nature. Man of limited understanding cannot comprehend all the Laws of Nature. Common human brain is not acquainted with spiritual power, which power it has now commenced to know and is continually burning. In fact, the works of the spiritual power are surprising to the world. It is a particular part of Islām to prove the truth of the prophets' several missions they have performed, although it is equally participated by all religions. (Here end the objections raised by philosophers.)

(4) The truth of the Qorānic inspiration and of Mohamed's mission does not rest on reasonable arguments.

Answer.—There are many arguments in favour of Mohamedanism, some of which have just been given. If any person dare to establish and to show us so many arguments in favour of any other religion, he ought to bring them forward. Our readers themselves will be able to compare them with those of the opposite party.

(5) Many objections have been raised against the Qorān and the prophet Mohamed. (1) The Qorān attributes evil to God, such as "He is sitting on His throne; He asks loans from the people. He misleads people, and practises hypocrisy and deceitfulness. He turns off in jest; He bargains. There are many things He does not know before they come to pass. He speaks in terms of doubtful character. On the day of judgment He will be unable to measure the actions of man without scales. He is untouched with mercy and is very cruel. Various kinds of punishment he will give to the people in hell and will not

sympathise with or show mercy to them when they weep and cry. He is so weak that He orders his servants to help Him. He taught Joseph to practise deceitfulness. He has limbs, hands, feet and face in His body." These and the foregoing ones are the objections generally raised by the Ariyans. An answer to all these questions has already been given, that is, the Ariyans are mistaken in understanding the correct meaning of the verses from which they draw the aforesaid objections. There, the literal sense of the verses is not to be taken, where allegories and metaphors are used which largely exist in speeches of the orators. Learned commentators have explained all this in the Qorān and have shown the verses where the particular meanings have been taken. An opponent has no right to give up the acknowledged meanings of an expression and to bring self-wrought sense before us. For instance, to sit on the throne in connection with God is a figure which means His eminence and governing power. By giving loans to Him is meant according to the idioms of the Arabs, to give alms to the poor, a substitute or reward for which belongs to God, just as debtor has his debts to the creditor. Those who practise hypocrisy, deceit and joke towards God and His word have been retaliated by the same kind of punishment which is figuratively represented in the term used for the hypocrites, just as we generally speak *jaisā doge waisā paoge*, i.e., "You will receive what you give," although we receive a substitute for what we give. People with their own will and power practise wickedness and abandonment, while the means themselves are created by God; because there is no other Creator besides Him. God created means of erring and abandonment, which people are prohibited to use. They are figuratively ascribed to Him to warn and to arouse mankind. By buying is meant the contract formed between Him and His people that they will spend all their lives and properties in His name, where-

by they will receive their salvation. He has fore-knowledge of every beginning and end; but idiomatically we speak of such things as came to His knowledge, after they happened. By *scales*, in the figurative use, is meant the information that God will give to the people with regard to their good and evil deeds, on the day of judgment. He is surely merciful and compassionate; however, people receive reward or punishment as the result of their actions. Because, as Nature has put some effects in bodies, so it has also put them in actions, to give an information of which the prophets came from time to time.* Whoever will eat poison, will die, in which there is no fault on the part of God. According to the belief of the Arya Samāj what comes to pass, is the result of previous birth. Hundreds of thousands of animals and men are entangled in troubles and involved in calamities and weep and cry to get rid of them, yet Iswar (God) is so cruel that He does not feel compassion on them. He is so strong and powerful that He need not be helped by others, but figuratively he expresses the religious aid as His own. He simply gives a plan to Joseph which was figuratively expressed with the term deceit or fraud. According to the use of the Arabs by hands and feet His power and by face His nature is meant. The Urdu translations of the Qorān, though they have been hitherto rendered by the Moslems only, are all literal and not free; so, to bring

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* In short, the actions not based on the ordinary course of nature are called supernatural, *i.e.*, beyond the established laws of the universe. They are wrought by prophets in order that they bear witness to the truth of their mission. It is not lawful to consider them beyond the power of God, nor is it right to limit the law of divine power to one's own experience and witness, for, it is also a law of God's power that He causes His prophets by means of their spiritual power to work wonders and miracles which are beyond the ordinary course of nature. The followers of nature, in pursuit of their principle of philosophy, change the places where miracles are spoken of, through their fabricated interpretations and thereby deny the existence of miracles altogether.

them as an authority or testimony against us is quite useless.

(6) The method of the Qorānic teaching is not good. It forbids idol-worship; but permits that of the Kaaba and the Black-stone. It orders the killing of the infidels, the taking possession of their wives and enslaving their children. It orders the killing of animals and offering them as sacrifice.

What benefit does it draw therefrom? It allows man to eat flesh which is totally opposed to mercy.

Answer.—The holy Qorān does not permit worshipping the Kaaba or the Black-stone, a worshipper of both is just as bad as one who worships stones. As Kaaba is a mosque built by Abraham who was an old predecessor of the divines, all the worshippers of God have been, therefore, commanded to turn their faces towards it, at the time they offer their prayers, in order to commemorate the fact that they also belong to the society of Abraham, provided they know the side and be able to turn their faces, in their prayers, otherwise they are at liberty to offer them, in whichever direction they wish, God is everywhere. *Ainamā tuwallū fasamma wajh-Ullāh.* "Wherever you turn your faces, there is the face of God."

"*Kafiran sijda kidar pesh-i-butān mekardand*
Hama rū sūe to būd, hama sū rūe to būd."

"The heathen who were accustomed to bow down before idols, their faces were towards thee as thou hast thy face on all sides." The black-stone of Kaaba was also touched with the blessed hands of Abraham, the leader of the Unitarians, so to touch the stone and to kiss it in memory of this eminent person is the example of our prophet, based chiefly on the dedication to Abrahamic society. Blood-shed and murder is not in itself a merit, but to check the wicked and the disobedient, to break the power of

those who persecute divine persons and who are always ready to extirpate divine worship is surely a mercy to them. To punish the thief, the robber, and the murderer is reasonably to feel compassion and to show mercy to the weak and the poor. On the contrary, to be merciful to the wicked is really to be unjust towards others. All religious societies agree upon this point. Moses did so. Christ ordered his disciples to buy swords for defence. The leaders of the Hindus killed thousands of the Buddhists, even more than that, Sirī Krishna fought battles for secular purposes, *i.e.*, heritage, in the plains of Thānesar and shed the blood of his kinsmen, the Kshattrians, so cruelly that it flowed in streams.

Islām does not permit the waging of war on all the good and the bad or to kill women and children, but requires mercy to be shown to them. If one wishes to feed these women and children, he is at liberty to appoint them to do some work according to their abilities, as he being their patron and guardian has a right over them, which is called by our enemies as slavery. *Gulām* in Arabic means simply a lad or a boy, not that they should, at any rate, be made slaves. This kind of mercy was taught by the great prophet who announced with great force to liberate them and to show kindness to them.

To eat flesh and to kill animals without reason is nowhere found in the Qorān as an obligation or duty of a Moslem. Certainly, animal food is as freely taken by mankind as vegetable food ; a better food is rather that which suits one who takes it and that which creates pure blood in his body.

Every person is at liberty to eat it or not. The ceremonies of *Hajj* (pilgrimage to Mekka and Medina) have been completely described in this work and seen by our readers. A poor man is not commanded to offer the animal

sacrifice ; yet it is considered a meritorious deed to offer the religious offerings after the fashion of Abraham. God himself announnces that He is not thereby benefited at all. *Lan yanāl Allāha luhūmuha wa lā dimāuha, wa lākīn yanāluh-ul-taqwā minkum.* "Their (the animal's) blood and flesh never reach God ; what reaches him is your piety and temperance." But the animals are also a good property of man ; if they be spent in the name of God, it will be an evidence of our love towards Him. This is an ancient custom that can be traced in all religions and all over the world. It appears from the Vedas that the predecessors of the Ariyans used to sacrifice horses and cows. The Kshattrians are allowed to eat flesh in the Shastras of Manu. With the exception of few, all Hindus use it in eating and offer it as sacrifice to their idols. Indeed, the founder of Bodh religion used to abstain from taking it as food in order to control his passions. A number of Hindus has made this habit of Buddha as part of their religion. Even the vegetables, though inferior to animals, have life and sense, how unjust it is then to kill the vegetables and not to hold it as sinful, whereas the life of the animals be held sacred, even in time of need ; and more than that, to kill mankind who are superior to all, in battles be considered as lawful.

(7) The Qorān allows to keep several wives together and to have countless female slaves which is licentiousness.

Answer.—Nowhere in the Qorān a permission is given to lead a licentious life or a life of unlawful lust. It announces to have one wife only, and if there may arise some need to have more than one, the one is allowed to have them, provided the equality of rights be strictly preserved. This permission is needed to protect the social life and the chastity of man, as I have proved above. The question of female slaves has just been explained. No religion

orders to keep one wife only, neither the Shastras of the Hindus, nor the Old Testament, nor the Gospels ; it is merely a custom in Europe based perhaps on some prudent measure.

(8) The objections raised against the pure conduct of our holy prophet are these :—(1) To marry Zainab, the wife of his adopted son. (2) To permit his followers to keep only four wives, while justifying himself in having more than nine at a time. (3) To wink at the murder of his enemy, a Jew. (4) To put mercilessly many Jewish families to the sword and to take possession of their properties.

Answer.—No objection, either according to the Mohamedan Law, or with regard to public opinion, or in conformity to reason, can be raised in opposition to the marriage of Zainab. It being as a special case cannot be looked upon as liable to question. When it is universally acknowledged that there ought to be a distinction between the public and the president, between a subject and its king, between a leader and his followers, and the same distinction demands to specialize the orders of a magnate, which orders recently educated persons believe to be true, then what difficulty does there arise with regard to our prophet and what objection can be raised against his person if we hold his as a special case ? Further, we must see, whether this special case was for some religious benefit which could be obtained chiefly through his own sacred person or was it for the gratification of his animal desire or to lead a licentious life. An ill-natured enemy can find fault in every virtuous act and can show truth in a bad light. When history proves that after the time he migrated to Medina, he had passed the prime of life, had continual attacks of his country-men, difficulties of every kind had opposed him and he had a small body of helpers and companions whose sole connection or relation with the prophet was the high opinion they held about him and his true reli-

gion, then it is quite unreasonable to believe that a wise man as he was, would cause the small body of his followers to be distrustful of him, by gathering means for the gratification of his sensual desires. The fact is that, his marriage with Zainab was to extend the religious instruction of women for which, in view of the expenses of female teachers and of their attendance to him openly and privately, nothing better or more useful than marriage could be devised. Many words of the Qorān indicate the truth. In social reform women were more particularly taken notice of. Therefore, in connection with their society, verses on swearing about honey, etc., are revealed in the Qorān whereupon an imprudent man says that, as it treats of domestic affairs, it is not therefore an inspiration.

In answer to the last part of the objection, that is, he caused his enemy, a Jew, to be killed secretly, I beg to say as Islām treats also of good government, on the requirement of which, I have treated at full length, what else could be done towards a wicked and perfidious enemy who would not abide within law or an agreement; on the contrary, at the time of outside disturbances to be ready to take his life. The prophets who appeared in durvesh-like appearances, to whom the great burden of government and control of nations was not assigned, were indeed free from all such things. To compare them with those who had to govern people and to hold this freedom as a superiority over the first class of the prophets is quite wrong and an unfair judgment.

(9) The elegance of language which the Qorān claims for itself does not really exist. Wrong ungraceful phrases, omissions and changes are found in it.

Answer.—It is because the objector is mistaken and is unacquainted with the principles of eloquence that he counts metaphorical language as a defect. I have already explained all this.

(10) The objection is raised that the New and the Old Testaments have been abrogated and changed. But the various readings and the abrogation of the Qorānic verses and the loss of some of its verses at the time the Qorān was compiled is a proof that the Qorān was abrogated.

A detailed and satisfactory answer to this objection has already been given in this book and an opponent has no chance to talk more about it.

(11) Islām is not an inspired religion, the eloquent prophet of Arabia having taken some facts and teachings from the Jews and the Christians, some from the Magicians and some from the rituals of the Arabs has founded it. See a certain story in the Old Testament, such a teaching in the Gospels, a certain one in the sacred book of the Magicians and so on.

Answer to the above.—When Islām itself declares that it is not a new religion, it is the same prophetic system which in lapse of time had been changed by people according to their thoughts and rituals ; it was found in the abrogated form among the Arabs, the Jews, the Christians, the Magicians and other nations and their books, was it then possible not to find traces in the aforesaid nations and records ? Indeed they ought to be found in them which is a proof of the Qorānic truth, not of its falsehood. If this be held as falsehood, then neither Christianity nor any other religion can be free from such a theft. Traces of their religion are found in other systems and nations. In short, there are other objections against Islām which are so weak and trifling that I pass them over as quite unworthy of notice.

CHAPTER III.

Section I.

It must be borne in mind that in many places of the Holy Qorān mention has been made about the Pentateuch, the Gospels, the Psalms and the Abrahamic records, and a good deal has been said in their praise, their truthfulness and their being divine records. Some subjects of the Qorān have also been referred to them. Therefore, all Moslems are bound to believe in them as inspired records ; because, to consider all the prophets and all the divine books without a distinction between them as true and faithful pioneers of the divine truth, is a particular share or part of Islām only. It is therefore necessary to give a brief account of them, in order to let our readers know that the books passing by the aforesaid names and found recently in possession of the Jews and the Christians are the same as spoken of in the Qorān or different from it.

The Jews and the Christians call all their sacred books together by a general name of *the Bible*, a Greek word meaning *the book*. Again, the whole code is divided into two parts :—*The first part* which consists of ancient records is called the Old Testament, *the second*, the New Testament. As we call the Qorānic verses *āyāt* plural of *āyat*, so they call them verses. The first part comprises the following books :—The Book of Genesis which treats of the creation of the universe in historical order from the time the heavens and earth were created to the time of Moses.

(2) *Exodus* which treats of the Israelites leaving Egypt together with some other subjects.

(3) *Leviticus* in which teachings about sacrifice, retaliation of murder and the lawfulness or the unlawfulness of animals for food, etc., are given.

(4) *Numbers*—In which the numbers of the tribes of the Israelites together with some other subjects are treated of.

(5) *Deuteronomy*—Which treats of the division of Palestine and some other subjects of less importance. These five books are called the Pentateuch (Taurāt) which is nearly as big as the Bostān of Saadī.

(6) Joshua. (7) Judges. (8) Ruth—A pamphlet of 6 pages giving a story of Elimelech and his wife Naomī. (9) I. Samuel. (10) II. Samuel. (11) I. Kings. (12) II. Kings. (13) I. Chronicles. (14) II. Chronicles. (15) The First Book of Ezra. (16) The second Book of Ezra which is named also Nehemiah. (17) The Book of Job, which treats of miseries that had befallen Job and of the patience with which he endured them. All the aforesaid books are histories of the Israelites which are full of the accounts that are opposed to one another.

(18) *Psalms of David*—Which treat of the petitions and praises of God. (19) *Proverbs of Solomon* in which good advices and admonitions are given. (20) Ecclesiastes. (21) *The Song of Songs.* A small treatise of six or seven leaves consisting of love-songs or rather containing some immodest words. (22) The Book of Isaiah, a Prophet. (23) The Book of the Prophet Jeremiah. (24) The Lamentations of Jeremiah which consists of 7 or 8 pages only. (25) The Book of Ezekiel. (26) The Book of the Prophet Daniel. (27) The Book of the Prophet Husea. (28) The Book of the Prophet Joel. It is only of four pages. (29) The Book of the Prophet Amos of 8 pages only, treating of some prophecies. (30) The visions of Obadiah in one page. (31) A small treatise of 3 pages giving some account of the Prophet Jonah. (32) An inspira-

tion of Micah given in 8 pages. (33) An inspiration of the Prophet Nahun concerning the City of Nineveh in four pages. (34) An inspiration of the Prophet Habakkūk in four pages. (35) An inspiration of Zephaniah in four pages. (36) An inspiration of the Prophet Haggai, during the reign of Darius, the King of Persia in one page. (37) Zecheriah's inspiration in the reign of Darius in 16 pages. (38) An inspiration of the Prophet Malachi in four pages, in which a prophecy about the advent of Eliah is given. He lived four hundred years previous to Christ. All these books are sometimes spoken of as *Taurāt*. These 38 books are those that are unanimously held by the Jews and the Christians as their sacred books. But the Samaritans believe in the *Taurāt* (the Pentateuch) only, that is, the first five books of Moses, the Book of Joshua and the Judges, and reject the rest. All these books are in Hebrew, an ancient language of Judea. The Jews may have named them in Hebrew differently from the names I have given. Translations of these books have been prepared in Greek, Latin, Arabic, and many other languages. I have only a copy of the Urdū Bible printed at Mirzāpore in 1869.

The Christians put in the Old Testament nine other books concerning the acknowledgment or non-acknowledgment of which their learned men of the past and the present times differ much, as it will appear just now to our readers. The nine books above referred to are these :—(1) The Book of Astor an interesting story of nearly 10 pages about Esther, a Jewish lady whom Ukhsweras the king made his wife and queen, when he became exasperated at his desert-queen and made her cousin Mardakī who was also her guardian as his prime minister for one of his acts of good-will and killed Hamān, a bitter enemy of the Jews, together with his wife and children. This story is counted by the Christians as a part of the inspired books. (2) The Book of Baruq. (3) A part of Daniel's Book

(4) The book of *Tobias*. (5) The Book of Judith. (6) The Book of Wisdom. (7) Ecclesiasticus. (8) The first Book of Maccabæus. (9) The second Book of Maccabæus. The Jews hold all these books as spurious and full of false fables ; but the Christians accept them as inspired records.

The New Testament contains these books :—

(1) *The Gospel of St. Matthew* compiled by Matthew, a disciple of Christ in which he gives a history of Jesus from the time of his birth down to that of his death. (2) *The Gospel of Mark* in which the history of Jesus from the beginning to the end has been given on the authority of others; because Mark was not directly a disciple of Jesus but of Peter, the disciple of Jesus. This is why Peter in Chapter 5 of his first epistle calls him his son. He was by birth a Roman and his Gospel was written in Latin from which it was translated into the Greek and the Syrian languages. (3) The Gospel of Luke is also a history of Christ. Luke, having heard from others, has compiled it into a book-form ; but, neither he nor his teacher Paul was a disciple of Jesus, as he himself declared in the beginning of his book. For as much as many have taken in hand to draw up a narrative concerning these matters which have been fulfilled among us. "Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word. It seemed good to me also, having traced the course of all things accurately from the first to write unto thee in order, most excellent Theophilus." (4) *The Gospel of John* in which the disciple gives the life of Jesus from the beginning to the end and the last phrase of which is this :— "There are also many other things which Jesus did, the which if they should be written every one, I suppose, even the world itself would not contain the books that should be written." These four histories—about the time of which

there is a great difference* of opinion among the learned Christians—are called the four Gospels. (5) *The Acts of the Apostles*—It is a small history of disciples which speaks of how they went to certain cities where they worked miracles and wonders before the people and bore troubles and persecutions from the hands of their enemies. Who was the author of Acts is still unknown. Very likely they were written by the person who was the author of the Third (*i.e.*, Luke's) Gospel; because, in the commencement he says:—"The former treatise have I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was taken up." (6) The epistles of the disciples and of the non-disciples, a detail of which is this—13 epistles of Paul. The first epistle of Peter. The first epistle of John. With the exception of a few phrases, all these books that are 20 in number, are acknowledged by a greater part of the Christians as their sacred books; but there are seven others which were rejected by the ancient Christians and are held as a part of their sacred records by recent Christians. (1) Paul's first epistle to the Hebrews. (2) Peter's II Epistle. (3) John's II Epistle. (4) John's III Epistle.

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* 1. The commentator Mr. Horn having accepted that the time the Gospels were written is not exactly known to us, writes in his commentary Vol. IV, Part II, chap. 2, that the first Gospel was written either in 37 or 38 or 43 or 48 or 61 or 62 or 63 or 64 A.D. The second Gospel was recorded at any time that passed from 56—65 or very likely in 60 or 63; the third in 53 or 63 or 64 and the fourth in 68 or 69 or 70 or 97 or 98.

2. Injīl is a corruption of the Greek word *Ingleol*, which signifies "to give good-tidings and to preach."

3. The name of the 12 disciples of Jesus are these:—(1) Simon, who is styled Peter. (2) Andrew, brother of Peter. (3) Jacob, the son of Zebedee. (4) His brother John. (5) Philip. (6) Bartholomew. (7) Thomas. (8) Matthew. (9) Jacob, son of Levī. (10) Levī, who is also called Thaddī. (11) Simon the Canaanite. (12) Judas Iscariot. Besides these, there were some other men and women, as Mary Magdalene, Salome and Mary, mother of Jacob, who were sincere friends of Jesus.

(5) Jacob's Epistle. (6) Juda's Epistle. (7) The Apocalypse of John.

It must be known that by the order of Constantine a meeting of learned Christians was held in the city of Nice 325 A.D. to discuss about the doctrine of the Trinity, the divinity of Christ and also about the books which were held of doubtful character. The learned meeting, after many discussions and deep researches, passed an order that the Book of Judith is only to be accepted and the rest of the doubtful ones to be rejected. This appears in the Introduction of St. Jerome's work. The next meeting was held at Laodicea in 304 A.D. This meeting in addition to the book of Judith accepted seven other books the names of which are :—The Book of Astarte. (2) Jacob's Epistle. (3) II Epistle of Peter. (4) Both Epistles of John. (6) The Epistle of Judah. (7) Paul's Epistle to the Hebrews. The Apocalypse of John was left doubtful. This order was proclaimed everywhere by means of notice. In 397 another meeting was held at Carthage. In addition to Augustine who was held as one of the greatest learned men of his age, 126 other men conspicuous for their learning took part in it. This meeting having agreed upon the order of the previous ones added these seven books to the list of their sacred records. (1) The Book of Wisdom. (2) The Book of Tobias. (3) The Book of Barak. (4) Ecclesiasticus. (5) and (6) both books of Maccabæus. (9) The Apocalypse of John. This meeting held the Book of Barak as a part of Jeremiah ; because Barak was really his successor and substitute. After this three other meetings called Trellus, Florence and Trent were held which adhered to the order of the previous meetings of Carthage. They, however, put aside the Book of Barak from the list of their sacred books. In short, all these books for nearly 12 centuries were acknowledged by the Christians as their sacred books, till at last a new sect called the Protestant

arose which rejected and held as spurious the Book of Barak, the Book of Tobias, the Book of Judith, the Book of Wisdom, Ecclesiasticus and both books of Maccabæus. This sect held also some chapters of Astarte as part of Apocrypha for there were really 16 chapters in this book of which nine chapters and some verses of the tenth they receive as true and all the rest they treat as Apocryphal. Now, my readers, you might have come to know the investigations of the Christian learned men and the reason why they differ concerning the genuineness of their sacred books.

SECTION II.

Before I discuss the truth of the aforesaid books, I wish to tell you the original books were lost and that you should not wonder about it. The learned Nortan says that "writing was nearly unknown during the time of Moses." The truth of this statement is more strictly confirmed when we consider that (1) There was no paper at all in those days; several hundred years after Christ it was invented and the art of writing became current. A history printed in 1850 in London at the Press of Charles Dillon says that "in former times letters were engraved on boards with large needles. Afterwards, the Egyptians, first of all, began to write on the leaves of the Papyrus tree. Then in the city of Pergamos a lettuce paper was invented and in the eighth century cotton and silk-paper was prepared." (2) The Old Testament printed in 1835 says that the whole Taurāt was clearly written on the stones of the altar. The Persian version printed in 1845 runs thus:—*Wazānjā bar sangahā nuskha-e-Taurāt-i-Musā rā ki dar huzūr-i-Banī Israel nawishtā būd, nawisht.* Although the Christians according to their usual habit have substituted the

word Taurat with the word commandments, still what we have to prove is quite apparent that paper was hardly found in those days, particularly big books like the Old Testament were perhaps seldom found among all the nation, more than one or half of the MS., and the custom of committing it to memory was not at all. Therefore, Moses had given the copy of the Pentateuch (which was held as a divine book or which was revealed to him, through Gabriel, word by word, or which he himself wrote by inspiration (be it what it may) to his learned successors who put it carefully in the covenant ark. Every seventh year the box was opened and the Jews were in the habit of hearing therefrom on their feast-days. This custom continued to the time of Joshua. During their revolutions, while they sometimes turned as idolators and sometimes became pious, they lost their sacred books. Though we cannot surely fix the exact date, there is, however, no doubt that it was lost before the time of Solomon, because, when he opened the ark, there were, then, found only two tablets whereupon the commandments were recorded as it appears from I King, 8, 9. After Solomon the kingdom of Israel was divided into two divisions, both of which were so rigidly given up to idolatry and infidelity that during the reign of Ahaz altars were constructed everywhere for the idol Baal, and the gates of the Holy Temple were closed. During these days the Temple was twice attacked. One time the King of Egypt overran the Holy Place, looted, destroyed it and carried away all the things which were in it. Afterwards, an apostate king of Israel again attacked it and did what his predecessors had done before. In short, after the time of Solomon for nearly 400 years several idolatrous and apostate kings undertook to destroy Moses' religion, though in the midst of these revolutions two or three pious kings did also appear. But in the reign of Manasa atheism and idolatry spread so exces-

sively that images and idols were kept chiefly in the Temple of Jerusalem, till at last Uzziah, the son of Ammon, ascended the throne and having sincerely repented of idolatry, inclined to revive the Mosaic religion, made a good search for getting a copy of the Old Testament; but found no traces of it at all. However, in the eighteenth year the priest Khilqiah claimed to have found a copy of the Pentateuch hidden in the Holy Temple and through Sataphen, a scribe, gave it to Uzziah, who after hearing it became very sorry at the sinfulness of the Israelites. How it is we dc not understand that, notwithstanding all kinds of gooc searches, neither Uzziah the king, nor any other persor could find the copy of the Pentateuch in the temple, bu Khilqiah obtained it. Hence it is quite certain that durin the long space of 18 years he went on gathering the event and stories which had connection with Moses. When h got it all done, he proclaimed to the public that he foun it hidden in the temple. When the king died and hi son ascended the throne, he turned apostate and sprea atheism. But shortly after this, an Egyptian king caugh him. Next to him, his brother Yahoyakin sat on th throne and turned as an apostate to the Jewish religior After his death, his son Jehoiakim came to the thron Then Nebuchadnezzar, the king of Babylon, came up to h country, took him as captive, destroyed the Holy Templ and placed his uncle Zedekiah in his place. When Zede kiah also rebelled against Nebuchadnezzar, he, for th second time, attacked the land and completely demolishe the Holy Temple. Thousands of the Israelites were put t the sword; numberless people were made slaves and tl cities Gallelī and Jerusalem were also razed to the groun In these revolutions the Pentateuch (if it be granted th the original Pentateuch or very likely the work of Kh qiah was still preserved) and all other books were lo altogether from the face of the earth. Ahl-i-Kitāb, I mea

the Jews and the Christians, agree upon this fact. After this, the prophet Uzair who lived 456 years previous to Christ, whatever he wrote according to his memory the Christians and the Jews call the Pentateuch, and which, though not free from mistakes, was also lost when Antiochus attacked and destroyed the land. How is it that the Taurat which Ezra had prepared, was not free from mistakes? Because in I and II Chronicles, which, according to the Christians and the Jews, he wrote with the help of Haggī and Zecheriah, he differs from Taurat concerning the number of the children of Benjamin. The number he gives in the Pentateuch, by mistake is 10, while in the Chronicles, he gives it sometimes three and sometimes five. The attack of Antiochus on the Holy Land took place 161 years prior to the time of Christ and lasted for 3½ years, as it is apparent from histories which treat of the time. Maccabæus I, Chap. I, says that Antiock, King of Europe,* came up to Jerusalem, burnt all the books of the Old Testament and passed an order that whoever has these books in his possession and celebrates a ceremony according to the Laws of Moses, will be put to death. Three times, every month, house-searches were made for the aforesaid purpose. Mr. Mills of the Catholic Church writes in page 115 of his book which was printed in 1884 at Derby, that learned men agree upon this that the original copy of the Pentateuch and likewise of the Old Testament† were lost, at the time Nebuchadnezzar destroyed the city

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* The King of Italy, whose capital was Rome. It was a very powerful kingdom of Cæsar's, who ruled Egypt, Syria and all Europe. All Cæsars who lived prior to Constantine the Great were idolators and were bitterly opposed to the Jewish religion. Jesus was born in their reign. Syria and the Holy Land were a part of their empire. By the order of the Governor and on the back-biting of the Jews, Jesus was caught and, as the Christians say, was crucified.

After this, the disciples of Jesus and their followers, the pious Christians, were persecuted to such an extent that one shudders at hearing it.

of Jerusalem and the Holy Temple, and the true copies of these books which were prepared by Ezra were destroyed in the revolution of Antiock, the king of Italy. In such a case, there was no other course left to acknowledge those books than the witness of Christ and his disciples. It is a judgment not based on reasonable propositions, to say that between Ezra and Antiock there is a space of several hundred years, that during this time a great number of books might have been spread, that the murder of the Jews, chiefly of Judea, cannot be the cause of the loss of their sacred books, and that if a king were to burn the Qorāns in Turkey and Arabia, how could he be said to have done so in Persia, Afghānistan and India, because even if it be granted that the Old Testament did exist in that age, there could not have been more than one or two copies only. There was no press to multiply the number of books to hundreds and thousands, nor was there paper to write

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To bind living persons with red hot iron-bars or to put them into fire or to cause wild beasts to tear them to pieces was an ordinary affair of the day. During the reign of one of these Cæsars, a few pious Christians called As-habi-Kahf (people of the cave), had concealed themselves in a cave. In these days of disturbance, it is not unreasonable, if the original Gospel revealed to Jesus might have been lost. It is very likely that after the death of Jesus, people began to write his life and other facts connected with his followers which they called the Gospels.

† The truth of my statement can be ascertained by the fact that when Nebuchadnezzar annihilated the Old Testament that had come down to the Jews for hundreds of years, so that if there would not have been Ezra, no trace of the book, in accordance with the statement of Ahl-i-Kitāb, would have been found on the face of the earth, then the time of 400 since the attack of Antiock passed and the Jews during that time had not obtained the prosperity they had in their early ages. Therefore, it is impossible to consider that hundreds and thousands of copies of Taurat might have spread among the Jews and reached from East to West, nor it is right to pass the opinion about the books that they cannot be annihilated during the disturbance of Antiock. As Nebuchadnezzar had destroyed Taurat of 1,000 years, much more than it was possible for Antiock to destroy Taurat of 400 of Ezra, during the assaults which lasted continually for three years and-a-half.

hundreds of manuscripts, nor was the art of writing extensively current. A very small country belonged to the Jews. They had not spread all over the world at that time. So to compare them and their book with the Mohamedans and their book the Holy Qorān is quite unreasonable. The truth of my statement will be manifest to my readers when they consider that, while the sacred records revealed to Abraham and other prophets were lost, it is not wonderful that many of the books named after the prophets of the Israelites, the references of which are hitherto found in the Old Testament, might have been lost from the face of the earth, during the aforesaid revolutions. The names of the books are these : (1) The Book of War of the Lord, a reference to which is found in Numbers 1, 14. (2) The Book of Jashar referred to in Joshua 10, 13. (4) and (5) The three Books of Solomon, one of which contains 1,500 Psalms. The second was a History of Creatures. The third contained 3,000 Proverbs, some of which are still found; a reference to all these books is given in I King, 4, 32, 43. (6) The book on the Methods of Government by Samuel referred to in I Samuel, 10, 25. (7) The History of Samuel; The History of Nathan the prophet; The History of Gad the seer ; a reference to these three books is given in I Chronicle, 29, 29. (10) The Book of Samaiyah. (11) The Book of Iddo the seer. (12) The Book of Ahijah the prophet; the Visions of Iddo the seer ; a reference to the last two books is found in II Chronicle, 9, 29. (14) The History of Jehu, a mention of which is made in II Chronicle, 20, 34. (15) The Book of Isaiyah, in which the Acts of Uzziah, the king from the first to the last were given, a reference to which is found in II Chronicle, 26, 22. (16) The Visions of Hezekiah the prophet referred to in II Chronicle, 32, 32. (17) Jeremiah's Lamentations for Josiah spoken of in II Chronicle, 35, 25. (18) The Books of the Chronicles mentioned in Nehemiah, 12, 23; Josefus, a Jewish historian points out

two other books of Hezekiah. All these books are 20 in number, on the loss of which all the learned Christians and the Jews are agreed and are sorry for it. But the Christians of recent days, according to the Urdu proverb *muddaī sust, gawāh chust*, i.e., "the claimant is slow in proving his claim, but his witness is so active that he exceeds the limit of the claim," forge the statement that these books were not inspired books, therefore their predecessors did not preserve them. In like manner, there were eight other books, named after Moses, some of which were used by the Christian Fathers as authority and which are now lost altogether. The names of which are these :—(1) II Psalms. (2) 2 Job. (3) Book of Visions. (4) A small book of Genesis. (5) Book of Ascension. (6) Book of Secrets. (7) Testament. (8) Book of Agreement. Hence Origen says, that Paul quotes from Genesis in Gal., 9, 5, and 16, 15; and that Juda's epistle, verse 9, is quoted from the Book of Ascension. This has been stated by Lord Turney in his Commentary, Vol. II, page 512. It is not strange that besides this, the rest of the books given above, may have been used as authority. The answer of the recent *padrees* to the effect that these books were not held as inspired is an excuse worse than sin, for the reason they give of their not being inspired is simply this that, they were historical books written by the prophets, for which there was no need of inspiration.

Answer.—The books, the Jews and the Christians hold as inspired records, were also written by the above-mentioned prophets, who nowhere say, that they wrote by inspiration. Besides this, what does inspiration mean in writing histories? If true facts are meant, what particularity or speciality belongs to these books alone? All true histories of the world should be held as inspired ones. If it be meant that in them nothing given on the authority of others, but that they were purely divine revelations,

then the books which are recently held as inspired ones, are not really so ; because both Luke and Mark write on the authority of others and give references in their Gospels from other historical books. We find nothing of inspiration in these books, which are not to be found in others, although the authors of the latter were also the same. Hence the *padrees* are responsible for making a distinction between both, else we will not take notice of a guess at a venture.

My readers, after you have known all this, I put before you some just arguments from which it may be quite evident that they were not written by Moses. (1) These books contain many subjects which clearly show that they were recorded long after Moses.

Proof First.—Deuteronomy 34 shows that several hundred years after, some one appeared who wrote them as it is given in Deuteronomy, 34, 5. " So Moses, the servant of the Lord died there in the land of Moab according to the word of the Lord, and he buried him in the valley in the land of Moab, over against Bethpeor, but no one knoweth of his sepulchre unto this day."

Proof Second.—Genesis 35, 21. And Israel journeyed and spread his tent beyond the tower of Eder. Although Eder is a name of the minaret which was on the door of Jerusalem. During the time of Moses there was no trace of it at all ; it was made several hundred years after him.

The Third Proof.—" And the Lord hearkened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities and the name of the place was called Hormah." (Numbers 23, 3.) The event referred to in the above-mentioned verse had taken place neither in the time of Moses, nor in that of Joshua ; but after the time both of them had passed away ; because

Moses had not reached Canaan, then how had he destroyed them and their cities? The commentators among the Jews and the Christians being helpless at these places are compelled to admit that these sentences were added by Ezra. But this would be acceptable had there been a satisfactory proof for it; else to name Ezra is simply a guess and is futile. He does nowhere say that certain phrases are his, nor does he mark out a distinction between his and Moses' word; all the statements are continually alike. It appears on studying the Psalms and the Books of Nehemiah, Jeremiah and Ezekiah that the method of writing books and the expressions of the authors of those ages were just the same, as they are now, that is, whenever the author writes about himself, he generally uses the first person, though sometimes also the third. But in the Pentateuch from the beginning to the end the first person is nowhere used. If the Taurat be compared with a history in which the acts of some one be given years after him, there would be no difference found between them. This is the case also with the rest of the prophets' books. Although it is difficult to quote all the places of this kind, but for the sake of example, I give here some of them. Exodus I, II, says, "and it came to pass in those days when Moses was grown up, etc. (15) When Pharaoh heard this thing, he sought to slay Moses, but Moses fled from the face of Pharaoh........ and Moses was content to dwell with the man." From the commencement to the end, all the book is written in this style. All other books ascribed to the prophets are also recorded in like manner. So in Joshua I, I, it is said, "it came to pass after the death of Moses, the servant of the Lord, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, etc." Again, in Joshua, Chap. 2. "And Joshua, the son of Nun, sent out of Shittim two men," etc. Also, in Ruth some unknown person describes a story of Naomī, a Jewish woman's daughter-

in-law Ruth saying that "Elemelich Naomī's husband died and she was left and her two sons and they took wives of the women of Moab, the name of the one was Orpah and the name of the other Ruth," etc. In like manner, the style of the Book of Samuel clearly shows that it is some other person who writes the story of Samuel and who having finished the history of Hannah, mother of Samuel, says thus:—"And it came to pass that the time was come about, that Hannah conceived and bare a son and she called his name Samuel, etc." So is the case with all the other books of the Old Testament. These books have many subjects creating defect in the Holy nature of God, His angels, and His prophets, which is impossible from divine records; because they are for the purpose of leading men to salvation, not to darkness. Hence it is proved that they are not inspired records from God. In addition to the above, there are several other testimonies which prove that the Books of the Old Testament are not divine.

First Testimony.—Genesis 1, 26, says that God created man in His own likeness, and there are several other places which speak of man in the same terms. This shows that God has body and that He is changeable, though He is far from such defects.

Objection.—The Qorān proves God as having face and hands, etc.

Answer.—There is a great difference between this and the body referred to in the Bible as we have already detailed.

Second Testimony.—It is written in Genesis 3, 22, "And the Lord God said, behold the man is become as one of us to know good and evil. And, now, lest he put forth his hand and take also of the tree of life and eat and live for ever." Several evils arise from these statements.

(1) There are more than one God. (2) In knowledge and perception Adam became like unto God. (3) God became afraid of the everlasting life of Adam.

Third Testimony.—Genesis 6, 6, says that "it repented the Lord that He had made man on the earth and it grieved Him at His heart." This proves His ignorance and helplessness in the matter of creation.

Fourth Testimony.—In Exodus, Chapters 16 and 29, Leviticus, Chapter 26 ; II Samuel 7, 22, and Exodus 24, 1 ; King 22, it is given that the Lord descended the clouds and stood at the door of the Tabernacle ; that fire broke out of his mouth and smoke out of His nostrils ; that he taking a ride upon a cherubim flied up into the air ; that Israel's seventy great persons openly saw the Lord sitting on a chair with Moses and His garment was as white as snow and the hairs of His head were as pure and clear as wool. What a category of stupid statements is all this !

Fifth Argument.—Genesis 32, 24, says that God wrestled with Jacob until the breaking of the day and that Jacob did not let Him go until He blessed him. Rev. Pfaunder in his Miftāh-ul-Asrār calls this wrestler God.

Sixth Argument.—Exodus 20, 5 and 34, 7 and Jeremiah 32, 18, "speak of God as visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generations of them that hate Him. What a curious sort of justice it is on the part of the Lord God to punish one for the other ! *Subhan Allāhi ammā yasifūn.* "Holy is God from what they impute to Him."

With regard to angels it is recorded in Genesis 18, 8, "and he took butter and milk and the calf which had been dressed and set it before them and he stood by them under the tree and they did eat." When angels eat and drink, all the animal desires and lusts which are incumbent on food, ought to be found in them. Where is, then,

the holiness of the angels from the desires to be found? And how can we call them as sacred and holy beings?

Now, listen to me, my readers, what the sacred books say about the prophets of God.

First Argument.—Genesis 9, 21, says that "Noah drank of the wine and was drunken and he was uncovered within his tent," and his sons covered the nakedness of their father.

Second Argument.—It is written in Genesis 19, 33-36, that Lot after drinking wine committed adultery with his two daughters and this happened twice.

Third Argument.—Jacob putting "the skins of the kids of goats upon his hands," told a lie and to deceive his father gave his name as Esau. All this story is given in Genesis 27.

Fourth Argument.—Genesis 34, says that Shechem the son of Hamor committed adultry with Dīna the daughter of Jacob, whereupon Jacob's son deceived Hamor and Shechem saying that they agree to give their sister in marriage to him, on condition that every male of them be circumcised. So when all the people were circumcised and the sons of Jacob availing themselves of this chance, prevailed against the poor people, cruelly put them to death, plundered their property, enslaved their wives and children; but Jacob far from prohibiting his children to do this, did not even express his displeasure towards such a wicked act.

Fifth Argument.—It is in Exodus 32 that Aaron through the enticement of the Israelites made an idol of golden jewels in the absence of Moses, caused all the people to worship it and ordered them to offer sacrifices to it saying it is your God, which brought you out of the land of Egypt. It is the same Aaron who had seen the Lord God face to face, had talked with Him and had been appointed in His

house to the priest's office, still he caused others to worship idols. How shameful was this act on his part!

Sixth Argument.—II Samuel 11, says that David ascended the roof of his house and having caught sight of Bint Sheba, the wife of Uriah, who was then bathing, fell a-lusting after her, sent messengers for her. When she came in unto him, he committed adultery with her. So she was conceived. Then David under some pretence, caused her husband to be put to death. Upon this wicked act of him, Nathan the prophet gave unto him a severe warning from God. It is the same David whose Psalms are held as part of the Holy Bible, who is one of the great grandfathers of Jesus and is a follower of God, although he was an adulterer and a deceitful man.

Seventh Argument.—Solomon in opposition to a strict prohibition from God, took the idolatrous women of the Moabites, Ammonites, etc., as his wives, turned so licentious that he gathered 700 wives and 300 concubines, and lastly he clave so much unto these in love, that they turned away his heart after other gods, built temples for them and turned a heretic, in the last part of his life. (I Kings 3, 12.) It is the Solomon whose proverbs and Song of Songs are held by the Jews and the Christians as parts of the inspired records, concerning whom God had said "Lo! I have given thee a wise and an understanding heart, so that, there hath been none like thee, before thee, neither after thee, shall any arise like unto thee." In short, there are many other proofs of this kind in support of my statement that the sacred books of the Ahl-i-Kitāb are not inspired and divine and therefore should not be trusted.*

Fourth Reason.—These books contain subjects which are opposed to one another and which are far from being

* In the Qorān, God expresses His Holy nature, the angels and the prophets as free from such defects.

held as parts of inspired records, and it is evident that one of the two opposite statements must be wrong. The commentators of the Ahl-i-Kitāb being helpless at such places have to say that they are errors of copyists which they call various readings. But these various readings (Rev. P. Pfaunder accepts in His Discussions printed at Akbarabād) exceed the number 100,000, since he writes in his book page 53 that Griesbauch counts the erroneous places to be 150,000. In Cyclopedia Brittanica, Vol. 19, under the heading of Scriptures, it is given that the learned Wenstien holds the aforesaid errors to be more than 1,000,000. Now, when these great investigators of truth agree that there are errors in the Scriptures, then, what importance and weight can be attached to the denial of the Christians and the missionaries of recent days ?

Now, in order to prove the abrogations (tahrīf) in the Scriptures we need not quote the erroneous places, nor ought we to discuss the question at full length, in answer to Imād-Uddīn's statements. (1) That they are the errors of copyists and not intentional changes ; and (2) that ten or twelve fictitious things cannot render the whole book spurious.

He further says :—What harm if contradiction happens in one or two places ? And what difficulty arises if one place differ from the other ? The sense is the same. (3) How do these objections prove abrogation ? (4) Maulvī Rahmat Ullah does not seem to understand the sense of the expressions. If it be supposed that the oppositions exist in them, what defect can they produce in the Scriptures ? All these answers are so poor and weak that every wise and intelligent person begins to think that these books are truly fictitious writings.

Fifth Reason.—The style of these books is immodest and entirely unenlightened and quite unfit to satisfy the spiritual desires of the soul. They are good prescriptions

to aggravate licentious propensities and Satanic thoughts, a few of which as specimens of the rest, I quote here for my readers.

In Isaiah 42, 14. God's Word stands thus :—"I have long time holden my peace ; I have been still and refrained myself ; now I will cry out like a travailing woman ; I will gasp and pant together." Again, in the Lamentations of Jeremiah 3, the Lord God has been represented as a bear and a lion. In Ezekiel 23, "the word of the Lord came again unto me saying son of man there were two women, the daughters of one mother. And they committed whoredoms in Egypt ; they committed whoredoms in their youth ; there were their breasts pressed and there they bruised the teats of their virginity. And the names of them were Ohola the elder and Oholibah her sister ; and they became mine and they bare sons and daughters." In Jeremiah 3. "They say if a man put away his wife and she go from him and become the wife of another man, shall he return unto her again, shall not that land be greatly polluted ; but thou hast played the harlot with many lovers, yet return again to me." Let it be granted that the sense taken here is different from what it seems to be ; still the language is immodest and the words defective. Again, in Isaiyah 23, 17. "And shall return and shall play the harlot with all the kingdoms of the world upon the face of the earth, and her merchandise and her hire shall be holiness to the Lord. It shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the Lord to eat sufficiently and for durable clothing." How pure and lawful property was given for the expenses of the pious people ! Is this what they call inspiration ? Again, Ezekiel 23, 19, 20. "Yet she multiplied her whoredoms remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon her paramours, whose flesh is as the flesh of asses and

whose issue is like the issue of horses.'' Again, in the Song of Songs 4, 10. "How fair is thy love, my sister, my bride.'' There are lots of indecent comparisons and statements like these in the Scriptures, at the study of which pious women must surely lower their eyes for shame.

Sixth Reason.—With regard to the authors of these books and the time they were compiled, the Jewish and the Christian investigators are of quite different opinions from which it appears that it is simply a guess at venture that these are held as productions of the prophets ; no satisfactory or a reasonable proof can be given for it. It is only a conjecture. Concerning the Pentateuch a statement of Alexander Gidious has been quoted in the Cyclopedia Penny Vol. X, which stands thus :—There are three points that I have come to know with certainty. (1) The recent Pentateuch was never written by Moses. (2) It was written by some one else in Canaan or in Jerusalem long after Moses. (3) It was not produced before the time of David. With regard to the Book of Joshua, there is also a great diversity of opinions. Some call it as the production of Joshua. Dr. Lightfoot holds it to be written by Fenehaus and Mr. Colvin by Ezra, and Dantal by Samuel and Mr. Henry by Jeremiah. In like manner, about the Book of Judges there is a great difference of opinion among the learned men. Some hold it to be by Ezekiel, some by Jeremiah and some by Fenehaus, though there is a space of nearly nine centuries between Ezra and Fenehaus. This is why the Jews being helpless in this matter, consider it as produced by Samuel. Concerning the Book of Ruth there is also a great difference of opinion among the learned men. Some call it as production of Ezekiah, on which supposition it cannot be considered as inspired one. Others call it the work of Ezra. The Jews and many Christians consider it to be written by Samuel. *Catholic Herald*, Vol. 7, page 205, says that the Book of

Ruth treats of the family troubles and affairs and the Book of Jonah is simply a story, *i.e.*, both are not to be trusted upon. With regard to the Book of Nehemiah learned men differ much ; many of them call it as the production of Nehemiah, and Chrysotem, etc., consider it to be written by Ezra. But as it contains an account of Darius the King of Persia who lived a century after the time of Nehemiah, therefore, being helpless at this, call it a fictitious book written in after-time by some one else and named after him. Also concerning the Book of Job people differ much. Michael and Bishop Stock, etc., are of opinion that Job is a supposed name, not a real person and the book is a fable. Those who hold Job as a real person differ about the time of his existence. Some consider him as one who lived previous to the time of Abraham, some hold it to be during the time of Moses, some of Judges, some of Jacob, some of Solomon, some of Nebuchadnezzar, others hold him as one who lived during the reign of Ard Sher, the King of Persia. About the author of the book, people differ also. Some hold him to be Alyahūd, some Job, some Moses, some Solomon, some Isaiah, others suppose him to be an unknown person who lived in the reign of the King Manasse. Some call it to be of Ezekiel, others of Ezra. Learned men differ regarding the production of the Psalms. Origen and Augustine hold all of them to be written by David. Whereas Jerome and Eusebius and other learned men reject this opinion, call the author of over thirty Psalms as unknown ; from 90 to 99 Psalm they consider as the production of Moses ; 71 of David ; 12 of Azaf, 11 of the three sons of Qūraj, 88 of Hamān, 89 of Nathan, 3 of Juduthan and 127 of Solomon. The proverbs of Solomon are also treated in the same manner. This difference of opinion has come down from a long time and is so great that Rev. Pfaunder, a representative of the Pauline religion, being helpless, has to acknowledge it in his Mīrzān-ul-Haqq.

Pfaunders.—Although the writers of some of the Old Testament books are unknown to us, still in consequence of the witness borne by Christ and the arguments upheld in favour of the books we are certain that all of them were written with the aid of inspiration (page 54, Sec. 3, Chap. I.) In like manner, in "The End of Religious Discussions," printed Akbarabād 1855, page 36, he says with regard to some of the books, we do not know the prophets who wrote them. Safdar Alī and padree Imād-Uddīn and other Christian writers, in answer to our objections, produce the witness of Christ and the acknowledgment of their predecessors, which we will consider further on in the next section and see whether they are right or wrong in their statements. For the present, I need not quote the differences regarding the other books, while the representative of our opponent himself accepts them to exist in these books.

For the reasons above referred to, it seems to us that this Taurat was written several hundred years after Moses by Jewish elders in which both right and wrong events about Moses are given, including some commandments of the original Pentateuch which had reached them orally or through some other books, and some stories concerning heaven and earth, etc. *Wa Allahu aalam* "The true knowledge of everything belongs to God."

Discussions and inquiries on the New Testament.—In the Old Testament subjects are occasionally found of the original book and some historical events recorded by religious elders of the latter ages, all of which are named by Ahli Kitāb (People of the Book) as the work of Moses and the book which he wrote through the help of divine inspiration and gave to the Levites as it is given in Deuteronomy 31, 24. "And it came to pass when Moses had made an end of writing the words of this Law in a book, until they were finished, that Moses commanded the Levites, Take this book of the Law and put it by the side of the

Ark of the covenant of the Lord your God.'' Whereas, what the Christians call the Gospels were revealed neither to Jesus through inspiration, nor were they produced by Him, nor were they compiled in his time, but long after he passed away, people collected narratives about the acts he did, the miracles he had wrought and the admonitions he had given to the Jews. The authors of the two of the so-called Gospels are those who never saw Jesus with their own eyes, one of whom is Mark and the other Luke, even more than that, the teacher and the religious leader of Luke, I mean Paul himself, had never been in the society of Jesus. Hence these two persons write things which were handed down to them orally and which have no connection with inspiration at all, as it appears from the commencing verses of their books. The other two writers, if they are the same Matthew and John who were disciples of Jesus, then they wrote some of the events they had witnessed and some, which they had heard from others. In many places of their writings wrong references are given concerning the Pentateuch and the books of the prophets, that such and such a subject is written in a certain place although no traces are found therein. Hence, these books have the same kind of connection with Jesus as Sikandar Nama has with Alexander the Great, or the Hindus' Book Ramāin has with Ram Chandar, or Milton's Paradise Lost has with Adam and Eve. Therefore, he who calls these Gospels as the work of Jesus is also warranted to call Paradise Lost as the work of Adam. Now, it remains to be seen whether there was really any Gospel given by Jesus himself which had been lost in the Tribulations, or whether it means simply a teaching, *i.e.*, Jesus' teachings and preachings were called by the name of the Gospels. So far as we have considered the matter, it appears to us that during the lifetime of Jesus himself there was also a book spoken of in the Qorān, a proof of which exists in

Mark 16, 15. " And he said unto them go ye into all the world and preach the Gospel to every creature." It appears from this statement that during the lifetime of Jesus, there was a Gospel, a trace of which is found in Paul's Epistle to the Galatians 1, 12. " For I make known to you, brethren, as touching the Gospel which was preached by me that it is not after man ; for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Again, in the same chapter he warns the first Christians saying that there are some persons who want to pervert the Gospel of Christ, but if either we or an angel from heaven might cause you to hear a Gospel other than what we did cause you to hear, he might be cursed. In the next chapter, verse 14, complaining against Peter and Barnabas, he writes thus :—" But when I saw that they walked not uprightly according to the truth of the Gospel." We come to know many truths from this drawn as conclusion.(1) That Paul had a Gospel of Jesus other than the four recent ones ; for the Gospels of Luke, Mark and John had not hitherto been compiled and the remark of Paul that he did not receive it through man, cannot be applied to that of Matthew, because had that been meant, it would have come to him through men. (2) That in those days also there had appeared men among the Christians who had perverted the Gospels. Now, my readers, how the Christians daresay " and what object had they in view, by interpolating the Gospels"? I give reasons to show how the Gospel of Christ was lost. (1) Because the custom of writing was very seldom practised in those days and paper was rare. The writing was perhaps done on leaves of trees or on some such materials as it appears from the statements of the historians. (2) In the second and first centuries the Christians were generally poor and in narrow circumstances and their number was very limited. Wherever the disciples of Jesus went, there some

calamity befel them. In addition to all this, the kings and emperors of the age had turned as bitter enemies to them and a general murder of them had commenced. This happened ten times to the Christians and lasted continually for 300 years. First it happened in A. D. 64 during the reign of Nero, a king of Europe, in which Peter and Paul, etc., were put to death. For the second time in the reign of Judician. This cruel king caused a good deal of bloodshed and John the disciple was put to exile. The third occurred during the reign of Trojan and lasted 18 years. In short, these murders had taken place ten times, in which churches were demolished and the surface of the earth was dyed with blood and books were burnt to ashes after careful search. In answer to the said question the *padrees* say that, notwithstanding the cruel treatments and persecutions, the Christians and their sacred book the Gospel had spread in many countries ; then how was it probable for the books to have been lost from the world. In reply to all the said defence I declare unhesitatingly that from the time of Moses to that of Nebuchadnezzar, the Jews had gained so much prosperity, wealth and expansion of their government that the Christians had not obtained even half of that within three centuries. While the Pentateuch had been lost in one tribulation from all the surface of the earth, so that, if there had been no Ezra, no trace of it would have been found upon it, what wonder, if the poor and helpless Christians might have lost the Gospel in the fore-mentioned manner during so many awful tribulations ! It is quite wrong to pass judgment upon those times, in speculation of these days, a clear proof of which is also based upon the fact that many books of the time are now totally lost as it is written in John 21, 24. "This is the disciple which beareth witness of these things and wrote these things." No trace is now found of the books the aforesaid disciples of Christ wrote. In like manner,

the preface of Luke's Gospel shows that there were also others in those days who wrote Gospels concerning the life of Jesus, an account of which is given in the commentaries of Henry, Scott, Dwalī and Cherdment. Moshem the Historian in his work, Vol. I, printed in 1832, writes with regard to the Nazarenes and Abiunians, two Christian sects, that they had another Gospel in addition to what we have, respecting which our learned men differ.*

(3) In the first century the Christians seem to have felt an inclination to write Gospels. These evangelists having perverted Christ's Gospel had tried to spread their own productions as appears from St. Paul's writing. Therefore, it is evident that many Gospels had been written in the earliest century of Christ's mission. When therefore, the original Gospel had been lost in the aforesaid tribulation, the simple-minded Christians had contented themselves with the Gospel which had, then, current. Now, I wish to discuss the four Gospels to see in what respect they are superior to others, and for which reason they may be held as heavenly and divine records and be included in the list of prophetical books? It must be borne in mind that their being as revelations depend on two conditions. (1) Their authors should be prophets. (2) Their writings should not be like common historians who having witnessed or heard certain facts put them in record, but as a distinctive mark of the prophets, they should be divine revelations free from errors, and written with the help of the Holy Ghost, else every poet's or historian's or every person's writing if it be free from evil, would be held as inspired. I also write this book with the help of divine

* Even St. Paul's Gospel which was different from the Gospels of others according to which he had ordered his people to act and had cursed those who had obeyed others, does not now exist. It is very strange that, among the greatest of the disciples of Jesus as Peter and others, no one had a Gospel ascribed to himself, while Mark and Luke who were the followers of the disciples have their Gospels as recognized by the Christians.

inspiration. Luke and Mark, the two evangelists, are void of the first condition, neither strong, nor weak argument can attest their prophetical mission, no book in the Old Testament record foretells of their being as prophets, nor did Jesus Christ (peace be on his soul) nor any of his twelve disciples, call them as prophets. Again, in the first place, the Christians give no credit to miracles and wonders, as it appears from Matthew 4, 24, where a statement of Jesus is found thus :—" For there shall arise false Christs and false prophets and shall show great signs and wonders, so as to lead astray, if possible, even the elect." In the second place, they wrought no miracle or wonder, nor any other sort of perfection is ascribed to them in the divine records ; but for the reason that they were taught by Paul, their sincerity and righteousness is also questionable, because we have described above that Paul was accustomed to speak falsehood in religious matters and to spread his thoughts by unfair means. He was in nowise a prophet, but one who changed and perturbed Christianity. The miracles and wonders ascribed to him in the Epistles of the disciples cannot be considered as an authority, because they were written by his own disciples. If it be right, it will then be counted as a part of those miracles concerning which Christ had foretold, because, St. Paul cursed those who were the followers of the Law of Moses and taught people the doctrine of Trinity and held the Pentateuch as futile and weak, as he says in his Epistle to the Hebrews 7, 8. " For there is a disannulling of a foregoing commandment ; because of its weakness and unprofitableness." Even more than that, this man, I mean Paul, is so impertinent as to call Jesus Christ one who was cursed. (God forbid). As long as the Christians are unable to prove the genuineness of the mission of Paul together with that of his followers Luke and Mark, they cannot bring before us the Gospels of Luke and Mark and the Epistles of Paul

as an authority, because what credit can be given to their books, when the truth of their mission, nay, even their piety, is doubtful. The other two, I mean Matthew and John, are now to be examined,(1) whether they are the same Matthew and John who were the disciples of Jesus, we have no satisfactory proof.

(2) No prophecy has ever been cited about the truth of their mission, from an inspired record, nor a statement of Christ is to be found in connection with their mission, nor has a miracle or wonder ever been ascribed to them, and if it be so, it cannot be relied upon, because, Christ says "many will say to me in that day, Lord, Lord, did we not prophesy in thy name and in thy name cast out devils and in thy name did many mighty works? And then, will I profess unto them: I never knew you, depart from me, ye that work iniquity." (Matthew 7, 22—23). According to the sacred books of the Christians all the disciples were not sanctified and pious. Behold Judas who caused Jesus to be captured and himself, at last, committed suicide. Peter and others were charged by Paul as those who did not obey the Gospels. Christ, when he ascended heaven, styled all his disciples as insincere and unfaithful. (Mark 16, 14). Hence so long as it is not proved that Matthew and John are exceptions to this and that they are true prophets, we cannot accept their mission. Yes! It is true that we Moslems, according to our own investigations, call them as pious and righteous persons and treat them with great respect. The second point in connection with the truth of their mission is quite manifest, *i.e.*, they did not write these books with inspiration. Luke and Mark wrote what they heard from others, as it appears from the preface to the Gospel of Luke. Matthew and John wrote what passed before their eyes, for which there was no need of inspiration as Basobar and Liafan say that there was no need of inspiration, while the

disciples wrote what they witnessed with their own eyes, or what they heard from trustworthy witnesses. Again, according to the statement of Paul, these four Gospels should be rejected, because he cursed him who believed other than what he obtained directly from Christ. And it is quite apparent that these four Gospels are not the same he had obtained directly from Christ. If it be granted that he did, then it must be only one of them; the other three should be held as untrustworthy. In addition to the above, there are other arguments which show them as uninspired records.(1) Their writers have made many mistakes. For instance, St. Matthew in giving a genealogy of Christ, has forgotten to describe several names, in the explanation of which the commentators show very many formalities. Likewise, there are some other mistakes, a detail of which is found in Iajāz-i-Iswī and other books. There exists an error in Luke 2. " There went out a decree from Cæsar Augustus that all the world should be enrolled and in the time of Quirinus the Governor of Syria, Joseph together with his wife Mary, who was great with child, came to the city of Bethlehem to be enrolled where she was delivered of Christ." All this is quite wrong; *first*, because Quirinus was made Governor of Syria fifteen years after the birth of Christ; *secondly*, according to the description of Matthew, Christ was born in the reign of Herod, during whose life this country had not come under the control of the Roman Governors.(2) These books have a number of false subjects which have not been hitherto proved from history, nor can reason acknowledge them to be true. For instance, in Matthew 27, 50—53 it is written: " And Jesus cried again with a loud voice and yielded up his spirit. And behold the veil of the temple was rent in twain from the top to the bottom and the earth did quake and the rocks were rent, and the tombs were opened and many bodies of the saints that had fallen

asleep were raised. And coming forth out of the tombs after his resurrection, they entered into the Holy city and appeared unto many." Likewise in Luke 23, 44: "And it was about the sixth hour and a darkness came over the whole land, until the ninth hour. And the Sun's light failed and the veil of the temple was rent in the midst." In like manner, Mat. 2, 9, says: "and the star they saw in the east, went before them, till it came and stood over where the young child was." *Third reason.* There were certain statements in the Gospels ascribed to Jesus Christ, which are far from being suitable to his person. For instance, John quotes in chap. 10 of his Gospel as the word of Jesus: "All that came before me are thieves and robbers." Again, following this statement how impertinently Paul speaks of Moses: "And are not of Moses who put a veil upon his face, that the children of Isræl should not look steadfastly; but their minds are hardened; for until this very day at the reading of the old covenant, the same veil remaineth unlifted. (II, Qor. 3, 13—15), and in his epistle to the Hebrews he calls the Pentateuch as weak and futile. Even more than that, Luther, the leader of the Protestant sect, speaks of Moses very arrogantly, so that, Mr. Ward in his *errata* printed in 1841, page 37, quotes from Mr. Luther's book, Vol. III, page 40, saying "we will never hear of Moses, nor see him because he was merely for the Jews. We have nothing to do with him." Again, he says, we will accept neither Moses, nor his Pentateuch; for he is an enemy to Jesus, and a master of executioners. Further on, he says, the ten commandments of Moses should be struck off, for, all kinds of heresy depend upon them; although those commandments contain very useful subjects, *i.e.*, do not associate others with God; respect your parents: do not persecute your neighbour; do not shed blood; do not commit adultery; do not bear false witness, etc., etc. Hence, according to the teaching of Luther, the Christians

might have considered as the way of salvation, to associate others with God ; to be undutiful to their parents ; to persecute their neighbours, to commit theft and adultery; to shed blood and to speak falsehood. *Maāz Allāh*—" I take refuge in God from speaking so arrogantly." If this is what the Christians call an inspiration, we do not want it at all.

Fourth reason.—Such erroneous prophecies are given in their books that an intelligent mind cannot be doubtful about their falsehood. For example, Mat. 24 ; Mark 13 ; Luke 21. Christ, addressing his disciples concerning his second advent, spoke thus :—Immediately after the tribulation of these days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heaven shall be shaken, and they shall see the Son of man coming on the clouds of heaven with power and great glory. Further on, he says, " Verily I say unto you this generation shall not pass away till all these things be accomplished." Again, the Gospel of Mark says that the people of this age shall not pass away till all this be accomplished. All the people of that age have passed away and a great many of them got tired of waiting, however, none of the things foretold, was witnessed by them. Here, it strikes me that Christ might have foretold these things about the resurrection ; but the historians or evangelists misunderstood them. In short, all the investigation about the Gospels and their inspiration should be accounted for and judged according to what has been described above. This is why the Christians of the first and the second centuries were doubtful of these books, so that the investigators Bershend and Staudlin and the Ariyan sect which lived in the second century, did not recognize this Gospel as the work of John which is near to reason, for, when people refused to accept this Gospel, then Erenius, a disciple of Policarb, never said that his master acknowledged it as the work of

John. Staudlin holds it as the work of some student of the school of Alexandria. Some *padrees* say that the school was started after the Gospel appeared. But I ask how is it proved that the Gospel did exist previous to the establishment of that school? Are we to believe the statement of a *padree* or the learned Staudlin whose statement Mr. Horn the great commentator, quotes in his book, Vol. IV, page 316, with great respect. In like manner, there was a great discussion about the other three books which, in my opinion, was quite right, for hundreds of Gospels had been compiled in these days. Untrustworthy persons after the manner of the Greek philosophers were accustomed to spread their works in the name of conspicuous and distinguished authors, so that, to the Christians are hitherto known nearly 90 other books which were held by the followers of the book's authors as inspired records. When, however, they did not succeed in their efforts and their opponents became successful in spreading their own, then the former ones became uninspired. This was why St. Paul openly made complaints and wrote a good deal about this matter. For three centuries continually, the dispute lasted among Christians, some holding a Gospel as inspired and treating the readers of other books as heretics, while others were pleased to believe other books as the Gospels* of Jesus Christ. At last Constantine, a king of Rome, who was a very cruel man and a persecutor of persons, in order to obtain pardon for his sin and to make up for his cruelties and bloodshed, became a convert to Pauline religion, then he held a meeting

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* The Gospel of Matthew was originally written in Hebrew. Who translated it into Greek and of what kind the translation was we do not know yet. No one has the original writing with which the latter may be compared. Now, it is quite clear from this that the loss of books was not a strange thing, because the manner in which and the reason for which the Hebrew Gospel was lost, the same happened to the rest.

in the city of Nice and established a committee of Christians to pass their resolution about the books, compelled all the Christians to believe in them and the doctrine of Trinity and expiation on the credit of which, he was himself converted and Christianity was spread by him with force. From this time this force was named among them as the conference of the elders which the Christians of recent days hold as an authority on the approval and acceptance of the above-mentioned books. A Christian minister, by name Safdar Alī, who has undertaken to prove the books as divine revelations, is obliged to confess in his Nyāz Nāma, page 200, that " for the aforesaid reasons, nearly for three hundred years, all the Christian communities had no knowledge of the origin of the sacred writings." Hence, whatever nominal proof or testimony they have in connection with their books, hardly reaches up to the third century, beyond which what they bring is simply this that, in the writings of Ignatius and Polycorb are found subjects similar to those of these books, which were very likely taken from the latter ones. This proof is so poor and weak that we need not bring an argument to refute it ; because the subjects of many of the earlier books very often correspond to those of the latter ones ; no one, then, among the intelligent can claim for the latter as productions that stood earlier. In Gulistān and Bostān, not some but many subjects about preaching and teaching assimilate those of the Gospels. Now, none but a fool will say that the Gospels were taken from Saadī or that Saadī's books were current at the time the Gospels were written. In the same way, if the productions of Ignatius, etc., existed prior to the Gospels, will they be made posterior to them because of the correspondence of their subjects with one another ? Nay ! it happens very often, that the subjects of different books coincide, while their authors far from consulting or bearing witness to each other's subjects know nothing at all about them. If it be granted

as a witness, it will be then, for those that coincide not for all the book.

Again, it must be borne in mind that both the Mahomedans and the Christians agree upon the fact that the four Gospels are neither the work of Christ, nor were they written during his life-time, therefore our controversy with one another really ends here ; for the Gospel which the Moslems believe in, and which is spoken of in the Qorān, is what was revealed to Jesus, through the Holy Ghost, just as the Pentateuch, the Psalms and other books of the prophets were revealed. Still, as the Christians confess that these Gospels, though not revealed directly to Jesus, are also inspired and are the writings of the apostles, therefore, we have to discuss them also. Although we made a good search on this point, but found it wrong from many reasons and got no proof on the part of the Christians, except that they put an implicit faith on them. Yes ! we do admit that there are subjects in the recent Gospels taken from the inspired writings, and that after the death of their authors, numberless mistakes and interpolations intentionally or unintentionally have been made, the number of which, according to the statement of the learned Christians reaches that of thousands, a detail of which is given in Izhār-ul-Haqq and other books and a confession of which has been made by Dr. Pfaunders also. Yes ! it is a different thing that he implicitly calls these abrogations as "*various readings*," i.e., mistakes of the writers. We do not say so ; but the meaning or object is the same. There is another point here which ought to be kept in memory, that is, when the Moslems prove the abrogations of these books, they mean to say that they were not recognized by the learned Christians of the early century as inspired record, or that learned men did not accept the work of those to whom they were ascribed or something of a like nature. In addition to the above, the authors of Iajāz-i-Iswī and other books point out also

the sentences* which have been held by the Christian investigators as fictitious expressions. In answer to the first objection, the Christian ministers say that it has no connection with abrogation. By this it cannot be proved that changes were made therein. Rev. Pfaunder together with his followers, Imād-Uddīn and Safdar Alī, also say so. Not I alone, but all intelligent persons helplessly laugh at this answer. This answer is just like what a fault-finder with a horse might say Behold ! it is dead ; it is of no use to any one. In reply to which the owner might say, it is of no consequence to utter thus ; show me a defect in his feet and tail, etc. Here the stupid owner does not understand that the object of the fault-finder is satisfactorily proved, while the principal thing is wasted, where are its branches to be found ? that is, when the horse itself is dead, the question of its defects is altogether removed. In answer to the second point, they say, well, if some expressions be proved as fictitious additions, what difference does it make in our religious principles ? How can the whole become unreliable ? What connection has this question with prophecy concerning Mohamed ? (Peace be on his soul.) Dr. Pfaunder and his two followers always write in their works after the aforesaid manner and use taunts and ironies on every occasion. Yet this answer is more futile than the first one. O ye ! religious ministers, think over it a little and consider.

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* The Holy Qorān speaks of the Jews changing words of their books from their places. *Yuharrifūn-al-ka ima an mawāziihī.* There are some other verses of like nature about the comments of which learned Moslems differ. Some take it to mean that the Jews did not make changes in their books, but simply to deceive others were in the habit of reading what was not in them. Others say that they made abrogations in their books for some secular end. Be it what it may, it was said about the Jews of Medina. Let this verse alone, not only the Jews but the Christians were also accustomed to make changes in their books. If this verse had not been revealed, even then, according to their own acknowledgment, they are liable to blame. Our claim is not based on the Qorānic verses but on facts. Therefore, the difference of commentators on the comments of this verse does not at all interfere with our claim.

When four or five passages are proved to be fictitious additions, the whole book becomes unreliable, though, according to your statement, they might not interfere with the principles of your faith. What guarantee can there be given that the principles of your faith were not based on the spurious additions ? In short, for the incredibility of a book or a bond the least doubt is sufficient, much more than hundreds of spurious expressions. When such is the case with the four Gospels, what credit can, then, be given to the Epistles of Paul ? in which the doctrine of Trinity, the incarnation of God and the rejection of the Law of Moses—heretical subjects, are taught which according to theologians and rationalists ought to be entirely rejected. The epistles of Peter together with others are also void of the characteristics which are a necessary part of a divine record.

Section III.

God commends the Pentateuch, the Psalms and the Gospels in many places of the Qorān and speaks of them together with the writings of Abraham and Moses. He shows the Qorān as the book which testifies the sacred records, so that, in one place, He plainly says *Mussaddiq-al-limā baina yadaihi*—that this Qorān "attests the truth of the previous writings." He speaks of the Pentateuch in such terms as "the Book of Light," "the principal book," "the book that makes distinction between good and evil," "the blessing and the mercy of God." With regard to Jesus, He says *Wa ātaināhul-Injīla*, "I gave him the Gospel." In like manner, He says *Wa atainā Dāuda Zabūrā*—"We gave Psalms to David." Again, it is recorded in Sūra Baqra (Cow) *Wa la qad ātainā Musal-kitābā*—"We gave the book (the Pentateuch) to Moses." In several places He emphasises to believe in the aforesaid books. *Yā aīyuh allazīna āmanū b-Illāhi wa Rasūlihī wal kitāb-illazī nazzala alā rasūlihī, wal kitāb-illazī unzila min qabl.* "O Moslems,

believe on God, His Messenger and the book that was revealed to his Messenger and the book that was sent down previously." Again, in the commencement of Sura Baqra regarding the faithful He says:—*Wallazīna yominūma mā unzila ilaika wa mā unzila min qablika, wa bil ākhiratī hum yoqinūn.* "They are the Moslems who believe in what was revealed to thee and in what was revealed previous to thee and put their trust on the last day." There are many* other verses of like nature in the Qorān. There are two points quite evident from this—*Firstly*, that the Pentateuch is the book which was revealed chiefly to Moses; the Psalms are what were revealed to David; the Gospel is what was sent down to Jesus and there are some other writings that were sent down to Abrahām and other prophets.

On this attestation of the Qorān, the Sunnīs, the Shiās and all other sects from the beginning to the present, unanimously agree. Now this book which was written after Moses and in which some of the subjects of the original Pentateuch being entered, was named as the Pentateuch, is not surely the book spoken of in the Qorān. Similarly the books which were written after Jesus and in which some doings and sayings of Jesus in both the right and the wrong way are gathered together and which the Christians now call the Gospels of Matthew, Mark, Luke and John are not the Gospels spoken of in the Qorān. The Cardovian Imām of Spain has fully explained in his work called Ialān. Imām Rāzī and other learned men rather all the Mohamedans unanimously believe so. For fear of length I do not think it desirable to quote their statements. It is, therefore, a deceitful practice that the Christians take the Old and the New Testaments in their hands and calling them as the

* *Innā auhainā ilaika Kamā auhainā ilā Nūhin-ww-an-nabīyīna min bādihī wa auhainā ilā Ibrāhīma wa Ismāila wa Ishāqa wa Yāqūba wal-asbātī wa Isā wa Aīyūba wa Yūnusa wa Musā wa Hārūna wa Sulaimāna wa ātaina Dāūda Zabūrā.*

original books, compel the Moslems to believe in them. Secondly, the Pentateuch, the Gospels, the Psalms and other writings of the prophets spoken of in the Qorān, were divine revelations and worthy of respect. Whatever was revealed by God in them, through His prophets, was true indeed.

The greatest virtue of Islām consists in its directions to believe in the mission of prophets, no matter to what country they might belong, and in all the sacred books that were revealed to them. Although according to the commandment of the verse : *Wa in-min ummatin illā uhalā fīhā nazīr.* "For every group or a company of men, God has sent a leader." *Wa rusulan qad qasasnāhum alaika, wa rusulan lam maqsushum alaika.* "We spoke of some (prophets) to thee and of some, not." In every country and for every nation there came leaders or agents from God, a detailed knowledge of whom belongs to Him alone ; we commonly believe them all to be true and name definitely those who are spoken of in the Qorān and Hadīses ; still in the lapse of time changes have taken place in the religions of the prophets and their sacred books and the abrogations and interpolations prevent us from making a distinction between right and wrong. A greater part of the books has disappeared from the face of the world ; and elders of religion having amalgamated their fictitious thoughts with the revealed subjects, have made such a composition of right and wrong that it has been quite impossible to distinguish the original from the spurious. Therefore, the Great God, through his mercy, sent at last a prophet, in consequence of whose perfect teachings the want of another prophet disappeared for the future and revealed to the prophet a compact book which contains all necessary directions, and includes all the principles of the sacred books together with the wants of the last time and by doing this, spared us from the unbearable trouble of making inquiries about them, of bothering ourselves for proofs of

their origin, and after producing some copy of their sacred books, of making a distinction between the original and the spurious. Hence to believe the Qorān is really to believe in all the divine records and to follow Mohamed is to follow all the prophets of God. To be disobedient to him and to reject the Qorān is to reject all the prophets together with their books, the punishment of which is everlasting hell and disgrace in the heavenly kingdom. The Christians nominally take the responsibility of believing the Old Testament, but really, according to the order of Paul, not only disobey them, but hold them in contempt.

Note.—When the Holy Qorān was revealed, the original Old and the New Testaments were not found all over the world, as it has been stated above; however, the Jews and the Christians were familiar with their commandments and other particulars that were handed down to them, either orally or through books; but they on account of their wickedness did not act upon them. Therefore, the Great God, in order to prove the truth of the Qorān everywhere, speaks of the fact that it is not opposed to the old books and the prophets, but accords with the principles of religion and the Laws of Nature and bears testimony to the old prophets whom you believe. In such a case to reject the Qorān is in fact to reject all the inspired records and the prophets. And why is it that they do not act according to the books they hold, such as their Taurāt and Injīl, and why do they not follow those whose followers they claim to be? Sometimes to convince the idolatrous Arabs of the accounts and commandments of the Qorān, the Holy God tells them to ask the Ahli-Kitāb who also say the same, as nothing new has been laid down there by Mohamed before them. There is, then, no reason to be surprised at it. Some of the Christian ministers not knowing the fact came to understand by the aforesaid references that at the time the Qorān was revealed the original Pentateuch and the Gospels did exist,

as they have been referred to in the Qorān and people have been desired to act upon them, and it is the same books they have, although they have been greatly mistaken in this their conjecture.

Note III.—The Christians, particularly their religious ministers, in order to show that the recent Old and New Testaments are original, bring some arguments which are based on their vain thoughts and which I lay down here together with their answers.

(1) The Qorān in many places stimulates the Jews and the Christians to act upon the Old and the New Testaments, describes their commandments and desires people to believe and respect them. If they had not been in existence at that time, then which are the books desired to be acted upon and believed in ? The verses that speak of them are these :* *Wa lau annahum aqām-ut-Taurāta wal-Injīla wa mā unzila ilaihim min Rabbihim, al akalū min fauqihim wa min tahti arjulihim. Qul yā Ahl-al-Kitābi lastum alā shaiin, hattā tuqīm-ut-Taurāta wal-Injīla, wa mā unzila ilaikum min Rabbikum, Wa kaifa yuhakkimūnaka wa indahum-ut-Taurāto fīhā hukm-Ullāhi, fatlūhā, in kuntum swādiqīn—Wal yahkum Ahl-al-Injīli bimā anzal Allāhu fīhi.* From these verses, it is manifest that the original Pentateuch and the Gospels did exist at that time and that the same we have now, in our possession. The author of Niyaznāma emphasises much this last argument and writes a good deal about it.

(1) *Answer.*—In answer to the first, the second and the fifth verses and all others that indicate the subject above referred to, we have to say, that to act upon the books and to keep them carefully means merely the commandments of the original books as Baizāwī and all other commentators unanimously agree upon, the author of Niyāznama

* Sir William Muir bases his arguments in his Shahadati-Qurānī on these verses.

quotes, and the context shows. It is true that a number of the commandments of the original books are found also in the recent ones. Hence the conclusion drawn is simply this that, the commandments of the orginal books did exist near them, but this does not necessarily signify that the original books did, then, exist. Behold, my readers, that in Hidāya and other books on Theology the Qorānic commandments are found, yet no person calls them the Qorān.

In answer to the third and the fourth verses or any other verses of like nature which say that the Jews have the Pentateuch, we claim that here also, by the Pentateuch, their commandments are meant which are surely found, either changed or unchanged, among the Jews up to this time. The existence of the commandments and the ceremonies does not necessarily render that of the original books as incumbent. An argument upon the truth that by the Pentateuch the commandments are meant is this, that, it was the original book which was revealed to Moses as it is proved from the verses above referred to, while the latter was prepared after him, an argument for which has been already given. He who tells us that they have the Pentateuch in their possession, the same informs us of the fact that it was revealed to Moses. Unless the arguer removes the liability which comes out of the argument, no conclusion will be drawn therefrom. *Secondly.*—The Jews were in the habit of calling the recent canon as the Pentateuch and they say so up to this time, in which some commandments of the original book still exist. As the Holy Qorān means to charge them for not acting upon the canon, therefore it was also represented by the term which was familiar to them. If some other term different from what they used, had been spoken of, they would be unable to understand it. Suppose some person may write a book, in which some commandments of the Qorān, some rightly and others wrongly being gathered, call it Qorān and we, because he does not

follow it exactly, have to charge him for it, will surely have to call it with the term, *i.e.*, the Qorān; however, by doing thus, nobody will understand that we acknowledge it as the original Qorān.

(2) The Jews and the Christians had no object in view by losing or changing their sacred books, but were very careful about them. It was, then, impossible for any to interpolate them as it is the case among the Moslems concernng the Qorān that even a mighty emperor cannot do so. (Extracts from Niyaznāma.)

Answer to the question.—It is merely an imagination or a vain thought to say so, while St. Paul and the disciples of Jesus openly declare in the first century that people wanted to pervert the Gospel. Let the people, then, ask St. Paul and the disciples, the object the perverters had in view. The preservation of the Qorān depends on memory, from the beginning. If all the copies of the Qorān would have been effaced from the world, a single letter would not have been, even then, changed ; whereas the keeping of the Jewish and the Christian sacred books depends entirely on writing. The materials of writing, in the first place, were, then, very scanty and the calamities that continued to befal the Christians were many. In such a state, it is not far from reason, to get them destroyed or abrogated. This is why the learned Ahli-Kitāb declare that the book written by Moses and given to the Levites does not exist now, nor the Gospel of Jesus to preach which he had enjoined his disciples, is now found and which was revealed to Paul, without a man's medium.

(3) *Question.*—In these books there are many subjects which treat of the nature, the attributes and the holiness of God, show the manner of communion and love towards him and the method of the sanctification of the soul ; teach good conduct and virtuous manners and describe the creation

of the world and the way of salvation. In them, there are given many prophecies which appear in time. All such subjects cannot be obtained by any without inspiration or the help of the Holy Ghost. This last point or rather argument, Dr. Pfaunder states at full length, in his Mīzān-ul-Haqq, in reference to every point of discussion and having formed every point as an argument makes one into six arguments and draws a conclusion with great force.

Answer.—In the first place, suppose these subjects are proved to be inspired and spoken of by prophets ; but it does not necessarily require that the book in which they have been gathered, may be an inspired one. There is a difference between an inspired subject and an inspired book. Several uninspired books contain inspired subjects.

In the second place, if these books contain good subjects, they have also bad ones, to connect which with inspiration is unsuitable, as it has been already stated. How can this canon be an inspired one ?

In the third place, the books which have been rejected by you contain the subjects with great appropriateness ; why not, then, can you call them as inspired ones.

(4) *Question.*—These books have been, continually, handed down to us, from the time of their authors ; all people have acknowledged them as true and genuine and this acknowledgment together with universal conference has been found in every age.

Answer.—In the first place, to claim that since the time of their authors downward to the present time, people of every age have agreed upon them, is quite wrong, because, after the third century such an agreement came to appear on account of Constantine the Great, previous to which, *i.e.*, until the third century after Christ, all the above-mentioned books were not commonly known to the Christians as it has been stated above. Where was, then, the unanimous

acknowledgment of all? In the second place, if all this be accepted as true, then, these books will be held as written by their authors, but this will not prove them to be inspired ones, unless the preliminary conditions with regard to their being so, are not proved.

(5) *Question.*—As God is the God of all, so his religion ought to be for all and the universality of a religion is impossible without the fact that it may spread all over the world and this quality is found chiefly in the Holy Bible and more particularly in the New Testament, because there is no country where the preaching of the Gospel is not carried out. In every language it has been translated which is a token of its being as an inspired record.

Answer.—This argument is also purely a ministerial idea; because, in the first place, the Bible is not the most famous of all the books, but from the commencement up to this time the Holy Qorān has gained so much fame all over the world that no other book can claim to be its equivalent in this respect. What part of the world and which language is there where the exhilarating subjects of the Holy Qorān are not current. Whatsoever fame the Gospel has as its part is nearly for 1,000 years. Then it means that prior to that time, the book was not a revealed book, but it became so afterwards. *Secondly.*—The excessive renown does not necessarily make it an inspired one. Gulistan and Bostan's fame is in no way less than the fore-mentioned books. They ought to be, then, called divine books.

(6) *Question.*—By reading this book, good conduct, divine love and purity of the soul appears which is a peculiarity of divine books.

Answer.—Suppose in consequence of some of the subjects which are inspired, this statement may be accepted as true, even then, the whole canon cannot be held as inspired.

SECTION IV.

Shortly after Jesus, the Christians began to differ among themselves, the outcome of which was the establishment of seven churches, before the disciples. The difference between the disciple Jacob* and Paul and similarly between Simon Peter together with others and Paul, arose, a trace of which can be found from the book of Acts. All this is a proof that the seed of religious difference had been sown in those days as it has been suggested in the Epistles of Paul. A few days after, the seed of discord, however, grew up excessively; different sects began to arise. Concerning the Gospels themselves there arose a dissension. Besides the four Gospels Paul was convinced of another, which he had imagined to obtain directly from Jesus, besides which he had held as the cause of curse to hear and to preach. No trace can be found from any of Paul's Epistles that he believed in the four Gospels. A corroboration of some subjects cannot be a proof to the effect that he acknowledged the books from the beginning to the end, far from believing as inspirations or divine revelations.

It is greatly surprising to us that he calls the history of Christ as Gospel; but Simon Peter and other conspicuous disciples of Jesus did not write a single Gospel. On the contrary Luke and Mark who were not the disciples of Jesus but of Paul's who himself was not his disciple, and who had been a bitter enemy to him, not in his lifetime, but also after him for a long time and had proved himself to be a

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* Jacob together with other disciples holds good actions as an integral part of the Christian faith; but Paul considers actions and Law as causes of curse and wrath and allows his followers to be free from all such restrictions, to eat and drink whatever they wish, to commit adultery and theft; to drink alcoholic liquors and to practise deceitfulness and falsehood, in short, every sort of evil deeds can do no harm after believing in Christ. This is why Pauline religion prevailed against the true Christianity and is now held as Christian religion which is quite opposed to the sayings and doings of Jesus Christ.

deadly enemy to the Christians, may write Gospels and theirs may be held as inspired ones.

In the lifetime of Paul many Gospels had been written and nearly 150 had appeared by that time, and in order to spread them, their authors used to promulgate their writings after famous persons. Again, there arose a dissension among the people about rejecting and accepting the four Gospels themselves. When at Alexandria, a disciple of John was asked, he expressed in plain words that his leader and master had written no Gospel. Besides this not only Matthew, chap. I, but all his book had been held as of doubtful character. No trace of the original Hebrew is to be found. Some unknown person first wrote it in Greek and afterwards translated it into Hebrew.

With regard to the Trinity, the Divinity and the Crucifixion of Christ, there are so many dissensions and differences that it caused many beliefs, creeds and sects to grow up among the Christians, every one of which calls the other as led astray. Again, the baptismal ceremony being an apple of discord resulted in the growth of many beliefs, a detail of which is given below.

No. 1.—In the first century there was a sect which had turned as heretic from the Gospel to believe in which Paul had called it. Gal. I, 6.

Nos. 2, 3, 4, 5.—In the first century there had arisen four sects who were the followers of those after whom they were named. The first of them was of Paul; the second, of Apollos; the third, of Cephas; and the fourth, of Christ. I Cor. 1, 12. On this division and contention, Paul warns his people.

No. 6.—There was another sect which held circumcision as one of the duties of religion. This duty was forsaken after the practice of 150 years in the reign of Adrian Cæsar, who was accustomed to kill the circumcised. As the Jews were circumcised, he was bitterly opposed to them.

7. *Ebionians.*—They were sub-divided into two sects. According to the belief of both of them Christ was purely a man. These people believed the Hebrew Gospel of Matthew only, in which no genealogical table was given. They did not believe St. Paul at all. (Commentary of Lardner, printed in 1827, Vol. 6, p. 383.)

8. *Docetī.*—They believed that powers or souls of different grades emanated from God, one of which was Christ who after baptism, descended, and before his crucifixion, ascended heaven. (Roman Church History, page 90.)

9. *Artaman.*—It was in 200 A. D. and did not believe in the Divinity of Christ. Paul Shamsatī, a bishop o Antioch, belonged to this Church.

10. *Montanius.*—In 170 he claimed that he was the Paracletus concerning whom Christ had foretold. He succeeded in gathering a number of followers. After him many others appeared and claimed to be so, one of whom was Dastius, a Samaritan, and the other was Simon, a Magician, who proclaimed himself to be the son of God.

11. *Monesian.*—In the third Christian century Mānī, a Magician, appeared in Persia who made a new religion composed of both the Magician and the Christian religions. He did not believe in the Acts of the Apostles. Lardner speaks of this sect, according to the statement of Jerome in his Commentary, Vol. III, Part 6, printed 1827, in London.

12. *Novician Sect.*—According to whose belief there is no repentance of sin. They rejected Paul. This sect lasted till the 6th century and appeared in nearly 250.

13. *Arius' sect.*—Which was very strict in their denial of the Divinity of Christ. Again, Yājūjī, Snewī, Burgundīs, Langobarwīs, Wandalees were the sub-divisions of the same sect. Roman History of the Church, page 149. Other

sects of Christians fought bloody battles with this sect and the meeting held in the city of Nice was also about the same.

14. *Jacobites.*—The founder of this sect was Ayuticus who was doubtful about the nature of Christ at 900 A.D.; its leader was Jacob towards whom this sect has been ascribed. It spread from Armenia to Egypt.

15. *Nestorian.*—Whose founder was Nestorius, a bishop of Constantinople. The meeting held in Ephesus in 431 was to contemplate the beliefs of this sect. The Christians belonging to this sect existed till the time Islām appeared.

16. *Palgius' Sect.*—The founder of which was a pious Christian of Venice who denied the doctrine of the Atonement of Christ. He rejected also the Epistle of Paul. This sect is found in Asia and France. (Mīzān-ul-Haqq of Pfaunder, printed at Ludiāna, 1868, pp. 75 and 77.)

17. *Unitarians.*—These people call Christ neither God nor the Son of God, think the doctrine of the Trinity as a pure heresy and consider chapters I and II of the Gospel of Matthew as fictitious. Hundreds of the followers of this sect are found in India where they have a Church of their own.

18. *Socinians.*—The founder of this sect, an inhabitant of Tuscany, appeared in the 16th century. The followers of this sect are similar in many respects to the Unitarians.

19. *Corinthians.*—Corintus, the founder of this, lived near the first century. His statements were as follows: "Before the appearance of Christ the Holy Ghost who is the greatest of all was quite unknown to man. He used to live with principal souls, in the highest heaven called Pleroma. First he created the Son from whom the Word appeared who was inferior to the Son in dignity. Christ, greater than the souls, yet two of them stand superior to him; one of which is named *Zue*, *i.e.*, life, and the other is *Light*. From these, there appeared other inferior souls, the

chief of which, named Demerigus, made the sensible world from the matter which is capable of lasting for ever. This Demerigus did not know the God who lives in Pleroma, the highest heaven. He was inferior to the above-mentioned invisible souls. The same was the chief God of the Israelites who sent Moses to them and a Law to be acted upon. Jesus was simply a man who was distinguished for piety and justice. He was a natural son of Joseph and Mary. When Jesus received baptism, Christ descended upon him in the shape of a dove, expressed the unknown God to him and gave him power of working miracles. Similarly the soul of *Light* entered the soul of John the Baptist also. This was why John was superior to Jesus in some respects. When Christ ascended Jesus, he opposed Demerigus, the God of the Jews, through the instigation of whom Jesus was caught and crucified. When Jesus was taken to be crucified, Christ then ascended heaven and Jesus in disgrace and painful pangs was put to death." (Roman Miftāh-ul-Kitāb, printed 1856, p. 153.) It is recorded in the same book that the Gospel of John was written to reject this sect. Dionicius says that it was he who wrote the Apocalypse and named it after John the disciple.

20. *Nicolatians.*—The belief of this sect is also very near to Ebionians and Artemis. (Revelation 2, 6.)

21. *Colenzedinus.*—This sect arose in Arabia. People belonging to this sect included Mary in the Holy Trinity, worshipped her and were given to prepare a kind of bread for her.

22. *Mariyamites.*—Include also Mary in place of the Holy Ghost. Some members of the Council of Nice together with the Cusian sect had also the same belief.

23. *Baslidians.*—Their leader appeared a little before the time Islām took its rise. They did not believe in the crucifixon of Christ but said that Simon Qurenius was

caught in his stead and was crucified. (Marginal Notes of the learned Christians on the Roman translation of the Qorān, printed Mission Press, Allahabad, 1828, p. 83.) The statement of the Qorān *Wa mā qatalūhu wa mā salabūhu wa lākin shubbiha lahum.* "The Jews neither killed Jesus nor crucified him but were deceived about it," has been testified by this sect as well as by Doceti, the Carpuans and the Srinthians, because, these sects passed hundreds of years previous to Islām. (Dīn-i-Haqq kī Tahqīq, p. 28.)

24. *Agnostics.*—They believed that the world has been created of matter, a necessary part of which is wickedness and sin. As Christ was not created out of matter and had no body, he could not therefore be crucified. (Roman Church History, p. 56.)

25. *Catherians.*—Nomius, the founder of the Church, invented such hard and strict discipline for the arrangement of his Church that one who committed sin for one time, was turned out from it, for ever ; for which reason he had to deny the effects of repentance, atonement and salvation. (Urdū Church History, p. 208.)

26. *The Greek Church.*—Which believes that the Holy Ghost emanates from the Father only, not from the Son ; while the Protestants consider it as an open heresy. The last-named Church does not hold the Pope of Rome as free from sin. Again, in their sacred book after 14 Psalms, verse 3, some additional expressions are found.

27. *The Armenian Sect.*—People belonging to this sect consider that the atonement of Christ is not efficient for their sin, so they in their festival of Mary offer sacrifices for themselves and for their relatives. They differ from the Greek Church in their belief and creed.

28. *The Mormons.*—They consider all the Christians as irreligious and heretics and allow their people to have 12 wives together. One of their leaders had nearly 50 wives.

They claim that they belong to the 9 tribes of the Jews which were thought to disappear from the world. They sojourn in a distant frontier country of America and it is said that they are nearly 80,000 in number.

29. *The Syrian Christians* do not believe in II Epistle to Peter, the II and III to John ; the Epistles to Juda and Jacob and the Revelations of John ; they reject all these books as spurious, while other Christians call them as inspired ones.

30. *The Coptics.*—Dr. Pfaunder says that it was their Gospel which was used in Syria and Arabia. When Cæsar Adrian visited Alexandria, in 134 he found Coptics worshipping Serapis, the idol of the Egyptians.

31. *The Sect of Perkshish* which made its appearance in Greece A. D. 200. They believed that both the Son and the Holy Ghost came out of the nature of God as His powers, not that the Holy Ghost emanated from the Son.

32. *The Sect of Sibilius* which appeared in Egypt in 300 A. D. The followers of this sect were similar to Paul Shamsatī in their creed, and were held by other Christians as heretics. (Roman Church History, p. 97.)

33. *The Sect of Calvin* does not consider Mary as the descendant of Nathan, nor accepts the interpretations made by other Christians in comparing the genealogies of Matthew and Luke and was doubtful also of the Disciples' Book of Creed.

34. *The Nazarenes* who believed in the Hebrew Gospel of St. Matthew only which was different from what is now in use. It is also given in their book that Christ made birds out of mud, blew in them a spirit ; so they flew up in the air. They did not believe in the crucifixion of Christ. The author of "Dīn-i-Haqq kī Tahqīq," p. 88, says that it was from this sect that Mohamed took these things for his Qorān.

35. *The Christians of Najrān.*—These people used to turn their faces towards the East in offering their prayers. (Urdū Church History, printed 1870, marginal note, p. 154.) Some followers of this sect came to take an oath, before our prophet regarding the doctrine of Trinity, but were so frightened of the oath that they accepted to pay a yearly tax, *jizia*. Najrān is a city in Yaman.

36. *The Sect of Brelus, a Bishop of Basra,* did not believe Christ to be an eternal being.

37. *The Tertullians.*—They held both the soul and God as material.

38. *The Coprians.*—They invented the belief that whosoever does not pass his life in obedience to his church will not receive salvation. On this ground the doctrines of the Trinity, the atonement and the divinity of Christ are all useless.

39. *The Sect of Origen.*—This person was a teacher in a school of Alexandria, 223. It was in his time that the custom of writing spurious Gospels after the names of the disciples became current and continued till the 6th century. (Urdū Church History, printed 1870, pp. 184-185.) He was the founder of the custom that religious ministers were prohibited to marry by the order of the Council of Nice. He had made himself a eunuch for his religion. His belief consisted of the Platonic philosophy and Christianity. The followers of this creed were not convinced of the spiritual blessings, but held their own religious austerities as efficacious.

40. *The Platonians.*—At the end of the second century there arose at Alexandria a body of the Christians who under the influence of the Platonic philosophy rejected all the religious points that were opposed to their reason, just as the new philosophy has recently done in Europe. Amonius Scott was a very learned leader of this sect who at the

beginning of the third century used to deliver speeches to his people.

41. *The Sect of Plotinus.*—Professorī was admitted as a member of this church in 262, who, for a long time, used to write books against Christianity. These people considered the four Gospels as fables, still they claimed to be Christians. (Urdū Church History, pp. 185-186.)

42. *The Sect of Acripocaritus.*—They practised the principles of bad conduct and had surpassed others in opposition to the Gospels and the crucified Christ. (Roman Translation of the Qorān and the marginal notes of the Christians, printed Mission Press, Allahabad, 1844, p. 83.)

43. *Qardo, Murkians and the sect of Waltinius.*—The first two sects are spoken of in the Epistle to the Disciples, chap. 8.

44, 45. These three sects had arisen in the early Christian ages who believed that the Father of Jesus, *i.e.*, God, was not Creator of this world, nor the God of the Old Testament, but one who was superior to all of them, was the real Creator. (Do., page 199 together with marginal note.)

46, 47. *Tateon and Nicoratius.*—Both these sects were engrossed in durvesh-like and pantheistic practices. They considered religious meditations and austerities as the cause of salvation. Religious mendicants spoken of in the Qorān belonged to this sect, whom other Christians held as heretics. A great number of these people was found in Syria and Arabia at the appearance of Islām which was in many respects pious and God-fearing.

48. *The Sect of Theodotus.*—This appeared at the end of the second century. Both this and the sect of Artamin, having rejected the Law of Moses, were content to hold Christ as purely a man.

49. *The Sect of Poī* was bitterly opposed to the crucifixion and the resurrection of Christ. (Urdū Church History, 202.)

50. *The Sect of Sibilius* who used to say that a part of God, being separated from Him, blended in Christ. Similarly another part became the Holy Ghost. Therefore, they believed, what was crucified was really God the Father, not the Son. His followers are named Patripasians. (Do., p. 205.)

51, 52. *The Baldians and the Ballians.* Both appeared in 1080 or 1089 when the Protestants were not found at all. They were entirely opposed to the Roman Catholic Church. The latter held them as worthy to be killed. (Hindī Church History, printed 1849, p. 175.)

53. *The Allogians.*—Mr. Horn says in his commentary that this sect which existed in the second century rejected the Gospel and the Epistles of John.

54. *The Marceonians* believed that Jesus was not born of Mary, but reaching the age of 50 came from the hidden world to the earth. They believed in no book of the Old Testament, nor any of the Gospels, except that of Luke; but the first and second chapters of this Gospel were also held by them as spurious, because in them it is written that Christ was born of Mary. (Hidāyat-ul-Muslimīn, printed Lahore, 1868, pages 55-56.)

55. *The Nazarenes* who appeared in the first century. They did not believe in Paul together with his epistles, but rather considered him as hypocrite and deceitful. It is in Bollinger's Life of Paul, chap. 2, that Crysostem in his Commentary on the Acts, written in the fourth century, says that this sect which appeared in the early Christian age did not accept the mission of Paul and his epistles, in consequence of his deceitfulness. The Nazarenes say that Paul was originally an idolatrous Roman who had come to Jerusalem for the purpose of marrying the daughter of a pious Jew with whom he fell in love. When he could not gain his object, he joined the Christians, began, in opposition to the Jews, to hold in contempt, the everlasting com-

mandments of the Pentateuch, struck off circumcision and the observance of Sabbath and having cursed those who obeyed the Law, gave unlimited freedom to the people.

Many of the aforesaid teachings of Paul can also be traced from the Acts and his epistles. In Acts 24, he calls himself as Roman who were then idolatrous. It is the same St. Paul whom many Christian sects hold as their leader. The recent Christians of Europe, whether they might be Roman Catholics or Protestants, belong to the Pauline religion, in so far that even his epistles which are as usual letters to friends, are held as inspired and a part of the Gospels. He is not a disciple, still he gives threatenings to them, and at last prevails upon them all. The Moslems do not believe him.

56. *The Sect of Matīnī* has been treated by the author of the Urdū Church History, p. 170, as a heretical sect ; but what their heresies were, we cannot tell.

57, 58, 59, 60. The Snobits, the Benedictators, the Woodmines, the Carisate and the Yohmīs. There are many more sects among the Christians who differ much in their practice and creeds and who exceed one hundred in number. However, many of the sects who believe in the doctrine of Trinity and are recently found spread all over the world, belong to three great churches, the Greek church, the Roman Catholic Church, and the Protestant Church. The Emperor of Russia who lives in St. Petersburgh claims himself to be the head of the first-mentioned church. He professes Christ as one person of the Trinity and himself as his Caliph (successor) over the world. This is why he claims the privilege of ruling all over the world. His co-religionists, the members of the Greek Church, are mostly found in the Turkish empire, who, through the agency of their religious ministers, the *padrees*, incite their people to insurrections, to suppress which the Turkish empire makes

all efforts continually and has less time and energy spared to turn towards the better plans for inward improvements.

It is not the only remedy in opposition to one who throws stones upon our house that we may try to withhold them, rather we ought to deal with our enemies just as they deal with us. May God unfold the eyes of the aforesaid Moslem empire to return like for like to their enemies.

The head of the Roman Catholic Church is the Pope who sojourns in Italy. He says that he has the prerogative of being as agent and successor (Caliph) of Christ who is their God.

Note.—Looking at these dissensions of creeds and sects, in the principles of religion, an intelligent mind gets surprised as it is unable to make distinction between right and wrong. This is why, in the early ages of Christianity, the wise and the philosophers, having held the difference as a proof of the falsehood of religion, used to hate it. Even recently as philosophy and science made progress, this religion proved to be false in the eyes of philosophers. Five per cent. of the cultured men of Europe are not faithful to this religion now-a-days, but turned as atheists, materialists and naturalists. However, as they think it will help the prosperity of their empire and the benefit of their nation, they are energetically enthusiastic in spreading it. If an opponent, in reply to our objection, having described the different Moslem sects, might try to prove the falsehood of Islām, he will be held as ignorant of our religion ; because the theoretical principles of our religion from the life-time of Mohamed (peace be on his blessed soul) up to this date are these :—To believe in the nature and attributes of God, to hold the prophets of God as true leaders of mankind, to obey and observe the inspired books ; to believe in the existence of angels ; to accept that there will be a resurrection of all the dead ; to attest the Qorān as a divine record ; to testify the subjects proved by the Qorānic expressions and to acknowledge Mohamed as the true messenger of God. The practical principles of our religion are five in number which are these :—(1) To declare openly the aforesaid principles. (2) To offer prayers. (3) To give alms and to pay a certain part of his property for charitable purposes. (4) To fast in the month of Ramazān. (5) To perform the Hajj or pilgrimage to Mekka, once in a life-time, when provided with enough money. To avoid what we are prohibited to do. Upon all these points all the sects of Islām unanimously agree ; no one differs in them. Surely with regard to the caliphate and leadership (imāmat) some disputes arose among the Moslems. There was one body of the Moslems called Shias who was partial to Alī. Another of *K͟hārijees* who was opposed to Alī. Another body called *Qadrīas* having denied the doctrine of *fate* began to call man an independent agent of his

This right, the Pope says, has been continually handed down to him through Simon Peter,* the first lawful successor

acts in opposition to whom Jabrias appeared who hold man as dependent upon God in all his sayings and doings. Again, Juhain, the son of Safwan, began to discuss the attributes of God. His followers are named Juhaimias. When Greek philosophy was translated into Arabic and people were inclined towards it, a body arose who began to interpret their religious teachings, in conformity with philosophical ideas. They are *Muatazilas* who have come out of the immense group of the Sunnīs. This last named sect surrounds all the Moslems of the world. It is the only sect that is spread all over the world. In short, all these sects are only seven in number. Again, every one of these seven, being divided in some respects, forms itself into several subdivisions and the number of all of them very likely reaches the figure 72. The Ahli-Hadīs, the Shāfīs, the Hanafīs, the Mālikīs, the Hambalīs all belong to the same Sunnī sect. It is natural for the learned *mujtāhids* (leaders) when they derive teachings from the plain verses of the Qorān to differ slightly in their opinions ; but these differences on insignificant points of religion are not held as heresies and irreligiousness ; similarly those who belong to *Sufism* as Chishtees, Qādirīs, Naqshbandees, etc., do not differ at all, in their religious principles. If the people of the abovementioned sects do not make, on account of their prejudice, their points of difference which are of less importance, as principles of their religion, and in proof of their teachings do not deny the interpretations of the Qorānic verses, or in future, there may appear some such sects, they will not be held as infidels or outside the limit of Mohamedanism. It is a different thing that, in the least dissension, one speaks of the other as heretic to the verses and the genuine Hadīses. It is a controversy among the Moslems themselves which impedes their own progress. But really there are only three sects hitherto found all over the world. (1) *Shīas*, mostly in Persia and slightly in India. (2) *Kharijees*—in the neighbourhood of Yaman, etc. (3) The rest are all *Sunnīs*, an immense body of Moslems spread all over the world. In opposition to this, to present a long list of Moslem sects which differ very slightly in points of minor importance is a geat mistake and an evil understanding.

* Peter, a Greek term signifying a stone or a rock, leads to the idea derived from the statement of Christ that he will lay the foundation of his church on a rock. This is why the Roman Catholic Church is led to believe that Peter is a true Caliph of Christ, that he stands superior to all of his disciples and that the Popes are his true successors which are continually coming down to this time. Like the Hindu Sadhus and Goshaīns the Popes together with their subordinate ministers lead the life of celibacy. Our modesty does not allow us to enter into the details of the evils that continually appear by this custom. Martin Luther of Germany was so awfully affected by the shameful acts of the church ministers that he turned a renegade to it and laid the foundation of the Protestant church.

of Christ. In addition to the aforesaid claim, the Pope says that he has the keys of heaven and hell in his hands. Every person, through his *Indulgence*, can be saved from the punishment of hell and be admitted into heaven. To confess before the Pope or any of his agents concerning one's own sin, is held as a part of salvation. The followers of the Pope worship the cross of Christ and the picture of Mary. They are the people who fought bloody battles with Undulus (Andalusia in Spain when it was a Mohamedan country), Syria, Egypt and other countries. They are those who commenced religious war with Moslems about the conquest of the Holy Land which continued for centuries. The flames of the battles rose so high that Salāh-Uddin Yusuf was at last compelled to quench them with the edge of his glittering sword. The followers of this church mostly in Europe in these days and the Popes had religiously their sway over all the Continent. This church comprises France, Italy, Spain, Portugal and some other countries. Hundreds of savage-like superstitions and grave-worship are the part of this church.

The third, I mean the Protestant church,* comprises England, Germany, Northern America and other countries. The founder of this was Martin Luther, a German, who lived about 15th century and received his education among the

* This sect believes in the Old and the New Testaments and is submissive to its kings and parliament. Goldsmith's History of England, printed (1853 ?) page 100, says that the plan of religious service changed in 1547 by the order of the Parliament. Next year Edward VIII (?) established a committee of 12 bishops and 6 ministers and orders them to devise another plan of service. Accordingly the method of worship changed in 1552, and people were led to think it as a perfect reform. But it is a great pity that Elizabeth, the Queen, interfered with it and made strange alterations therein 1859 (?). James I altered it again in 1603. Afterwards in 1662 James II changed it again. This church allows the use of pork and intoxicating drinks. To believe in the efficacy of atonement is sufficient for all kinds of evil and sin. Purity or impurity, lawfulness or unlawfulness of the articles of food is not to be taken notice of. All things are pure and can be lawfully used. This liberty caused this sect to spread in Europe.

Moslems of Andalusia in Spain. He turned an apostate from the Old Roman faith and began to protest against the heretical teachings of the church. Although bloody battles were fought between the opposite parties. One party burned alive the members of the other, but, because this new church allowed freedom to his followers from the unlimited obedience of the Roman Church and the Pope; and because the kings and the emperors of the age had become helpless of the hard treatments and the unfair interferences of the Popes, this new church soon prevailed and the Christian dignitaries and kings joined it and enlarged its scope.

The last-named church is also called the Lutheran church which holds the followers of the other two churches as idolators and heretics, whereas the latter name the former one as irreligious and turned astray from the right path. Again, there are many subdivisions in the last-named church and the dissensions that exist in one another are so serious and great that it is useless to seek their equivalent among the Moslem sects, in so far that the Shīas and the Sunnīs, the opposite sects, cannot even find so much dissension among themselves. Still these sects, though extensively differing from one another, have, for some time past, unanimously resolved that the power and riches spent in one another's quarrels should all be spent in subduing and christianizing the non-Christians, that none of the churches should oppose the other and that every person should adhere to its own. This is why the hitherto unconquered countries have been supposed as if already divided in among themselves.

Now, further steps of taking possession of the countries and of christianizing the people are two in number.

Firstly.—They establish trading factories on the coasts of the non-Christian countries. Then, by-and-by making

intrigues with the public and the dignitaries of the countries go on entering further and further. Prior to their stepping in the interior parts, send missionaries and doctors as means of their reaching there. In the meantime, they devise curious stratagems of weakening the countries and having produced enmity between the leader and the dignitaries cause them to quarrel with one another and having helped one party against the other govern both the conqueror and the conquered. Sometimes, they make contracts, by means of which, at the weakness of the king and the country, they might be able to attack and take possession of it. After the conquest, they have a strict control over them for ever. Sometimes it happens that having shown the green garden of improvements to an empire, give it loans, then they get it entangled so completely in the net of debt that it becomes impossible for the empire to get rid of it. Again, they set up so futile a standard of education that people may not be acquainted with useful arts and industries, but be befriended to the ruling nation, be influenced towards their manners and thoughts, be enticed towards the articles of European manufactures, be awe-inspired with their faces, be capable of the rapid acknowledgment of the plausible things of the newspaper world and be led astray from their society, religion and patriotism.

Secondly.—They establish hordes of missionaries to deal with whom becomes quite impossible for the people. Hundreds of female and male schools, colleges and hospitals they open and having spent lakhs and crores of rupees tempt the needy and the poverty-stricken people, sometimes through deceitfulness and at other times through covetousness to be converts to Christianity.

Sometimes having influenced and deceived the famine-stricken infants and sometimes the children of other people send for and hide them in missions and thus cause their

poor parents to die of weeping and wailing. Sometimes a married woman belonging to a non-Christian husband, being deceived somehow, is taken and concealed and one who institutes a case for it in the court, becomes very seldom successful against the missionaries and thus the poor person gets heart-broken.

Sometimes, having expressed a supposed person as an attendant of the Holy shrine of Medina, publish false reports that he has been warned by the Holy prophet Mohamed that this year among the several lakhs of *hajees* (pilgrims to Mekka) only three died as faithful and the rest unfaithful, that on a certain day, certain signs of resurrection will appear, that such and such a thing will come to pass on a certain day, that the Moslems ought to recite *fatiha* the first Sura of the Qorān, on a certain thing in the name of Abd-ul-Qadir (the great saint of Bagdād) and Imām Hasan and Husain and keep fast and so on, in order that the hearts of the common Moslems be doubtful concerning the prophet and be turned away from the truth of Islām, on the non-appearance of the aforesaid signs.

In some place, they having expressed themselves as learned Moslems, hold controversies with the Christians and get themselves defeated by them and ultimately become convinced of the truth of Christianity, in order that the hearts of the common Moslems be affected thereby.

Again, in the municipalities of cities and towns of this country no member can be had from their co-religionists still under the pretence of public benefit, derive hundreds of rupees per mensem which they spend in the propagation of their faith. Again, through their preachers, books, pamphlets, periodicals and newspapers create a stir and disturbance among the people. In short, numberless plans and stratagems they continue to devise and to put them in practice. Yet, after all the number of the people who are en-

snared in their net, is very limited,* though in order to show their labours and efforts in the cause of their religion, they give high-sounding reports of hundreds and thousands of converts. Upon this my statement, the speech of Rev. Isaac Canon Taylor, delivered in England before the members of the church, is a testimony in which he expressed that his several years' painful labours and extensive expenses of wealth in Africa produced no good results. Those who had been converted to Christianity, after a great waste of money, on his return to the country, he found them all to be turned away from the religion and to have accepted Mahomedanism. Instead of cannibalism, they have turned humane and hospitable. Instead of cowards they have become brave and daring men. The worship of the one true God has supplanted their superstitious rites. A considerable part of morality and piety has begun to appear in them. Therefore, we have to declare publicly that all this is the consequence of the inward virtue of Islām that produces magnetic effects in the hearts of the people. This is why in Africa, from day to day not thousands but hundreds of thousands of the people are continually turning to Mahomedanism, on account of some Arab† merchants. We the

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* All this is not simply because they, having considered Christianity as really a true religion, bind themselves for its propagation, but because the power perfectly trusts the Christians that they will not rebel against it. Therefore it makes a distinction between the public subjects and the Christians ; but experience proves this idea to be quite wrong and baseless. Whenever there arises a question of patriotism in a country, the Christians first of all seek their freedom. The examples of America and Transvaal, etc., are before us.

† The Holy Land, whose conquest was predicted in an old prophecy for a blessed and divine nation, is coming down, by the Grace of God, from the time of Omar to the present time, under the possession of Moslems. The Great Sultan of Turkey now rules it. Thousands and lakhs of Christians go there every year for pilgrimage, bathe in the river Jordan where Jesus was baptised by John the Baptist and take its water as a sacred object to different places just as the Hindus do with that of the Ganges. To dive in the water which is called baptismal ceremony and which is administered by a religious minister is a necessary condition for one who

Christians ought not to be displeased at it, because Islām is also an offspring of Christianity. In India, for nearly 100 years, the missionaries have been making efforts in propagating their religion, yet the number of the old and the new Christians that has been, hitherto, expressed is very limited, whereas in the last census, within ten or twelve years, the number of Moslems increased to 300,000 souls and upward, whereupon the people of exact conjecture were led to think that if Islām continued to increase similarly in future, then, under the duration of a century all India will become Mahomedans. If one-tenth of the efforts and arrangement the missionaries make for spreading their religion be made by the Mahomedan, a surprising improvement might appear. But they are up to this time neglectful of their duties and spend all their power in inward wranglings and quarrels. All praise and commendation is due to God that they are now beginning to wake up and their kings have also turned their sides from the long and deep slumber of carelessness!

SECTION V.

Discussions on the Vedas.

Many Hindus claim that books were revealed to their elders also, which contain teachings about the knowledge of God and the human virtues. These are four in number—Rig Veda, Yajur Veda, Sham Veda and Atharban Veda. The common Hindus pronounce them also *beds* changing

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enters Christianity. There is a great diversity of belief and practice among the Christians with regard to this ceremony. Some consider it a necessary part of the ceremony to plunge the whole body in water; others hold it sufficient to pour some drops over the head. The Lord's Supper is also a religious service among the Christians. A few persons drink wine and eat bread on a certain day, as Christ's blood and flesh. Cross is their religious mark. A strip of cloth in the form of Cross is sometimes tied up to the throat to represent the mark.

v into *b*. The term Veda means knowledge and wisdom. Therefore, they affix the term *Veda* to every name of the four books, and claim that they contain knowledge and wisdom. So the original names of the four books are, respectively, Rig, Yajur, Shām and Athrū, which can be held as the names of those who were their authors or rather their compilers, or at least the Hindus will have to acknowledge that to name the four books after the names of the aforesaid four persons, has some particular reason ; and what particularity can be greater than writing and compilation of the books here ; because no original book can be named after its commentator or its believer. So the conclusion that can be fairly drawn here is simply this that, it is these four persons who are the authors or the inspired writers or compilers of the books. However, the Hindus as regards the authorship of the books differ much.

The ancient Hindus, called Sanathan Dharma, hold Brahma as their author. They say that Brahmajee had four mouths from each of which a Veda had emanated. A greater part of the well-skilled pundits says that there is no particular author of the Vedas ; but every Veda has different persons as its authors, for, in the commencement of the *mantras* of every Veda, names of the compilers and the measurements of the mantras, are hitherto found to be written ; so that a few names of the authors of Yajur Veda mantras are these :—Parmeshti, Ingrā, Parjāpatī, Drūp, Sorsharat, Deodath, Dām Deo, Hardwāj, Gotam, Witsar, Sobindhū, Madhū Chanda, Atrī, Wishwāmittr, Grīstmad, Wishist, Kathab, Agnī ; Yajur Wurush, etc.

The Arīya sect, which is a reformed sect of the Hindu religion, says that the four Vedas were inspired to four persons, namely, Agnī, Vāyū, Adit and Ingrā. But they bring no argument that might be acceptable to those who are well conversant of the Vedas. The translator and annotator of the Vedas, Sir Monier Williams, says that people hold dif-

ferent opinions concerning the Vedas. (1) Some believe that the *Vedas* have come from Parmeshwar (God). (2) Others say that they have come from Brahma, in a way the smoke arises out of fuel. (3) Some say that they emanated from Agnī (fire), Vāyū (the air). (4) Some say that they have come from Gateerī (a goddess). (5) In Athar Veda, Kānd 19, Anuwāk 14, it is written that they have been created by Kal. (6) In Shattrath Brahmand, Agnī (fire), Vāyū (the air), Adit (the Sun) are respectively held as the creators of the Vedas. Manu Sāmirthī Adhiyae, ishloke 23, also says the same. (7) Prush, Sokt Yajur Adhiyāe 31, says that the Vedas have come from man and so forth. Preface to the Rig Veda, Adhī bhāsha Bhumkā, printed at the *Mufid-ī-am* Press, Lahore, November 1902. The translator having acknowledged all these statements replies that the object of all is the same. But to call the different opinions as one and the same is an explanation which is far from reason and is a part of the Arīyas only.

After all these, we will give the statements of the critics and show who are the authors of the Vedas. The sentences of the Vedas are called *shurtī* which means *heard of*—because, they were not written for a long time ; but were heard orally by the people. Every sentence is again said to be *richa* which implies an excessive commendation, because a good deal of praises about gods are given in them. A complete prayer of the Veda is said to be *the mantras*. A collection of four or five is called *warg*. Very likely, this also has been taken, like the other terms from the *Zandī* language (old Persian) and corresponds to *barg* (leaf) ; for in this age a number of the *mantras* were written on leaves of trees, paper was not found. Even now, after the preparation of paper, the Hindus, according to their old idiom, call it pattra or pattar, although it does not mean paper, but a leaf of a tree. A collection of several *wargs* (leaves) is said to be an *adhia* which signifies what we

mean by the term *lesson;* because, a teacher was accustomed to give his student several leaves at a time as one lesson. Eight *adhīas* constitute one *ashtok* which is a corrupt form of *hashtak,* a Pāzandī term. The Hindus up to this date pronounce the word *hashtumē* as *ashtmī.* Rig Vedas contain 8 *ashtaks.* There is another division which stands thus :—Several *richas* are said to be one *sokt* which has been probably taken from *sokht* (burning) ; because it was the custom among the Hindus to burn ghee, etc., at the time they offered their offerings and recited *richas* (prayers) in praise of the gods of the Vedas. This custom exists up to this time. Several *sokts* form one *anāwāk* which seems to be a corruption of the term *nau bāng* and which means a new sound or subject. More than one hundred *anuwaks* make one *mandal* which in Persian means a circle. As one *mandal* surrounds or contains a number of *anuwāks,* it is so named. All the time, the mantrees or pundits recited *anuwāks,* they were accustomed to draw a circle around themselves and to read mantras. The sorcerers at reading their mantras do so now. The Rig Veda contains 8 mandals.

Kānd pronounced in Urdū gānth, in Panjābī gānd means a knot, *i.e.*, a bundle. In former times a number of leaves on which the Vedas were written, were formed into bundles and tied up with strings and as such, they were called *mushte* or *muthe* or *kānds* (bundles).

Pushtak means a book ; it comes from the word *postak*—a leather-bag or simply leather. In ancient times, the Arians, when they entered India, had no fixed abode in towns and cities. Like roving tribes, they used to wander in the jungles with their cattles, to keep their literary collections in leather-bags and to tarry where they saw water and fertile lands. Then this word gradually came to be used in the sense of a book.

Rig Veda consisted of 121 ; Yajur Veda of 101 ; Shām Veda of 1,000, and Atharwan Veda of 9 postaks (leather-bags). But, now, there remains only one part of Shakul and Bashkul Munī's Rig and Yajur Vedas' black and white versions, and Sham and Athawan Vedas' versions : the rest, though it is not known in what time, are lost.

Phātak means a section or a chapter, literally it signifies that which is read. When it is shown in the big form, it is pronounced *parphātak*, when in the diminutive, *ā* is affixed in the end and is pronounced as *phātka*, *kānd kā*.

Again, the Vedas are divided into two parts ; one which contains *mantras* only, is called *sanghthā*, the other in which explanations of the first parts are given, is called Brahmana. The Arīyas believe this second part as comments on the Part I, and not the original Vedas.

THE TIME THE VEDAS WERE COMPILED.

The time of the compilation of the Vedas can be known when we look gravely into the Vedas themselves, the deo malas of the Rig Veda, together with their list and the book of the rituals, a trace of which is given, by the learned European commentators and translators of the Vedas, W. Max Müller and others, and also the histories of India taught in Public Schools specify that they were compiled nearly 1,000, and according to some more than 1,000, years before Christ. As the time given is conjectural, it is natural that there may be found some difference of opinion concerning it. But to draw such a conclusion from it that the investigation is useless and wrong, as the Arīyas generally say, is a mistaken idea which cannot be upheld by reason. In my opinion they were prepared more than 3,000 years previous to Christ, but the compilation of them by the new settlers, I mean the Arīyas, began in the time of Raja Rām Chandar and finished in the reign of Raja Pāud. This is why the original inhabitants of India, the Bhīls, the Gonds and

the Santhals who were treated by the Arīyas as inferior to them and who had therefore fled into the mountains and had no abode except in the jungles, do not believe up to this time. Two or three thousand years previous to Christ a nation of Central Asia turned towards India and gradually took possession of the Peninsula. For a time their roaming place was the eastern part of the Punjāb in the neighbourhood of the Saraswatī River. They were at first a wandering people and had not much distinction of caste as it appeared afterwards. They were given to kill animals and to use their flesh as food. They used to fight battles with the aborigines and to plunder them. They were taller and of fairer complexion than, and perfectly distinguishable from, the aborigines.

In religious ideas they were the followers of the Persians, for in those days the Kayanī Kings of Persia had ruled Central Asia and several other populated countries of Asia, and their empire had reached the culminating point of prosperity. The sciences, manners and customs, religion and language of the conquering and prosperous nation are naturally looked upon with respect, and people in general consider it as an honour to accept them. The religion of the Arīyas was also derived from the Persian worship of the elements of Nature. Their scientific language was called Deobānī, *i.e.*, Sanskrit in which the Vedas and other religious books of the Hindus exist, was very similar to Zandī as the Arīyas state that the commonly spoken language of the people differed from that of the Vedas. They also agree that the language in which the Vedas were written was not the common language of the people of India.

There is no doubt in the fact that a language has a natural connection with civilization. In proportion to the advancement in civilization and enlightenment of a nation the language becomes pure and more polished. According to this natural rule, the language of the Vedas plainly differs

from that which was spoken in after-time, a fact no Sanskrit-knowing man hesitates to deny. The idioms, the phrases, the subjects given, the rhymes used in the Vedas, all show plainly that the civilization of the authors of the mantras was very low in those days. The measurements of the poems are irregular, the subjects treated are dull and in detached forms, and the scientific ideas are of an inferior kind ; for it were only the elements of nature and the heavenly bodies that were held by them as the Almighty God. Hence the mantras are in their praises as it is apparent from the Rig Veda and the Yajur Veda. On this ground the author of the Rig Veda's *adī bhāshia bhūmka* divides in his book, pages 28-29, the subjects of the Veda into two parts : (1) *Apara*, the secular science ; (2) *Para*, knowledge of invisible things. After this, when the Arīyas advanced in civilization, their language and their science also improved. In early ages, the Arīyas, according to their taste, though dull and insipid, were accustomed to write poems in praise of their visible gods (the elements of nature and the heavenly bodies) and the invisible gods. But every poet differed in his taste and ideas from those of the other. *Hawan* and *Yug*, the two religious rites which were current among the Zorastrians, were also practised in India by the Arīyas. When these persons, in order to be safe from famine, disease, etc., or to conquer an enemy performed the ceremony of *Hawan* or *Yug*, and having burnt heaps of wood, poured with spoons the liquor of vegetables called *Soma*, then the poems were recited in praise of the visible and the invisible gods whose help was sought on various occasions. Therefore, the *mantras, i.e.*, pieces of poetry, were considered as very appropriate for the occasion and were greatly appreciated by the people. Besides, the reciters of the *mantras* were accustomed to proclaim numberless fables about their effects, for which reason the common people felt much interest in them and the Hindus up to this time acknowledge the effects

of the mantras, so the jugglers and the tumblers began to say that they will do so and so with the force of the *mantras*, that a certain man did so and so and that a certain man blew such a mantra that such and such a person instantly *became* successful in his work.

This appreciation gave a good encouragement to the people, particularly the Rajas, the Mahārājas and the rich persons treated the reciters with respect and gave them gifts. So hundreds of pundits arose who began to write mantras and to compose pieces of poetry in praise of the Hindu gods. In addition to the aforesaid occasions, the recitation of the mantras in *basant* and other festivals and more particularly in marriages was considered as a cause of blessing and a religious practice. For nearly 1,000 years these mantras were written on *bhoj patter* leaves, rolled in bundles and kept in leather-bags. Whoever had more heaps of bags was held a great *pundit* (learned man); but as a taste for music is a part of this country, the pundits in order to give it an important position used it perfectly in the recitation of the *mantras*, so that the musicians established for every *veda*, separate tunes. For nearly 1,000 years, this heap was kept irregularly in bags and in leathers of cows and buffaloes; but after the great battle of *Kurūs* and *Pāndwas*, they were arranged in book-forms, by the order of the Raja Pānd and under the management of Bayasjee, a Brahmin of Delhī. Every *veda* was named after the *pundit* who compiled it. What was compiled by Rig was named Rig Veda. That which was gathered together by Yajush or Yajur was called Yajur Veda, and similarly the other two were named.

Some of the Indian critics state that there were only two Vedas, the Rig Veda and the Yajur Veda, that were compiled one after another in the time of Bayāsjee. Long after it, Sham the Pundit, having changed the order of the Rig Veda and adding some more mantras to it, compiled the

Shām Veda. Then long after this, Atharwan Veda was compiled. In "Manu Samarthī" which is acknowledged by all the Hindus as the most important of their religious books, no mention is made of the fourth veda; it gives only the first three. *Vide* Manu Samarthī, chaps. 3, 4, 5, 7, 11, 12, etc. The other religiously recognised books of the Hindus say the same. It is a common thing among the Veda-knowing men to speak of three *loks*, three vedas, and three *ashrams*. This is why the musicians invented three tunes for the three vedas. Hundreds of pundits up to this time say so. Be it what it may, according to the common statement of the Hindus, by the order of Raja Pānd and at the instance of Bayāsjee, one of his scholars was dedicated to one of the four vedas, as Paul for the Rig Veda; Waishampāin for the Yajur Veda; Jaimunī for the Shām Veda and Samantūa for the Atharwan Veda.

Both Bayāsjee and his disciples are worthy of respect, because they have given, before the mantras, the names of the author of every mantra, the gods which have been praised therein and the measurement of each mantra as it is, while it was in their power to call all the vedas as their own compilations or writings. It is possible that the (Bayāsjee) might have been mistaken in giving the names of some authors and that the old collection might have not completely come to his hands. The Arīyas explain all this matter thus :—They are not the names of the authors of the mantras; but of those who interpreted them, to whom the meanings of the mantras were revealed through inspiration and contemplation. The readers can well understand the weakness of their explanations, because they cannot tell when the list of names at the head of the mantras was given and who wrote it. When they cannot tell this, how did they come to know that they are the names of their interpreters. Again, among so many interpreters no explanation has any connection with the mantras. When the

explanations do not exist, nor have they been written with the mantras, what is, then, the use of giving the names of the interpreters only ? The Hindus have been continually loving the vedas with heartfelt love. So it is customary with them to praise the vedas, to call them as the fountain of all kinds of knowledge and truth, to speak of them, sometimes, as emanating from the mouth of Brahma, to hold them, sometimes, as light of the Sun, or as the Word of God. To consider all this talk as true, is a mistake. The Arīyas call the four *vedas* as revealed to the four persons, Agnī, Vāyū, Adit and Ingrā. But when asked, they cannot tell where the inspired writers resided. What was their character ? Were these four vedas revealed to them at once, in one day or successively one after the other ? When did the inspired writers die ? Who and what were their descendants ? Did they make some one write these subjects on parchments or on paper or to commit them to memory ? What was the reason of their being revealed in a foreign language and not in that of the country ? Why was it that Iswar (God) made His own word so difficult and intricate that its meanings were known, after great many austerities and contemplations, to the Rishīs only, whose names are given in the commencement of the vedas ? Were the mantras futile and meaningless, previous to the *Rishīs ?* How did the series of the vedas continue after the *Rishīs ?* Is there a place in all the *vedas*, where the *Rishīs*, having given their names, have said that a certain subject has been revealed to them from Iswar ? What were their ages when the vedas were revealed to them ? Had there appeared men other than the inspired writers of the vedas at that time ? Which were then the populous cities and towns of India ? Who ruled India at the time ? What was the number of the people who believed in the vedas ? Did their opponents oppose then ? If so, what happened ? Being helpless in answering these questions, they say that such things belong to history and

the vedas are free from them. Let it be granted, then, what do they mean by the statement that in the beginning of the world's creation the four vedas were revealed to four persons by Iswar? What proof or authority can they bring to prove that the statement does not belong to history? The baseless explanations they bring from their books and the *Rishīs* cannot be an authority to those who do not believe in them; because a disbeliever in them can say that these statements are wrong; he cannot acknowledge them to be true. Give him some reasonable arguments or acknowledged truths. Again, what testimony is there that the *Rishīs* to whom the books above referred to, have been ascribed, are really their authors? If so, are they hitherto unabrogated?

Note.—We have said in the commencement of this discussion that the Zhandī language had gained ascendance among the Arīyas. In language, religion, manners and customs, they were followers of the Parsees, a proof of which can be found to the satisfaction of my readers in the following few points:—(1) In the sacred book of the Parsees, *i.e.*, the Dasateers, which they call as heavenly and divine and which they regard just as the Hindus do the vedas, it is given in plain words, in an epistle to Zartusht, that a wise man from India, by name Bayāsjee, attended Zoarast at Balkh and after some conversation became his follower and took the knowledge to India. It is also well known to the Hindus that Sirī Bayāsjee being absent, for a time, from India, had gone to Narāin (a Hindu god).

(2) The epochs reckoned by the Hindus beyond trillion and quadrillion is just what the Parsees do. The four castes similar to the Hindus even in the same terms are observed by the latter. The worship of elements and stars among them is also held like the Hindus. As the mantras

of the vedas* are full in praise of their gods, so the Dasateers of the Parsees are in those of elements and stars.

(3) Both the Sanskrit and Zhandī languages are the same †with a slight difference of the dialects. After all the aforesaid affinities, if the Arīyas say that the Zoroastrians have taken all their knowledge from them, then the Zoroastrians in answer to the Arīyas can bring their historical proofs.

Subjects of the Vedas.

The subjects of the vedas are mostly in praise of their gods and their worship. However, it is natural that hundreds of authors who passed during hundreds of years might differ in their mantras and though these authors in the beginning did not know even God, their knowledge was limited to the elements of nature, stars and superstitious persons or things. But in the lapse of long ages, when the Arīyas advanced in civilization, there may have appeared a few enlightened minds among their countless authors, in whose poems there may have been found ā part of the knowledge of God and of

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* It is only a conjecture that the well-known Hindu books were written by the *Rishīs*. There is no satisfactory proof or authority to that effect.

How strange it is that the inspirations of the vedas are based on the uninspired books, particularly on those who believe in them. An opponent cannot acknowledge it. We do not know how it is that the Arīyas give names of the books in proof of their vedas, although the books referred to speak in a general term of *veda* signifying knowledge and wisdom and not of the four books, the *Vedas*.

† To show the similarity of the languages I quote here a few examples from Yajur Veda, chap. 7, mantras 28-29. *Kih asī* (Sanskrit). *Ki hasti* (Zhandī); "Who are you." *Kitām asī* (S.); *Kidām hastī* (Z.); "Who are you." *Ko nāmisī* (S.); *Ki nām darī* (Z.); "What is your name."

The inspired writer of the Veda having no knowledge of it asks the questions :—*Kuā dāt* (S.); *Ki dād* (Z.); "Who gave." *Kas mai adāt;* "For what it was given." *Kāma adāt;* "Work gave (*it*)." *Kāmāī*—"Why was the work given ?" *Kāmā dātā*—"Work is the giver." *Kāma pirtī griptīa*—"The work is one who takes it." *Kāmaī tā atī.*—"O work no one gives nor takes." It is the work which gives and for which it i given. God neither gives nor any one gives for God.

morality. But a few such mantras cannot be an argument or a proof in favour of the whole of the books.

The *dewta*, an acknowledged subject of the vedic commendations and devotions, means, according to all the ancient pundits well-versed in the vedas, the elementary bodies, the stars and the invisible spirits, so that the number of such gods has also been given, which reaches to the number of 33 crores. But the leader of the Arīya sect, calling them as manifestations of God, has allowed people to worship them. Sometimes by calling the word *dewtas* as a common term has tried to get rid of the difficulty. Sometimes having acknowledged 23 *dewtas* (gods) has connected all the works of Nature with them. (See Rig Veda's Adi Bhashia Bhumika, pages 44—47.) But the sense of a common term can be understood from its position. For instance, where *agnī* (the fire) is spoken of as a *dewta* and its qualifications that it comes from wood, that it burns are given, there, no intelligent person can be doubtful that God cannot be meant by it.

After this, the discussion he holds on the meanings of the term *worship*, in order to get rid of the objections raised against him, is also useless, for, *pūjā*, *pūjan*, *satkar*, *pairia achran*, *ankol achran*, be it what it may, if it is the same which is peculiar to God, then it is surely an idolatry. If it is something else, it ought to be, then, proved from the vedas that it is lawful for others.

A Claim of the Ariyas.

The Arīyas claim that the nature of all things and all sciences, arts and industries new and old, even the art of telegraphy and of making railways are given in the vedas. One who is not acquainted with the vedic subjects might, perhaps, believe this, else, it was impossible for the Kshattrians of India to use in place of recent revolvers and maxim guns, the lumpish and the awkward instruments of fight-

ing, to travel in ungraceful conveyances instead of railways and to send messages through men instead of telegraph. They could build no bridge over the Ganges or the Jumna, could leave no building to revive their memory, as they are seen in Egypt and other countries. Even in these days, one who does not have knowledge of the recent sciences and arts, better exhibit the power of the vedas in making machineries and electrical works.

The learned Arīyas have divided the subjects of the vedas into four kinds. (1) The knowledge of God in the Rig Veda. (2) The practice, in the Yajur Veda. (3) Devotion and worship in the Shām Veda. (4) Contemplation in the Atharwan Veda. They tell us that the knowledge of God stands superior to all. But I say let all the sciences, arts and industries, etc., go, the punditjee might simply show us from the literal translation of the mantras, the nature and attribute, of God, the classes of existing beings, the existence of the spiritual world and the grades of cause and effects, detailed in the books of philosophers, taken from the Holy Qorān and mentioned in Theology. He may also explain what happens to the soul after death and what passes before it assumes its connection with the body. He may describe from the vedas something of the existence and nature of the 23 gods whose worship he has to allow and that he may also prove that the arrangement of the universe lies with them. Let the aforesaid points alone, give us simply a detail from the Rig Veda, of the Hindu Triad Brahma, Vishnu, Mahadev to whom the Hindus pay their devotion, whose images are worshipped in all the Hindu temples, and also of the incarnations of God, the Yogas (periods) and the doctrine of transmigration. As regards religious practice and devotion I do not want to give the pundit more trouble than to ask him to draw a sketch from the literal translation of the vedic mantras, through which we come to know a detail of the lawful and the unlawful things, of the laws that regulate the marriage connections that

unfold about their purity and impurity, that teach about inheritance, the punishment of murder and other crimes, about the worship which is lawful to God and not to others; about the acts which prevent man from transmigration into the bodies of pigs, dogs and monkeys, etc., and which do not and also about the ceremonies and the rituals celebrated by the Hindus which they believe to be their *dharma* or religion.

As regards the arts and industries they might only give us the structure of an engine and of Phonography from the vedas. How strange it is on the part of the Arīyas to claim before Europeans that the latter have taken all these arts from their sacred books, although the inventors of the aforesaid arts did not know even the names of the books. Manu Samurthī, a work of Manu, a pundit, is really the source of the Hindus' religion and practice and of the vedas. From the account given above, my readers can solve the question whether the vedas are inspired or non-inspired records and whether they supply the spiritual wants of man or not. Surely they have some importance, we acknowledge, in view of their being very old books. They are a good treasury from which we can discover the condition of old India. Still they are not fit to be considered as religious books which guide man towards his spiritual welfare. They have no connection with it. They can be useful in historical matters only. But the Arīyan leaders describe even this virtue with such an exaggeration as to make it lose its importance altogether. Again, the Arīyan leaders claim that the vedas are eternal, *i.e.*, they have no beginning, they are co-existent, unperishable and unchangeable with Ishwar (God). In all these respects they are equivalent to God.

If we look gravely into this claim, it will be quite clear that it is altogether wrong, both according to reason and to the subjects of the vedas ; because what has no beginning nor ending is independent of others in its existence, although the appearance of the vedas according to the statements

of the Arīyas themselves depends on four persons. It is evident that the existence of the four persons which is the cause of that of the vedas is anterior to the vedas and that of the vedas is posterior to the persons and when posteriority is proved to the vedas they cannot be eternal. Again, the vedas might not have appeared immediately after the existence of the four persons, but when the powers of the persons came to maturity, and it is doubtful whether previous to them, the language in which the vedas were inspired was in use. All these things are contrary to the eternal existence of the vedas. In them names of people, places and things are given here and there such as chariot, king, subjects, mortar, pestle, pot, etc., even more than that, the caste of the Arīyas, I mean the Kshattrias, the Brahmins, the Vaish and the Sudras have also been mentioned from which it appears that the vedas were posterior even to the aforesaid things, because the things that have been mentioned in the vedas must have preceded them. Again, several events and stories are alluded to in them, the explanation of which is found in the second part of the vedas called Brahmana. The plausible interpretations themselves prove the vedas to be changeable. Rig Mandal 1, Sokt 1, Mantra 2, also Sokt 23, Mantra 1, also Sokt 26, Mantra 5, also Sokt 35, Mantra 11, etc.

No. 1. "The pundits and learned men of the recent and of the former times who explained the meanings of the vedas to their students and others." It appears from this that there were pundits and learned men previous to the time of the vedas.

No. 2. "The energetic and the mighty whose desire is worthy of commendations and who had existed before or those who exist now, gain the air of the atmosphere." It is evident from this that prior to the vedas, there had appeared energetic and mighty persons.

No. 3. "O pundit! who performs the ceremony of devotion and causes others to do the same and who is friendly to the pundits of the past time, ask for our prosperity." This proves that there were pundits prior to the existence of the vedas. Also the translation of Yajur Veda, Adhiāe 33, Mantra 4, stands thus:—"O person! like the driver of a chariot, yoke the horses that may be approved of pundits or burn the fire; first acquire knowledge from the pundits and be steady for what it could be gained." These statements also show that there had been learned pundits before the time of the vedas. It is manifest that the subjects of the abovementioned mantras are in a detached form and in ambiguous terms. It must also be clear to our readers that these expressions cannot be the source of a knowledge of God and are inadequate means of inspiration.

This is why the Arīyas define *inspiration* in such complex terms as can be applied only to the vedas and not to truly inspired books; still, the vedas cannot be free from objections.*

First.—If the vedas are the source of all kinds of science, knowledge and truth and without them no person of any country or town can be released from ignorance, nor can gain knowledge of what is self-evident, nor of what is based on argumentation or reason; nor a revelation, nor a witness, nor an experience or understanding beneficial to him; then the pundit ought to give us a proof of all this, from the vedas, else the claim that they are *the source* of all knowledge would be wrong. On what grounds do the poor pundits hold it as a test of a thing which cannot be proved from their religious books, nor from reason?

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* The Arīyas define inspiration thus:—"God's sowing a seed of His knowledge in the hearts of men for distinction between right and wrong without a mediator man or senses. No system of education may then be current, else, the need for inspiration will drop. They are entitled to it who are in want of secular and religious instruction. It is the seed of all

Secondly.—The definition they give cannot be applied to the vedas. According to the designation they themselves have established, their sacred books ought to be rejected; they are proved to be neither eternal, nor free from fables, oppositions and useless subjects, nor do they conform to the law of nature, nor are they the source of all kinds of knowledge and science, nor have they reached us without the agency of other than God; a proof of some points discussed, has been given above and of some, the learned Moslems have given from the mantras of the vedas. See the books of controversies held between both parties.

Thirdly.—The Arīyas are greatly mistaken in understanding the meaning of inspiration; for it is of two sorts.

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truth, free from myths, stories and contradictions. It ought to treat especially of the devotion and worship of God; but not of anything else. This should be the only way of salvation." (1) This definition is not applicable to the vedas; for in them no method of salvation is shown. They teach us to worship God to the number of 33 crores. But according to the interpretation of the Arīyas the number of Gods to whom worship is due, is 33 only. (2) It has no germ of God's true knowledge. (3) There is in them, neither a distinction between right or wrong, nor a detail of lawful or unlawful objects, nor a description of correct or incorrect creeds, nor of pure or impure things. If there is something in them, it is *hawan* and *Yug* which are quite unreasonable or rather nonsense. (4) Those whom the Arīyas call the inspired writers of the vedas were neither destitute of senses nor of education. Some Arīyas restrict the definition with the terms *in the commencement of the world*, which they cannot prove, with an argument, to be an essential part of the definition. In addition to the above they say that it should be free from repetitions, although both *hawan* and *Yug* ceremonies are described again and again especially in the Yajur Veda. The subjects treated of in the mantras are useless repetitions. The Shām Veda is totally a repetition of the Rig Veda. Again contradictory subjects are repeatedly found in the vedas. Whereas the Holy Qorān is free from all such defects. Some commandments suitable to the time and people are changed out of mercy from God which is called *naskh* (abrogation). It is not really a contradiction. The Holy Qorān, in order to warn the people, gives some past events which can never be called as fables or stories. But the vedas certainly contain fables and myths more wonderful than the well-known story of *Guli-Bakaolī.*

(1) *Common*—in which all creatures of the Almighty according to the grades and capabilities take their part, which is such a common gift of God, of which even the flies and the ants are not deprived, as it has been alluded to, in the Qorānic verse :—*Nafsin wa mā sawwā hā, fa alhamahā fujūrahā wa taqwahā.* Surely this kind of inspiration is like the sun, the source of all knowledge, and it has been directly gained from God. But to say that it belongs to four vedas only and that in that sense they are only the subject of inspiration is a glaring mistake. This general sense comprises even the book of every poet. If the vedas are held as the inspired records in this sense, let them be so, we have no objection. But the appreciation and respect in which such inspired records are held among religious societies are not concealed from the eyes of our readers. (2) Divine inspiration which is particularly a part of the prophets of God, is surely free from all kinds of mistakes and superstition. The animal power of such an inspired person at the time of revelation diminishes ; the cares and anxieties of this world disappear and the angelic or rather spiritual power predominate. Then the revelations come to the mind of the prophet, sometimes without the agency of Gabriel the faithful and sometimes through the agency of the angel for strengthening the mind of the prophet. Gabriel is not only an angel but also the head of all angels. An angel belonging to the lower order, even the genii or evil spirits who possess fine bodies, can reach the mind of man. While hundreds of the uneducated persons, possessed of evil spirits are seen speaking foreign languages and telling incidents of far distant countries, who can, then, prevent Gabriel from reaching the heart of man, whether he might have, according to his dignity and grade, not merely 600 but 6,000 wings. It would be a mistake, if an opponent, having held the wings like those of kites and crows, might have considered the angel to reach the heart of man as an impossibility.

The Books of the Hindu Religion.

They are of two kinds :—(1) *Suth Praman, i.e.*, trustworthy in their own nature which comprise the four vedas. Ancient Hindus believe in all the mantras and Brahmana as vedas ; but the Arīyas believe in merely the first part. (2) There are other books besides these which are also of several kinds. (1) Shākhāen. (2) Ang. (3) Upāng. The *Shākhas* which are comments and explanations of the mantras of the vedas are 1,127 in number. They are also named as Brahmana. The *Ang* on sciences are six in number. (1) *Shiksha*, i.e., the science of pronunciation. (2) *Kalap*. i.e., a discipline of religious rituals and ceremonies. (3) Wayā Karan, *i.e.*, Etymology and Syntax. (4) Avakat, *i.e.*, the science of words, lexicon. (5) Chhand, *i.e.*, Prosody. (6) *Jotish* (Astrology). In addition to the above, there are four up-vedas, namely, (1) *Iorid veda* which treats of the science of medicine. (2) *Dhanur veda*, the art of fighting and instruments. (3) *Khandor veda*, the science of music. (4) *Aith veda*, the science of manufactures and industries. There is a number of books treating of all the aforesaid sciences, Charat, Sutrath, Nighantū, etc., which treat of medicine and ought to be considered as Iorid veda. The book on Dharma veda or on the art of battle are altogether lost. By Ghandar veda the science of singing of Shām veda, etc., is meant. *Aith veda, i.e.*, on manufactural and industrial arts are found Vishnū Karma Toshtarī and the works of Maī named as Sonthas, the four in number. On the science of pronunciation there are the works of Pantī Munī, etc. On the science of religious discipline, there are works named Manu Kalop, Sturo, etc. On Etymology and Syntax are Ashta adiyāe, Mahabashia, Dhātūpath, Unādī Gun, Prati Widic and Ganpathi. Nirakat, the work of Viyāsak Munī which comprises also Nighantū, is the fourth science of the veda. On Prosody (Chhand) is Sutr Bhashia, the work of Changul Acharia. On astron-

omy (jeotish) Vishisht and other of the Rishīs, Rekha ganet, *i.e.*, Geometry; Bejganet, a work on Algebra, are included.*

Six Upangs, that is, the six well-known shastras are (1) Jai Mani's Purū Mamānsā shastras on which Bayāsjee has written notes and which treat of Karma Kand, *i.e.*, of religious ceremonies and rituals. (2) Visheshak shastras on which Gautam Munī has given notes. It treats more particularly of *arz* what is dependent upon others, and *jauhar* what is independent of others. (3) Niyae Shastra of Gautam Munī on which Vitesyain, the rishee, has written a commentary. It treats of natural† science. (4) The Yoga Shastras of Patanjalī, the Munī on Pantheism, annotated by Bayāsjee. (5) The Sankh Shastras of Kapal Munī on which Bhagrī Munī has written notes and in which for the sake of distinction times are given. (6) The Vedant Shastra of the learned Bayas on which notes had been given by the Rishī Budhūin which treats of Ishwar (God).

The ten *Upnisheds*‡ (good songs) are also included in the Yrangs, the name of which are (1) Esh. (2) Ken. (3)

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* These have been taken from the Greek philosophy and are the works of the near past.

† The author of Padarath Veda must have known the meaning of the vedas better than Dayanandjee did. What is, then, the reason that the former makes no mention of the recent sciences and arts in connection with the natural ones from which it is evident that Dayanand exaggerates his accounts in which his simple-minded followers believe.

‡ Nished in Panjabee is still said to be a kind of song or a piece of poetry. *Up*—a prefix has been added for the sake of respect which conveys the idea of a good song. After hundreds of years when the Hindu durweshes and Sūfīs advanced in their thoughts, they wrote booklets on Sufiism and Theology. Such booklets exceed 20 in number. But the Arīya leader, we do not know the reason, acknowledges only ten out of the whole. They have no connection whatever with the vedas. So to call them as comments of the vedas in consequence of some of their subjects of dignified character, is quite unfair. No one can point out which of the comments in them refer to the vedas or the mantras, similarly some works on Grammar, Mathematics and Medicine are unreasonably ascribed to the vedas.

Kattha. (4) Parshun. (5) Mandak. (6) Mandrakha. (7) Itaria. (8) Titaria. (9) Chhandagia. (10) Brahdharnik. (Extract from the Rig Veda Adī Bhashia Bhūmkā, the work of Dayanand Saraswati, the leader of the Ariya Sect.)

Besides the abovementioned books there are others which are held by the Ariyas and the Hindus of Sanatan Dharma as authoritative, such as Shattpath which has been referred to, in the work of Dayanand, Shrīmad Bhagwat Gīta, Jog Bishist Rāmāin, Manu Samarthī (the last-named is a religious discipline for all the Hindus), Anhas (religious history) and Mahā Bharat. In addition to the books above referred to, the Hindus of the Sanatandharma believe in the Pūranas and call them as the work of Bayāsjī. They are 18 in number. (1) Bishan Purānas. (2) Bhagwat Purāna. (3) Mahisha Purāna. (4) Iskand Purāna. (5) Markandī Purānas. (6) Bhast Purāna. (7) (8) Brahmanpati warang Purānas. (9) Karam Purānas. (10) Padam Purānas. (11) Braham Purānas. (12) Bāyu Purānas. (13) Baun Purāna. (14) Garur Purāna. (15) Agan Purāna. (16) Ling, *i.e.*, Sheo Purāna. (17) Marad Purāna. (18) Brahmānd Purāna. These Purānas teach idolatry, licentious* stories and immodest fables, such as a certain rishee absconded with the wife of a certain man under a pretence ; a certain man getting angry with another, beating him on the head with a club. It is written in the Sheo Purāna that there appeared from the navel of Vishnū a lotus-flower from which Brahma was born. Both began to quarrel with each other. Brahma said that he created Vishnū, while the latter said that

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* *Neog.*—When a husband is unable to cause his wife to conceive, she is, in her husband's lifetime, at liberty to cohabit with other men, to the number of ten, in order to be conceived and to give birth to children for her husband. It is called Gandhar marriage when men and women live together according to their own desire. It is said to be Pishiāj marriage, when in sleep or wantonhood or sickness or after enticing with money, to cohabit with a woman.

he created the former. In the meantime there appeared a vapour in the sky which settled the matter saying that it was Vishnū who created Brahma. "O Brahma createst thou a creature." When the vapour was looked into gravely a ling-like shape appeared to discover which Vishnū having transformed himself into the shape of a pig entered the bottom of the earth, while Brahma taking the form of a goose flew up in the air. Both continued their travels for ten thousand years, but they did not find the boundary-line. Then Brahma was assured of the fact that Vishnū was his creator and from that time the ling-worship commenced. Padam Purānas say that Brahmājee cast a licentious glance at his daughter Saraswati. So she turned on the other side where there appeared a second face of Brahma. Similarly his four faces came to exist and Saraswatī at last fled. But it was impossible for her to get rid of his hands. He at last took possession of her and treated her as his wife. The Purānas describe incidents regarding Mahadeojee and Vishnūjee which are still more immodest and obscene. The Arīyas, therefore, reject them altogether and hold them as impious books. It is surely an act of wisdom and prudence on the part of the Arīyas. However, the books they trust upon contain fables and subjects opposed to reason.

It is contrary to justice that these defects are concealed through plausible interpretations; sometimes all the previous books have been interfered with, sometimes the annotations of the previous commentators have been rejected. Saina Charia has written a commentary, named Parkāsh on the Vedas, the time of which corresponds to the Moslem age of India. Mahīdar, a pundit, has, likewise, given explanations on the Vedas. Wilson and Max Müller and other learned men have also written commentaries on and translations of the Vedas. It is possible that in some places they might have been mistaken, but how strange it is

that from one end to the other, all the comments and translations have been treated as quite wrong. What the European learned call heaven, the Arīyas call it the earth as if the latter have the Vedas quite different from those of the former. We do not understand all this. With the exception of the Arīyas, all pundits validate the commentary of Saina and other learned commentators, charge Dayanandjee with open mistakes and intentional dishonesty and give proof of their statements in accordance with the rules of language and Lexicography. Yet, after all, we cannot refrain from praising Swamī Dayanandjee, who, through his plausible interpretations and wrong interpolations of the Vedas, has tried to cause the Hindus to turn from the worship of man, animals, vegetables, stars and the elements of nature towards unitarianism. Had he lived longer, he would perhaps have tried to obliterate the teachings of Neog, Ghandhar bibāh and Pishiāj bibāh, which have lost the national honour of the Hindus.

SECTION VI.

The Parsees, *i.e.*, Zoroastrians, called also Magicians, claim that, the word of God which they hold as inspiration, was sent down from heaven to their *dakhshūr* (prophet). Besides the Zendavestha there are some other books which they hold as their sacred records. But the most famous and trustworthy of all is Dasatīr. It contains 15 brief epistles written by 15 persons: (1) The Epistle of Abā Dakhshūr which the Persians call as their first prophet. (2) The Epistle of Jīefrām. (3) The Epistle of Shic Klioka. (4) The Epistle of Pāsān. (5) The Epistle of Gulshāh who passes also by the name of Keomurs. (6) The Epistle of Siāmak, a prophet. (7) The Epistle of Hoshang. (8) The Epistle of Tahmuras the prophet. (9) The Epistle of Jamshaid. (10) The Epistle of Faredūn. (11) The Epistle of

Manū Chihr. (12) The Epistle of Cyrus. (13) The Epistle of Zartusht the prophet. (14) The Advisory letter of Alexander. (15) The Epistle of Sāsān I. (16) The Epistle of Sāsān V. Of these, if the Epistle of Alexander be not reckoned as a separate one, they amount to 15 in number, otherwise they are 16. The first epistle, the Epistle of Zartusht and that of Sāsān the First, contain nearly 16 pages each. These epistles were translated from Pāzhandī,* into Dārī by Sāsān the Fifth, in the reign of Khusrau Parwez, the son of Hurmuz and the grandson of Nosherwān. The phrases of the original are marked with numbers. Every epistle commences with the translation of *Bism Illāh and Aūz* thus: (1) *We take refuge in God from the bad habits of Satan who misleads and persecutes people.* (2) *We commence with the name of God the merciful, the gracious and compassionate to the just.* In these epistles the attributes of God are given and an account of how He created the universe through the first cause, as Greek Philosophers generally say, nay! rather it appears that the Greek philosophy, concerning the existence of God, the heavens and the elementary bodies, has been entirely copied and the methods of star-worship and fire-worship and a number of prophecies have also been given. Now, there are a few points to be discussed here: (1) Whether these epistles have been written by inspiration or not. (2) Who are their authors? (3) What kind of subjects are found in them? With regard to the first point, it has been shown that all the epistles were written by Sāsān the Fifth, who lived in the reign of Khusrau Parwez and who claims that the office of a prophet belongs not only to him alone, but that it will continue to his descendants

* The old language of Persia is Pāzhandī which is very similar to Sanskrit. If the slight difference of dialects be not taken into account, both could be considered as the same language. In manners, customs and religious ceremonies both the Persians and the Indians are very similar to one another. It is, therefore, not strange if the ancient Persians or Iranīans having crossed their country, settled in India and ruled it.

for ever, as it appears from the phrase 39 of his epistle. *Wa dar tukhma-e-to paigambarī hamesha mānad.* "The office of a prophet will last for ever in thy descendants." Although the incidents which have connection with him, are not explicitly known to us, still his epistle contains two or more prophecies, the falsehood of which no one can question. In the sentences 25-26 he says verily those who will give punishment to the Persians will be a wicked group, disobedient to their own prophet. They will not do what their leader will say to them, that is, the army of the Arabs, the followers of the prophet of Arabia, who will punish the Persians for their sin, will be wicked and disobedient to their prophet, which is quite wrong, because in the reign of Omar, Saad bin Abī Waqqas had conquered Persia, in which conquest all the disciples of our prophet had taken part and it was under their hands that the empire of the Persians had been demolished. They were so submissive and obedient to their prophet that their parallel has not hitherto been found all over the world. The apostle of God was master of the lives and properties of the sanctified people. No historian has power to question their good conduct. Some statements of the European historians have been already given to our readers. (2) The statement that the office of a prophet will last for ever in his descendants, is also quite wrong. No one has ever seen or heard of a prophet in his descendants. Yes! it is a different thing if some Parsee in Bombay claim to be a prophet. (3) He says and explains in the sentence No. 30 that Mahomedanism, after 1,000 years, will be so much spoiled that it will be hardly recognized as the same, which is also evidently false, for, in trifling matters, although some differences arose, in the second and the third centuries, long before 1,000 years; still, thanks to God, that in the Holy Qorān, its teachings and other essential duties of Islām, not the slightest discrepancy has hitherto arisen. All Moslems unanimously agree upon this and

prove that they were handed down exactly as they are now by the prophet himself. What was foretold by the Parsee leader Sāsān I, in his epistle, sentence 73, 80 that after the upper handedness of the Arabs, a prophet will appear in his descendant who will restore the lost empire and grandeur of the Persians and the Moslems will have to flee before him just as the rats do before a cat. This is also wrong; for, since the flag of Islām has been hoisted in Persia, the Moslems predominate there; the old honour and empire of the Magicians never returned. Besides this, Sāsān praises Khusrau Parvez a good deal and calls him as a person of angel-like habits, although he is the same Khusrau who had torn to pieces the blessed letter of our holy prophet. He was, moreover, given to fire-worship and licentiousness. So all the aforesaid arguments prove that Sāsān the Fifth was not an inspired writer. It also seems that the Magician elders to whom these epistles have been ascribed, even Srī Rām Chandar and Srī Kirashn, etc., the elders of the Hindus, were not prophets of God, even if they really and truly wrote the books that treat of their tenets and creeds. They were simply kings and were well-skilled in philosophy and rational sciences, for which reason they were held as leaders of their people and had gained reputation and fame among them. The subjects of the books referred to, cannot be considered as inspired ones, because some of them are already false, others teach idolatry and immodesty, the first proof of which runs thus:—Sāsān the First, in his epistle, sentence 19, plainly says that the soul of man after death takes another body. *Rawān az tane ba tane rawindaast*—to uphold which Sāsān the Fifth brings arguments, although this teaching is futile and false and can be upheld neither by reason, nor by the inspired records.

The Second Proof.—Shatjī Ifrām in his epistle, sentence 20, says that in the descendant of Mahābād 14 dukhshūrs, *i.e.*, prophets styled with the titles of Abād appeared and

the kingdom in this line continued for 100 *zāds*. According to the explanation of Sāsān the Fifth, one *zād* is more than a trillion, how far will it reach, if it be taken 100 times as much? An intelligent mind cannot be in doubt for a moment concerning the falsehood of this statement; because, Abraham is called Mahābād in their language. If Adam be meant by it, even then, the time does pass beyond 7 or 8 thousands. How, then, can we suppose that from the time of Mahābād to the reign of Ifrām hundreds of crores of years passed in the same line. Such gossips and fables in connection with time are found among the Hindus also. Sirī Vayasjee has learnt all such things from the Zoroastrians.

The Third Proof.—The Epistle of Pāsān the dukhshūr (prophet), sentence 58, says thus :—" Bow down before fire and stars ; adore and respect them." Again, the epistle of Siāmak, the son of Gulshāh, sentence 3, plainly says :— O Siāmak, always praise Jupiter thus :—Then further on the term of the praise are given ; and pray to it thus :— *Me khwāham az to nek-bakhté-e-har do sarāe*—" I ask thee blessings of this and of the next world." Again, in the epistle of Tahmūras a great stress is laid upon the worship of the Sun and the prayers to be recited at each worship are given. Again, the epistle of Jamshaid gives the prayers offered to the planet Venus in the terms which should be especially to God. In short, the methods of the worship of the Sun, the Moon and the Stars plentifully exist in the Dasatīr. It cannot be, therefore, considered as an inspired and a divine book. Sirī Bayāsjī, having learnt the worship of Fire and the Sun from the Parsees spread it over India. Some Hindus and the Magicians give reason for this worship, saying they are luminous bodies, we do not adore them ; but turning our faces, paying our attention towards them and considering them as our *Qibla*, worship the Deity. But this reason is quite baseless. Because to worship and to adore

is to express our submission to God, to seek His help, to offer our prayers to Him and to consider Him as one who has power to benefit or to do injury to us. So all these things are performed before them. What else is wanting in the worship and adoration of God. Behold our readers! we consider the building of Kaaba as simply the direction towards which we turn our faces at worship. We never seek its help nor we understand it as one which profits or injures us, nor at its worship or at circumbulance we praise it, so to form a judgment according to it, is far from reason. "Lastly we profess that all our praises are due to God the Providence of all the universe and that all kinds of blessings and peace on Muhammad the head of the apostles and on his descendants." *Wa ākhiru daawāna-an il-hamdu Lillahi Rabb-il-ālamīn; wassalātu wassalāmu alā Saiyid-il-mursalīna Muhammadin wa ālihī ajmaīn.*

Conclusion.

In addition to the discussions contained in the book I wish to have a little talk with those who believe in the great God, in retribution in the reward for good and evil and in the truth of religion for the reformation of man, that it is the common law of God, being in force from the beginning of man's creation that God raises in every age, a leader whose association, training and personal examples continually attract the hearts of men towards truth, divine devotion and morality. But all the existing religions of the world put a stop to such series of sacred persons. Among the Hindus, though for reason of the Kalī Yoga, there appeared no parallel to the incarnations or the *rishees* (sages) whose mention has been ostentatiously made by them. This series is at an end for hundreds and thousands of years, so far as the Hindus are concerned. In like manner, the Zoroastrians close it with those whom they call as their leaders. Similarly the Jews also close it generally with

Moses and particularly with John the Baptist. No one appeared like unto them afterwards. The Christians put an end to this series in the person of Jesus and his disciples. They cannot trace any holy person after them in whom they could find such a high type of the blessings of the Holy Ghost. How is it that the light of God's mercy was extended only to a limited time and closed for ever, having His people to grope entirely in the dark? In the beginning He revealed, without want, four books instead of one and sent countless messengers and leaders to lead mankind to the truth. As we do not understand this, therefore we are obliged to believe that the series never closed in the past, nor will it ever close in future. However, we are in need of eyes to see with, ears to hear with, and mind to understand with. How unfortunate is the man who having held the series as closed with the aforesaid patriarchs shuts his eyes, in time of need, against recent leaders and continues to tread the time-honoured or rather the old beaten path, notwithstanding the flames of light are shining before him and the good-natured are being benefited thereby. Woe unto him! who has no sense to recognise the truth.

"Some come and join the society of the good, others departed. Woe unto me! I could not find a place in it like one who gropes in the dark."

Surely in the age of disturbances when darkness pervaded the world, the waves of the ocean of apostacy were raging high, the deep darkness of superstition and idolatry spread all over the world, and man's raft was about to sink, there appeared in the land of Arabia, the world-illuminating Sun which cast its rays of light first on the lofty peaks of the Paran mountains and then in its continual growth it lightened the whole world from east to west and from north to south. After giving its light to the world, when it set down, it left behind two of its remnants which suffice to enlighten all mankind till the end of the world. What

are they ? They are :—*first*, the Holy Qorān ; *second*, the members of our prophet's house and in succession to them a society of those who had received their education from them and who are called *Aulīyā Allāh* (friends of God or saints). All praise is due to God alone. No book has been handed down to us so safe and free from change or abrogation as the Holy Qorān is—a fact to which all the critics of Europe bear testimony.

The beauties have been already stated at full length in this work, so that, no one can invent anything in connection with man's guidance, which is not found in the Holy Qorān. Next to Qorān, there stand in order, the members of our prophet's house, and after them a society of those who have received their instruction through the aforesaid members and who are called saints or sacred divine. These people are perfect examples of the prophet in spiritual light and blessings. From the commencement of Islām up to this time, rather to the end of the world, it will be useless to seek their parallel in other religions. Their blessings and spiritual gifts have been continually testified by godly persons and detailed in their biographies. They were in no way less than, or inferior to, the prophets of the Israelites. But what this poor writer has received are from our leader Fazl-ur-Rahman of Muradābad who ought to be held as one of those, the witnesses to whose blessings and gifts are found in hundreds and thousands. The greatest benediction, in view of which they are held as true successors of our prophet is, the inward attraction of their hearts. This gift had so much sway over our master and leader that even the most sinful and the abandoned who were entirely engrossed in darkness became pious and godly through slight association with him. If anyone, in opposition to the blessings our leader had possessed, try to adduce some talisman or charm of his religious leader, he is at liberty to do it and to lengthen this controversy. But the comparison will not stand.

Even more than this, let the followers of their leaders be alone, the leaders themselves were and are hopelessly given to worldly pleasures, desires and lusts, whereas the nature of our leaders was entirely filled with the truth of God, their souls were enlightened and they were perfect in spiritual knowledge and science. This is what we call a particular miracle of our prophet (peace and safety be on his soul), a tenth part of which was not found in Moses and Jesus. The miracles worked by the last-named prophets had connection chiefly with visible objects. *Allāhumma uhshurnī fī zurrīatihim. Amīn.* " Raise me O Lord ! on the day of resurrection as one of their followers. Amen."

N.B.—One who wants a detailed account of our leader's life, should read the work of Maulvī Nawāb Saiyīd Nūr-ul-Hasan Khān, Esq., written after deep investigation and research.